

# BANNER OF LIGHT.

VOL. LV.

GOLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 28, 1884.

\$3.00 Per Annum,  
Postage Free.

NO. 15.

## CONTENTS.

**FIRST PAGE.**—The Spiritual Rostrum: The Origin of Morality, and its Obligation. Books Made of Clay.  
**SECOND PAGE.**—Poetry: Transition. Spiritual Phenomena: A New Materializing Medium. Materializations in New York City. Materialization; Independent Slator-Writing. Main Items. American Spiritualist Alliance. New Publications.  
**THIRD PAGE.**—Pearls. *Banner Correspondence:* Letters from Missouri, Ohio, New York, Maine, Florida, Pennsylvania, and Wisconsin. Washington Booming. Sturgis Annual Meeting. Poetry: Head She. Verifications of Spirit Messages. Letter from D. D. Home. Obituary and Convention Notices, etc.  
**FOURTH PAGE.**—Message from Dr. H. F. Gardner, Nineteenth Century Persecution. The "Psychological-Biblical-Trichotomy." Rosamond Dale Owen, Onset-by-the-Sea, etc.  
**FIFTH PAGE.**—Spiritualist Meetings in Boston. Movements of Mediums and Lecturers. New Advertisements, etc.  
**SIXTH PAGE.**—Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Henry O. Wright, "Old Billy" Gray, Caroline Ferguson, Joseph W. Butler, Henry Paslick, Emily Strong, Lucie Manville, Milton Bonney, and Lotie, for Home Strutterant, Dr. John Lee, James W. Sears, Julia Flagg, George C. Hobbs, O. E. Chandler, Susan E. Barker, Anna Sprout, W. P. Evans, Annie Stout, Caroline Lee, and Ellen Hosmer.  
**SEVENTH PAGE.**—Messages from James Pratt, Little May, Mrs. Emma Bragg, Martha Crowley, "Old Uncle Nathan," and Lotie, Mediums in Boston. Book and Miscellaneous Advertisements.  
**EIGHTH PAGE.**—All Sorts of Paragraphs. Testimonial Correspondence. Natick, Ct., Camp Ground. Camp-Meetings. Cleveland (O.) Notice. The Stage-Drivers' Story. Mr. J. O'Connell in Vinctia. N. J. Spiritist Meetings in New York. People's Spiritual Meeting, New York, etc.

## The Spiritual Rostrum.

### The Origin of Morality, and its Obligation.

A Lecture Delivered in Music Hall, Boston, by  
**PROF. WILLIAM DENTON.**

(Reported for the Banner of Light by J. W. Day.)

Morality has been defined as conformity to the standard of right. If a man does what we believe to be right we call him a moral man; if he does what we believe to be wrong we call him an immoral man. It is a common Christian notion that all true morality springs from that miraculous revelation given by God to man in the Bible. Apart from that there is no true morality in humanity. Evil flows from man, as springs from the mountain. As the buds blossom and the leaves multiply in the spring, so evil deeds spring from this evil nature that we all possess. No man, according to the Orthodox idea, can be truly moral till he is born again—till his nature is specially and entirely changed. Those who have only been once born are the sinners; those who have been twice born are the saints, made so by virtue of the new nature they possess. The father of the saints is God; the father of the sinners is the Devil; and at the death of each they go to the respective homes of their parents. This is the common notion on the subject, but it is a false one. Let me read from the writings of some evangelical divines to prove that this view is sustained by them. Baxter, in his "Saints' Rest," says that "the learned philosophers of Greece and Rome were so far from the true knowledge of things spiritual and divine that they could never reach to know the principles of common honesty." Gardner Spring, in his "Bible not of Man," says: "Pagan lands have never known in what moral rectitude consists, nor have pagan writers ever described it. Nothing can be found in their works to induce the belief that any true knowledge of morality has ever sprung up as an indigenous plant upon the soil of unenlightened reason or natural conscience."

In the Seventh Article of the Methodist Discipline, we are told that "in consequence of Adam's transgression, man is by his very nature inclined to evil, and that continually." There is no chance, then, for good, in such a condition of things.

To all these assertions I have merely to say that Pagan morality—morality that did not come from Christian teachings, or the Jewish Bible—morality that was in existence thousands of years before the first chapter of that Bible was written—existed in Egypt, and developed that country, in connection with its general intelligence, to a state of civilization that absolutely astonishes us even at this present day.

The natural standard of morals must be their effect upon human beings. Of thinking beings other than human, we know nothing at all. The natural question with us is: How does a certain line of conduct affect men? If happy, then it is good—it is moral; but if injurious, then that line of conduct is wrong. And we have no other guide by which to test any matter of this kind that may come up for our consideration. He who does what is beneficial to himself and to others—he is the moral man. The man who does that which is contrary to the best interests of himself and his fellows, is the immoral man.

Now let us look at what is called the moral law, as contained in the Ten Commandments delivered at Mount Sinai, and inscribed, we are told, on tables of stone by the finger of God himself; these commandments that to-day are painted in many of our churches, and are regarded by many persons as the highest embodiment of moral duty! These commandments you will find in the twentieth chapter of Exodus; and after reading them over, and commenting thereon, I will proceed to show you that other nations, that were in existence long before that to whom this was given, had as good a code of morality as this, and one I think you will acknowledge upon examination to be much better.

"Thou shalt have no other gods before me." But why not? Why, if I can find a better god in the universe for me than you, oh Jehovah, why cannot I have him? If I can find a being that more truly fills my ideal of excellence and right and power, why shall I not acknowledge him as my God? Why should the command be given: "Thou shalt have no other gods before me"? [Applause.] Again, that command seems to suppose that there are other gods, but "I" am the chief one—"I" must come in first; "I" must stand highest; and all others must come after me. [Applause.]

"Thou shalt not bow down thyself to them, nor serve them." Why not?

"For I, the Lord thy God, am a jealous God." The very reason I don't want you, them. [Laughter.] Suppose a young man who is paying attentions to a young lady should say to her: "Thou shalt have no other lovers but me; thou shalt not talk with them."

thou shalt not walk with them nor encourage their speaking to thee." Why? "Because I, thy lover, am a jealous lover." Why, then, she would say, if she were sensible: "I don't want you—you may go; to offer such a reason for your injunctions is to insult me!" But that is the reason the Jewish Jehovah gives:

"I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me."

Is that the way you are going to recommend yourself to us? by telling us that you will curse our children even to the third and fourth generation for what we may do? Then we will defy your curses, for it is not possible that we can allow such a God as you to rule over us. [Applause.] Suppose a father should say to his son, "Son, you must love me, or I will flog you within an inch of your life!" How much love, think you, would he be likely to obtain by that statement? And how much love or veneration can reasoning beings have for a God whose claims are based on such a miserable statement as this? [Applause.]

The object of these two commandments is a supremely selfish one. Suppose you have power to make a world, and to call millions of human beings into existence; and after so doing you sit down in this world to give your commands to its inhabitants—what would be your first thought, if you were an intelligent and moral man? You would think: "I have brought these people into existence, and it is my duty to do all I can to make that existence joyous to them; I am responsible for these men and women that I have created, and I must make them happy." You would therefore give commands for their benefit, and not for your own! What would you think of a man who in this case should come with such laws as these: "Thou shalt have no other gods before me—thou shalt not bow down thyself, nor serve them: for I the Lord thy God am a jealous God." And if you do not obey my commands I'll curse your children even to the third and fourth generation, for your refusal? I should say that if you were to act in this manner you would be unworthy of the name of a decent man, and the God who would do it isn't a decent God, and therefore not fit for us to worship! [Applause.] I object, therefore, to these two commandments on account of their selfishness—for the act of selfishness is the same on the part of God as it would be on the part of a man.

Let us try the next in the list:

"Thou shalt not take the name of the Lord thy God in vain: for the Lord thy God will hold him guiltless that taketh his name in vain."

Why not? Here we have the same "Lord God" again. You mustn't take my name in vain! Why not? What better is your name than mine or any other name, that it must not be taken in vain? I tell you there is not a shoe-shop in Massachusetts where I cannot find the material to make a better God than this Jehovah, for there are men in them who would not act so selfishly in his position. Next we read:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

Because God worked for six days to make the world, and was fatigued and rested on the seventh, must we all devote the seventh part of our time to idleness? But he did not make the world, as recorded, and, therefore, the primary ground of the commandment disappears before the revelations of science. If it was said that after working six days we should need rest, then it would be an attempt to place this commandment on a proper basis, though even then it would not be true. But no such ground is taken, and I therefore object to it. If men should overeat every day in the six it would doubtless be good for them to eat nothing on the seventh; so if men are overworked on the days of the week they naturally require the rest of Sunday. But if the man does not overeat during the week he requires his food just the same on Sunday as on any other day, and the same rule holds good as to his labor; exercise is necessary to health, and a blessing to those who participate in it. It is just as much needed as food is, every day, to expand man's physical frame. Here, then, are four commandments of the ten, good for nothing—absolutely worthless. We can throw them overboard and never miss them. There are only six left that can by any possibility be of good to humanity. And first in order we come to the injunction:

"Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee."

Very good, if they are worth honoring! [Applause.] The mere fact that they have given birth to a child does not necessarily involve that the child owes any particular honor or reverence to them; but it does involve—in my opinion—their duty to attend to the needs of that child. Very much more appropriate would it have been to have given us a commandment on the duties of parents, than of children. Then come the others:

"Thou shalt not kill.  
Thou shalt not commit adultery.  
Thou shalt not steal.  
Thou shalt not bear false witness.  
Thou shalt not covet... anything that is thy neighbor's."

These are the sum total of the ten commandments. As a moral code they are most miserably deficient. A man can get drunk, and not violate a single one of these provisions; a man may be a brutal tyrant to his wife and children, and not violate one of them. Taken, therefore, as a moral code, they fail to meet some of the most important needs of human life, and yet they are placed before us even by enlightened Christian writers as containing all that God requires of man. Turning over to the Episcopal prayer-book, the lecturer said we should find these commandments placed before young children, as including their whole duty to God and man; but I say we have all these commands—in a better form—existing long before those recorded in the Bible.

The speaker then referred to an inscription on the tomb of Amen in Benhasen, Egypt, and placed by Lenormant, good Catholic authority, in the twelfth dynasty, or before Christ some 3664 years, and 1500 years before it is claimed that any part of the Bible was written. Here the record read as follows: "I myself labored, and all the province was in full activity; no little child was ever left treated; no widow oppressed by me; no scarcely took place in my time, and a bad harvest brought no famine; in my judgments, I did not favor the great at the expense of the poor."

Who cannot see, asked the lecturer, that the principles of morality were firmly established in Egypt at the time when this was written. At that time, evidently, it was wrong to favor the great at the expense of the poor; then it was a virtue to give to the widow, and relieve the necessities of the fatherless, and the man who had done these things fulfilled his duty—all the good deeds that he performed were accounted to him for righteousness. The speaker then proceeded to read from a book, "The Manifestations of Light," (a copy of which was put in every-ministry case; part of this book was written according to good authority

5004 years before Christ, or 1000 years before the time of the creation according to the version given in the old King James Bible) the apology of the spirit of a deceased person, when brought before his final judges: "I have not blasphemed; I have not stolen; I have not stricken men privily; I have not treated any person with cruelty; I have not stirred up trouble, I have not been idle, I have not been intoxicated, or have not made unjust commands; I have not allowed my mouth to tell secrets; I have not wounded any one, I have not put any one in fear, I have not slandered anyone." I wonder how many persons here could honestly make such an apology! [Applause.] "I have not let envy know my heart; I have not falsely accused any one; I have not withheld milk from the mouths of sucklings; I have not accumulated a slave to his master. I have not practiced any shameful crime."

Then among the moral commandments of the Egyptians, the lecturer said there must have been, by this, "Thou shalt not blaspheme; Thou shalt not steal; Thou shalt not treat any person with cruelty; Thou shalt not stir up trouble; Thou shalt not be idle; Thou shalt not become intoxicated; Thou shalt not slander; Thou shalt not be envious; Thou shalt not accuse any one falsely; Thou shalt not practice any shameful crime."

I tell you we have ministers of the gospel, so-called, in Boston to-day who ought to go down into Egypt and learn these very commandments. They would be better men for it, and learn to treat their fellow-men with broader charity. [Applause.]

Compare these commands with those of Moses and they are greatly superior. What occasion was there for God to come down in cloud and fire upon Mt. Sinai to give to the Israelites a code of morals, when long before the Egyptians, without a miracle, had a better one?

The lecturer then quoted further from the record in the Egyptian book "The Manifestations of Light," wherein the deceased person above alluded to continues his defense, saying: "I have made to the gods the offerings that were their due; I have given food to the hungry, drink to the thirsty and clothes to the naked." Here we have what is not told, or provided for, in the ten commandments. They are all negative except that of "Honor thy father and thy mother." A stone obeys all the ten commandments of the passive Mosaic code except this one. But in the Egyptian code we have an active voice, commanding: "Feed the hungry; clothe the naked; assist all in inferior conditions to yourself."

The speaker then referred to the inculcations of the Buddhist canonical scriptures, which came into their present form two hundred and fifty years before the birth of Christ. In them we read: "Thou shalt not steal; Thou shalt not kill; Thou shalt not lie; Thou shalt not commit adultery; Thou shalt not be drunken." The Professor thought it would have been better if it had also said "Thou shalt not take anything that is intoxicating." They inculcated also giving, charity, purity, patience, courage and knowledge. Not content with forbidding lying, the Buddhist reprehended the using of any word that would bring trouble to others.

Mrs. Speir was struck by the resemblance of Buddhism to Christianity that she says in her writings: "One might almost think that before God planted Christianity, he took a branch from the luxuriant tree of life and threw it down to India." The fact is, that both religions are branches of the same tree—humanity.

As time advanced man's moral horizon expanded, and the result is recorded in his religious books; thus came "The Manifestations of Light" in Egypt, the Jewish Scriptures, and after them the Christian. I may be told that there is better morality in the New Testament than that contained in the Ten Commandments of the Mosaic dispensation. Even in the better morality which might be acknowledged to exist in the New Testament, duty to God, unfortunately, comes before duty to man, as in the original Ten Commandments we are told:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And what you have left you can give to your neighbor, I suppose! [Laughter.] I object to that commandment most decidedly. Humanity demands all we can give—let the gods take care of themselves. [Applause.]

A distinguished personage once asked Gotama, the founder of Buddhism, what course he must pursue to escape from evil. The speaker said the date of the conversation was some six hundred years before Christ, and whether Gotama really did say it or not, was as capable of doubt as were many of the biblical accounts, but the words put into his mouth inculcated as a charm against evil, the ministering of proper sustenance to the widows and fatherless; the giving of alms; the constant practice of the works of piety; docility in receiving instruction; modesty; the maintenance of sobriety; and finally the listening to the preaching of the word of God—not, the speaker said, the word of God according to Christianity, for *he* they did not know, but a God which they had whose word was as final and solemnly binding to them as the God of Moses to the Jew, and the "Father" of Jesus to the Christian. Gotama here did not mean the Bible; the Buddhists had one as fully inspired—to their minds—as the Jewish and Christian Scriptures to their respective believers. When we reflect that these instructions were given and believed twenty-five hundred years ago, and by people who had been accustomed to call heathen, we should begin to find that morality is not all Jewish, or Christian, or Indian, but belongs to all the earth.

Confucius the Chinese sage said, 551 B. C.: "The perfect man ought to behave himself toward his friends as he desires that his friends should carry themselves to him. If he happens to perceive that he has done amiss in anything he is not to rest till he has repaired his fault. If he finds that he has omitted any considerable duty, there is not any violence which he does not to himself perfectly to accomplish it. In a word he is so rigorous a censurer of himself, that he is not at rest when his words correspond not to his actions and his actions to his words."

Jesus never said a wiser thing than that! M. Lowry, missionary to China, says that the immorality of the Chinese comes from their human nature, and not from their idolatry. Then the Chinese holy books are better than ours by a long, long way. The effects of reading and studying such writers as this, are surely indicated to-day. The missionary above alluded to had frequently walked the streets of Ningpo after 8 or 9 P. M.—although living a mile from any European—with as much or more safety than in New York City. [Applause.]

In the fifteenth book of Confucius, the speaker said it was recorded that a student asking him for a word that might serve as a rule of practice for all his life, he replied: "Is not 'reciprocity' such a word? What you do not want done to yourself, do not do to others." There is the wonderful "golden rule" ascribed to Jesus, but accepted and taught by Confucius years before his coming. It doesn't belong to Christianity—it belongs to Humanity! [Applause.]

belongs to Humanity! [Applause.] The speaker desired to know why, when death came to the followers of Confucius, they did not exhibit the gloom and terror of the Christian world at the event? Why? Because their holy books do not say anything about hell, a horrible devil, or an angry God; death for them is stripped of its terrible frown. Their sacred books teach them that their departed friends live in spirit, and that they can communicate with them; and they do it. Hence their beautiful tranquility when they die; for they are assured that death brings to the soul nothing more than life! I would that this Christian land had a religion more resembling the Chinese in this respect, to supplant the stilted, sombre, soul-crushing religion of New England. [Applause.]

Pythagoras, the Greek philosopher, who lived nearly two thousand and four hundred years ago, embodied his idea of true life and moral duty in the following lines:

"Let not soft slumber close thine eyes  
Before thou recollectest thy duty;  
Thy train of actions through the day:  
Where have my feet found their way?  
What have I learned, where'er I've been,  
From all I've heard, from all I've seen?  
What know I more than 'tis worth the knowing?  
What have I done that 'tis worth the doing?  
What have I sought that I should shun?  
What duty have I left undone?  
Or into what noisome road  
These self-inquiries are the road  
That leads to virtue and to God."

I saw these very words in an Orthodox paper, not long since, credited to Dr. Watts, the great psalm-writer. That is the way they rob the heathen to build up Christianity. [Laughter.]

The speaker then cited the teaching of many other so-called heathen philosophers and writers, inculcating abstinence from vice; the giving to others of their just due; the refraining from being envious of any one; and the avoidance of letting the mind become dormant and inactive; declaring that nothing could happen contrary to the will of God. The speaker said these were in accordance with the demands of goodness. We can never fall into error if we follow the dictates of reason. God has no better dwelling-place on earth than a good conscience and an intelligent mind. How beautiful! You may compare these declarations with the Jewish best, the Christian best, and I do not think they will be thrown into the shade by any of them.

These men were heathen. Where did they get their morality? It no more came from the Bible than our desire for food, or our appreciation of the beautiful, or the love of the mother for her baby. It is innate, it belongs to humanity, and the man lives not who is destitute of it. No one supposes that our music came from Jubal, whom the Bible says "was the father of all such as handle the harp and organ," or our mechanic arts from Tubal Cain, "the instructor of every artificer in brass and iron." Man has a faculty of tune, and all sound appeals to it, draws it out and cultivates it. We find races in which the musical faculty is very deficient, as the North American Indians, and others in which it is well developed and has fruited in concert, oratorios and operas.

So with morality. Men are born with a moral sense, in some more feeble than others; but in all capable of cultivation. Savages, as a rule, have less than the civilized, and the most intelligent persons, are the best able to decide what is right and what wrong, and are generally most disposed to do what they conceive to be right.

Time was when the hungry savage knocked down his fellow savage with his club, and picked his bones without a single qualm of conscience.

We can see it to-day: How much morality have those Terra Del Fuego natives, when they are hungry, take the oldest woman of the tribe, suffocate her with thick smoke, and then pick her bones? When these men were asked why they did not kill their dogs, they replied: "Dog kill other," but as the old woman could not, she was sacrificed in preference! [Laughter.] Here is man to-day, so low in the scale that, as appears to us, morality has scarcely made its appearance in his mind. From this rude savage, almost destitute of moral ideas, we can trace the existence of the time—as we glance at the past—when the highest commandment among men was: "Thou shalt not kill a member of our tribe." You may kill those of other tribes, but not ours. "Thou shalt not steal from a member of our tribe." "Thou shalt not lie to one of our tribe"—the outsiders being perfectly legal game. The speaker could trace this idea of morality even in the Old Testament times. When the Lord God sent out his Jewish children to smite the rest of the human family who were so unfortunate as to reside in the same neighborhood with themselves, he commanded them to slay, and spare not—men, women and children; but the man who should kill a Jew—being a Jew himself—must be killed. If he put out a Jew's eye, he must lose an eye; if he deprived a Jew of a tooth, he must make restitution by the loss of a tooth; but he could murder a Gentile at sight, and it was all right. "Our Lord is a man of war," was their argument, "and of course we are favorites of his just in proportion as we can emulate his example."

I do not blame these old Jews; they got as far as they could; but are we to make their commands the rule of duty in this nineteenth century? Just as sure as we do, we sink in the scale of humanity! Whence came this sense of morality? I am told that all men are born with a perfect moral code; that every man knows what is good and what is bad naturally. Look out into the streets; there is no travel, no business to-day; all the vast industry of the city is suspended. "Oh, yes," says some one, "it is Sunday." "What then?" "What then, you heathen! Don't you know the commandment: 'Remember the Sabbath Day to keep it holy'?" So, said the speaker, because some silly Jew, twenty-five hundred years ago, imagined the earth to be a plain, around which rolled the orbs of night, and that Jehovah worked on it like a mason or a carpenter for six days, and was tired and rested on the seventh, we, in this age of light and reason, must fold our hands in idleness one day in seven—though science has swept away from the reason of all intelligent thinking men the basis for the command. You sit down to dine in your house on Friday; but your servant doesn't take any meat; you ask her why; she answers: "It's Friday, ma'am; we must not eat meat on Friday." "Oh! it's wrong to eat meat on Friday; is it? What makes it so? Is meat poison on Friday?" "Oh! it's a rule of our Church." Is this faculty of conscience a part of man's soul? Don't you see it is a matter of education entirely? Teach a child that it is wrong to laugh on Monday, and it will try to maintain a grave countenance if all the rest do not, and its conscience will lash it if it does laugh, with unmerciful stings. Why is it that in the moral code of all nations we find the commands: "Thou shalt not kill"; "thou shalt not steal"; "thou shalt not lie"; "thou shalt not commit adultery"? Why do these rules exist broadcast among many people and many lands? Why, simply because man's intelligence has taught him that to do these things to others is to do wrong to humanity.

Men found that when their friends were killed it brought sorrow and loss to themselves and decreased the measure of the general safety, and they therefore reasoned: "I must not kill the friends of other people." Their own judgments taught them this. What is conscience, then? It is the voice that says: "Do right." What is it that tells what is right? It is the judgment; any time and at all times—a well-balanced judgment, that will tell us that what is right is what is for human benefit, and that that which troubles and works harm to humanity is wrong. The speaker asked if the doing of what the soul—so-called—declared to be right was to be performed, or that which the soul declared wrong was to be avoided, because any god would be angry, and thought such an assumption to be founded in the grossest absurdity. For man, perambulating the expanse of this puny sphere, to imagine that the Soul of the Universe would be pleased with his right or displeased with his wrong-doing, was a proposition that only needed to be stated to exhibit at once its ridiculous impossibility.

Our actions affect ourselves and those around us, and it is in consequence of such effects that we should strive to do right and cease to do wrong. Do you suppose we have attained to the highest type of morality? If you do, you are much mistaken—you are in a fog. People to-day are doing things that five hundred years from now men will think most deplorable—just as we have advanced from those old customs of the past to the clearer light of the present day. Go back to the history of the old worthies of Bible times: If any of our generals should do to our enemies as David did by the children of Ammon, and put them under axes of iron, and harrows of iron, and saws, and "make them pass through the brickkiln," do you suppose we should allow him to command our armies longer? I tell you he would run at liberty only so long as we could catch him, and then we would stop his infamous deeds. [Applause.] If men and women should do to-day what God blessed them for doing—as we are told in the Old Testament—would there be found a single person in the community—male or female—to approve and defend their practices?

So far we have advanced from what some people call the "good old Bible times"! And are we to stop here? No! [Applause.] The speaker then drew a picture of that which should be in coming time. The day would come when in the universal bible of humanity would be written these great commands: "Thou shalt not take anything that will intoxicate." "Thou shalt not use tobacco in any shape or form." [Applause.] Another command would also there be found teaching justice to woman. [Applause.] Men and women make up society, and justice is due to one half as much as to the other. Progress, in coming time, would right the present terrible condition of things. [Applause.] "I don't see anything bad," says one. Exactly so, you old sinner; that is just as it was with the old slaveholders, who defended their villainy from a "Bible" standpoint, and cursed the "infidel" abolitionists. I believe the time will come when it will be regarded as a crime for one man to take interest from another for the use of his money. I know I am looking far ahead, but I am here to-day to speak what my soul tells me is the truth! The highest fruit of civilized humanity is that which is manifested in the man who is ready to sacrifice himself for the benefit of the rest. This has been demonstrated in those men who have most fully carried out the principle in the past—and is shown in the lives of their emulators to-day, who are shaping the higher sentiment of the race. Don't try to live so that all men and women shall say you are a fine fellow—mere obedience to the Ten Commandments will do that—that is only a weak standard of morality; I want you to be vastly better. I am glad to find Pagan, Jewish, Christian morality; they have been doing good service in their time among men. I am not here to bless or curse them, but when they strive to drag us back to the old past, and blind us there, then they are a burden and a curse. Ours it is to take one step after another along the path of progress, that we may live truer, and hence happier lives in the great future, than man has ever done in the past! [Applause.]

## Books Made of Clay.

[From the Printers' Circular.]

Far away beyond the plains of Mesopotamia, on the banks of the river Tigris, lie the ruins of the ancient city of Nineveh. Not long since large mounds of earth and stone marked the place where the palaces and walls of the proud capital of the great Assyrian empire stood. The spade, first of the Frenchman, then of the Englishman, has cleared all the earth away and laid bare all that remained of the old streets and palaces where the princes of Assyria walked and lived. The gods they worshipped and the books they read have all been revealed to the sight of a wondering world. The most curious things preserved in this wonderful manner are the clay books of Nineveh. The chief library of Nineveh was contained in the palace of Konyunjik. The clay books which it contains are composed of sets of tablets covered with very small writing. The tablets are oblong in shape, and when several of them are used for one book, the first line of the tablet following was written at the end of the one preceding it. The writing on the tablets was, of course, done when the clay was soft, and then it was baked to harden it. Then each tablet, or book, was numbered, and assigned to a place in the library, with a corresponding number, so that the librarian could easily find it, just as our own librarians of to-day number the books we read. Among these books are to be found collections of hymns (to the gods), descriptions of animals and birds, stones and vegetables, as well as history, travels, etc. The Assyrians and Babylonians were great students of astronomy. The method of telling time by the sun, and of marking it by an instrument called a sundial, was invented by the latter nation. None of our modern clocks and watches can be compared to the sundial for accuracy. Indeed, we have to regulate our modern inventions by the ancient Babylonian system.

THE COUNTRY ALLOPATH.—"Doctor, he's awake now." The old doctor slowly lifts himself, unkins his stiffened joints, kicks his legs out to straighten out his trousers, shuts his big bone-handle knife, brushes the shavings from his hairy clothes, and goes to the bedroom. The sick man slowly turns his head toward the doorway, smiles sadly, puts out his long white, bony hand to him, and whispers hoarsely: "Well, doctor?" which is a sick man's favorite form of asking how his doctor thinks he is getting along. The old doctor raises the blue paper curtain, and slowly draws a chair close to the bed. "Oh, you are looking ever so much better to-day. We'll have you out hoeing potatoes in a day or two." Kind-hearted, warm old doctor! Dear dear at its first approach, and labors lovingly to smooth the way to death! Blessed old bungler, who gives no dying man the warning that would turn his latest hours to business cares and save his retina a world of worryment!—Ben Wyde.







## Pearls.

—Elegiac.  
And quoted odes, and jewels ere words long,  
That, on the stretched fore-finger of all time,  
Sparkle for ever.

Wherever the tree of beneficence takes root, it sends  
forth branches beyond the sky.—*Saadi.*  
Thou hast been called, oh sleep—the friend of woe;  
But 'tis the happy that have called thee so.

—*Southey.*

No degree of knowledge attainable by man is able  
to set him above the want of hourly assistance.—*John-  
son.*

Cool, summer wind, on heated brow;  
Blue river, through the green  
Of clustering plumes, refresh the eyes  
Which all too much have seen.

—*Whittier.*

The premeditation of death is the premeditation of  
liberty; he who has learned to die has forgot to serve.  
—*Montaigne.*

Sounds and shadows remembered well! the ground  
hee's droning hum;  
The distant musical tree-tops, the loudest beating his  
drum.

—*R. C. Steadman.*

A wide, rich heaven hangs above you, but it hangs  
high; a wide, rough world is around you, and it lies  
very low.—*Donald G. Mitchell.*

## Banner Correspondence.

### Missouri.

ST. LOUIS.—Mr. H. A. Redfield describes phenomena witnessed by him at a séance of Mrs. Miller, in February last, as follows: "I was sitting beside a gentleman from Hillsboro, Ill., when a lady spirit came, and reached her arm toward us. I advanced, reached out my hand, which she declined, and said in a full round voice: 'I want my husband.' I took my seat, and the gentleman at my side, whose name was Klafelter, went forward, embraced and kissed the spirit, who, after a moment, turned to a chair near the cabinet, which he occupied; she sat down on his knee, placing her arm about his neck for some time to three minutes, she passed into the ether. A Miss Ada Thompson, of Denver, Col., theatre, came, danced, was applauded. Miss Ada Anderson, of Cincinnati, Ohio, came out three times, waltzing quite well. A ballet-dancer came out and danced around the room most charmingly for some minutes. A small lady spirit came with a scarf, holding it in her hands and going to each person in the circle, for each to examine. It appeared to be silk, quite soft, of a creamy white color. Another spirit came with a scarf that she made of the finest white, describable perfume or aroma in or on her hand. Next came a lady spirit who called for a wine-glass filled with water and nothing else. She then named several persons to come forward and touch the glass with one finger; the writer was one called for, and with five others touched the glass while the spirit held it. A slight tremor was noticed, then a sparkle of light, others from the commencement of the ceremony in order; then an unmistakable odor of wine was noticed, when it was declared complete, and we took our seats. The glass of new-made wine was examined by tasting and smelling by the writer and others, and pronounced Muscatel wine in taste, odor and color. Before she took her place in the cabinet, a committee of three ladies took Mrs. Miller into a private room and examined her clothing and person and found no white garment, and immediately after this examination she entered the cabinet. All the lady spirits were robed in pure white, some of the dresses descended from the shoulders without being confined at the waist; others were confined at the waist by a belt. Some came out in long flowing robes, and some in short, others with the hair done up in a knot at the back of the head. Some showed long, skinny, bony arms, slim in person; the arms of others were round, plump, and under a pressure of the hands and cold as ice. Physical life, and at meeting, embracing and kissing friends, they showed the same degree of excitement and ardor as under similar circumstances they would in physical life. Some were short, say five feet four inches tall, and some were tall, say six feet seven inches tall. Occasionally a lady spirit would come out with a shawl or lace over her head or shoulders. Not on this, but another evening, being called for by a lady spirit, I took her hand and asked: 'Who is this?' She replied: 'Sarah.' I embraced her, as she was the daughter of a very dear friend, now on the other shore. My own daughter, Emma, came, beckoned to me, held out her arms for a dance, and in earth-life she danced with me for some time, whirling over the floor in a waltz for some two or three minutes, when the power weakened, and she was compelled to retire to the cabinet for strength. She came out on another occasion, and after walking about with me, paused and came to a standstill, and then, as if dematerialized, without going into the cabinet. During all this time the medium was seated in the cabinet in a condition of unconscious trance. This I know; for during the evening the spirits, some six or seven in number, at different times came in and out, and each persons, took them singly into the cabinet, and each one made an examination and found the medium's wrists securely tied as at first, the spirit placing the other one hand and medium's face, and the other hand was pulling and tugging at cord or dress, uttering audible words of endearment, such as would be proper and to be expected from children."

### Ohio.

OHIOINNATI.—K. G. Walker writes: "It was a matter of great regret to the many friends of Mrs. Belle Fletcher Hamilton when she left this city last fall for indefinite and extended tour to other cities, and her return a short time since was quite an event to Spiritualists here. She was joyfully welcomed by all her old friends. During her absence she visited Kansas City, Mo., Indianapolis and Richmond, Ind., and Chicago, Ill., where she was warmly received. Her work for our great cause in each place, especially in Kansas City and Richmond. But to her, in spite of incidents elsewhere, there is 'no place like home'; and she has returned to stay, says, among us, where her friends are so many, and where she can find testing, and come out bright and convincing every time. We had the pleasure of attending one of her Sunday evening seances a week or two since, and as usual, the tests and manifestations were very fine. The spirit-singing was beautiful. Two gentlemen were present who had never attended a circle, and were surprised and gratified by receiving communications from two friends in spirit-life, named Jacob and John, one of whom they had seen on one gentleman's arm, telling him he had been pall-bearer at his funeral. A great many spirits manifested themselves to their friends that time and space will not permit me to describe but they were all recognized and greeted by loving friends. Mrs. Hamilton is doing a great work for our cause, and we trust she may be spared many years to prove the truth of everlasting life. She has rooms at 323 Race street, where she will kindly welcome all who come to see her."

### New York.

NEW YORK CITY.—Mr. L. E. Waterman writes: "The closing session for the season of the School of Mediumship, conducted by Mrs. M. A. Gridley in Conservatory Hall, this city, was held on the evening of Saturday, June 14th, with an unusually large attendance. Mrs. Gridley, we believe, was the first to undertake such a work, and she has been successful in her efforts, and the development and progress of many whose mediumship has become a blessing to themselves and their friends, greatly encourage her to hope for still better results another year. But besides the benefit to the members in earth-life, another advantage of this school is the power and opportunity which it gives to numerous individuals in spirit-life to make substantial progress in their development, as well as to help them to acquire knowledge as to how to organize more efficiently their mediumistic forces. It requires but a moment's reflection to see that such schools can and must necessarily be very useful methods of developing better mediums, whose natural and sure work is to more wisely disseminate first a faith in and secondly a knowledge of the Spiritual Philosophy, whose teachings are continually elevating the standards of life and leading to the better living which is a certain means of progress for humanity. Hence, it is not surprising that the example of this School has been followed, and many others have been organized in different places, and are bestowing like benefits upon all who come within the reach of their influence. It is to be hoped that such schools will continue to do their work all over the world, until every one may be taught the value of understanding the laws of mediumship as a means of developing his own physical organism to be a fitting medium for the use of his own spirit in securing its best unfoldment in this life."

### Maine.

PORTLAND.—Mrs. Annie D. Fisher writes: "I wish to say a word for the Banner; how it has come to our home like an angel of light, bringing glad tidings of joy. It has only been three short years since I knew anything of Modern Spiritualism. At the first, through influences brought to bear upon me, I told my husband I would go to one of the meetings once, just for the sake of trying it. He said: 'If you please him, as he has been attending them for some time, and enjoyed them very much; but I had not the least idea of going again. The first meeting I attended was at a private house. Then Mr. Fisher asked me if I would not go to a hall and hear the lady that was speaking there. We went, and Mrs. Burman read for me, and gave me her woman's sympathy in such a way, that though we went away and forgot me, she unconsciously made me her true friend. Whenever we had time we went with us again, and what she said interested me. Then I commenced to read the Banner of Light, and all the days and months that followed, it was my guide and staff; and though I was brought up in the Church, and was a member at that time, I took myself out of it, and have worked for the cause of Spiritualism ever since. God bless the Banner!"

very much; but I had not the least idea of going again. The first meeting I attended was at a private house. Then Mr. Fisher asked me if I would not go to a hall and hear the lady that was speaking there. We went, and Mrs. Burman read for me, and gave me her woman's sympathy in such a way, that though we went away and forgot me, she unconsciously made me her true friend. Whenever we had time we went with us again, and what she said interested me. Then I commenced to read the Banner of Light, and all the days and months that followed, it was my guide and staff; and though I was brought up in the Church, and was a member at that time, I took myself out of it, and have worked for the cause of Spiritualism ever since. God bless the Banner!"

### Florida.

ARLINGTON RIVER.—E. O. Paul writes: "I herewith transmit a message from one now active in the other life, one who in earth-life was an old and well-known resident of Boston, Col. Robert Cochrin. The message was given through the mediumship of Mrs. A. Coombs of Minneapolis, Minn., who has been our guest the past winter and spring, and has given us many evidences of spirit control. She had no knowledge of the Colonel, previous to his appearance at our circle. He made himself known, and gave us satisfactory proof of his identity. We were his friends and near neighbors before the war, and the writer of this was a member of his (the First Massachusetts) Regiment during the war. He says: 'Tell my friends in Boston I would like to communicate with them, and if they will give me an opportunity, I will do so; and will give them unmistakable proof of my identity. I have found my son, who passed away during the war; he was wounded in battle, and died in the field; was not only cured him, but convinced him that those who were called dead still live and interest themselves for the benefit of their friends on earth. He therefore recommends him to the sick and suffering. I have also found my little son who passed away from the effects of an accident.'"

### Pennsylvania.

PITTSBURGH.—J. C. Winslow writes that having been for a number of years subject to frequent attacks of lung disease, and almost despairing of finding relief, he was led to consult Mr. E. C. Reuter, of the city of Allegheny, who not only cured him, but convinced him that those who were called dead still live and interest themselves for the benefit of their friends on earth. He therefore recommends him to the sick and suffering. I have also found my little son who passed away from the effects of an accident."

### Wisconsin.

MILWAUKEE.—H. S. Brown, M. D., writes: "Mrs. Spencer is doing good service to the cause of Spiritualism here by her tests of spirit presence, given in public and private. Her stay here shows distinctly that preaching, praying or declaiming will never be the foundation of the worship of Spiritualists, but will be spirit work, and work of a more practical nature than mere talk."

### Washington Booming.

To the Editor of the Banner of Light: Prior to the advent of Mrs. Maud E. Lord in our city, some months since, it looked as if Spiritualism would be left without any visible expression. For reasons unnecessary to name now, the Society became disorganized and maintained a fitful existence for some years. Mrs. Lord gave it a new impetus, aroused the valley of dry bones, and we began to live again. Then came Mrs. Sawyer with her materializing phase and Dr. Keeler with his shadow after it. Between them Washington was aroused and illuminated as never before. The churches became alarmed, the police were employed to play spy, threats were uttered, and the courts were called into action. The courts for violating the law license door and other shows by taking doors. Mrs. Lord got a permit; Mrs. Sawyer, I think, paid the license, and Keeler went to court. Our hope was that the case would go to the jury, and that the jury would find in favor of the Spiritualists. But the court failed on their first and only witness, and thus saved themselves from a glorious scorching which we had in store for them. The decision in our favor, on this incidental case, is by no means a finality. It is a victory, and a discretionary power still remain, and are liable to be brought into use at any time. Our Committee applied to the District Committee in Congress for a hearing on the new license law, for the purpose of having the law repealed, or amended, and so far so good. But so far no answer has been given. It is, therefore, a matter of some moment to us, and petitions to Congress would be in order. The enforcement of the law, as now construed, would drive every spirit from the capital. For the purpose of saving time and money in the contest, though winners, we have no redress. Now comes the Georgia celebrity to continue the inquiry. On Thursday last the Society of Extraordinary numbers, were invited to investigate and report. No conditions were interposed. Three only put in an appearance. They beheld the facts with a sort of stupefied stolidity. No attempt was made to penetrate the mystery, to drive the curtain, or to ascertain what or who did it. One said, "Unaccountable!" another, "Psychic force," and the last poor fellow, "Blood power!" and now add the new "dimension" of matter, which the professor of mathematics of the Johns Hopkins University is doing with his mathematical instruments of Europe, and you have the sum of scientific stupefaction. It is a confession of judgment. The newspapers are giving a fair representation of the facts, and so that there is no need of our writing. To mend the matter, the "Mystery" is the town talk, and she will reap a harvest of money for manifestations merely physical and not, as common and inferior of their kind. The parties in interest are not only anxious to avoid the taint of Spiritualism, but the "cleverest" of the concern, who knows nothing of the facts and forms of spirit-manifestations, avers that because she does not believe in it, it annihilates the whole of them. All they are doing is to blind the public, and the common sense of the masses will not accept their interpretation. As an evidence of the growing interest, not a Banner could be had at any stand yesterday at 3 o'clock.

On short notice, to-day, the ball was well filled to hear Mrs. Dr. Lunt Parker, lately from your city, who gave a practical lecture, a short poem and some very fine tests, which were well received, and the Society resolved to meet at night. We are anxious to effect a thorough organization, incorporation and legal existence, so as to be ready for efficient fall work, when we hope to invite the best talent to our rostrum. Meantime I would say to all liberal visiting Washington, that if they will send me a postcard, or send postal, I will take pleasure in finding them liberal quarters in a double sense. JOHN B. WOLFE, Washington, D. C., June 16th, 1884.

### Sturgis Annual Meeting.

To the Editor of the Banner of Light: We missed the familiar face and eloquent tongue of "Cephas" from our meeting this year—the first time he has been absent in probably a dozen years—nevertheless the report of his health was such that we were not surprised to find him so well. He was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated with appropriate flowers, and the rostrum was adorned with flowers. Over the rostrum the word "Welcome" was displayed in large characters, and under it in a semi-circle the legend, "Nearer, my God, to thee." On the wall was represented a cross—the emblem of our faith. The meeting was a great success, and the audience was large. The speaker, Mr. French, was a very successful speaker, and was fully sustained by four speakers of national celebrity, namely: Messrs. A. B. French and G. B. Stebbins, Dr. Fairfield and Mrs. Pearlall. The walls of the Spiritual Church were decorated



## TO BOOK PURCHASERS.

COLBY & RICH, Publishers and Bookellers, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous books. Orders for books, to be sent by Express, must be accompanied by full cash. When the money is forwarded by check or draft, the books must be paid for by O. O. D. Orders for books, to be sent by Mail, must be accompanied by cash to the amount of each order. We would send our publishers' stamps—ones and twos preferred. Postage stamps in quantities of \$1.00 or more will not be accepted. All business orders looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or Express. Catalogues of Books Published and for Sale by Colby & Rich sent free.

## SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and communications. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which our 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 guarantee 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 desired especially 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 28, 1884.

PUBLICATION OFFICE AND BOOKSTORE,  
Bowdoin 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 H. RICH, BUSINESS MANAGER.  
LUTHER C. DAY, EDITOR.  
JOHN W. DAVY, ASSISTANT EDITOR.

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

SPRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint, and is identical with Spirituality.—SPIRIT S. B. BRITTON.

## The National Holiday.

Next Friday being the 4th of July, the Banner of Light Establishment will remain closed throughout the day.

As the Banner forms will go to press one day in advance, in consequence, parties having announcements, etc., which they hope to see inserted in our issue for July 6th, must have them at this office early on Monday morning, June 30th.

## Message from Dr. H. F. Gardner.

The communication which was published in the Banner of two weeks ago from the spirit Dr. Henry F. Gardner, so well known to the early workers in the ranks of Spiritualism, was not passed by without the serious attention which it challenged from all readers. It abounds in points of living interest and is full of prolific suggestions. It was said by him with perfect truth at the start, that the whole world seems to be in a state of agitation at the present day upon religious or spiritual matters. And well it is for the world, too, that it is so. Perhaps Spiritualists themselves are not able to realize the fact like others who are within the fold of the churches, but it cannot be doubted, as asserted, that spirits standing outside of these folds and gazing abroad over the whole world of human life can plainly discern the movements of the great convulsion whose results are to be reckoned up in the not distant future. Within the coming ten years the spirit predicted that we should see such a revolution in religious circles as even we have not dreamed of, although we are free to admit that vast possibilities in this direction have seriously entered our conception. To Spiritualism very much of it is ascribed, but it will be mainly due to the growth of humanity, the expansion of thought, and the spread of toleration.

But such great results can never be accomplished without effort and sacrifice. We are advised that we must continue to face the foe of illiberality with all the strength of united wills. Within the next five years, as we are warned, this attempt to convert God into our legislative politics by enacting the declaration of his existence in our common Constitution, is to be pushed with more vigor and a greater concert of action than ever. All former efforts in this direction will be as nothing in comparison. Hence the advice is timely given to all people of progressive thought to move promptly, in order to be in a position to meet the enemy on any side and at every turn. In matters spiritual and religious, no less than political, eternal vigilance still continues to be the price of liberty.

The communicating spirit was constrained to express his regret that he saw more discord or at any rate less harmony, among Spiritualists to-day than when he was in the form with them in this city. Those who ought to set the example of harmony are mostly addicted to mutual bickerings and fault-finding; attending to trifles and letting what is vital and lasting go. And he likewise regretted to see so little protection extended to the mediums, whose friend and defender he was known to be when on the earth-plane. Well may he wonder, as he does, at what is to be the final result of it. He feels compelled to confess, on looking at the private lives of many of those who are addicted to this fault-finding habit toward mediums, that they themselves exhibit no more purity or probity in them than those whom they so readily accuse and condemn. Therefore he promises to afford the mediums all the protection within his power, being still interested in the growth of Spiritualism and the work of its chosen instruments.

On the subject of a formal, not to say creedal organization of Spiritualists, the spirit said he did not believe the time was ripe for it, nor in fact did he believe it ever would be. He thought we had had enough of organization in the past. He did not believe in crystallizing Spiritualism with creeds, or that it required anything approaching a sacerdotal scheme in its service. The moment "The National Association of Spiritualists," or any similar high-sounding organization, is set up, a formula of opinions and dogmas is sure to follow, and then the work will be taken away from the spirits. And with the utmost emphasis and point did he add, that even the development of mediums, if it were possible, would be placed in the hands of a few persons, or self-constituted directors,

who think they know the whole of Spiritualism while really knowing little about it. Bishops and cardinals, and perhaps a pope for a head-centre, would follow. For one, he protested with all his power against it, and he called upon the Spiritualists of the United States to express their views frankly on the wisdom of establishing such an organization. He did not hesitate to affirm that the meeting of delegates from spiritualistic societies, some time ago, assuming to represent the mass of American Spiritualists, and framing a constitution and by-laws, possessed no authority to do what it did, never having been delegated to perform any such work.

What he had to say generally on the subject is of universal interest, and deserves to be seriously heeded by Spiritualists everywhere. While fully believing in the desirability and efficacy of local organizations, he nevertheless declared that Spiritualists do not want creeds and formulas, constitutions and by-laws, so arbitrary in their nature that they could not be broken away from. Local societies, which are only gatherings of the people to listen to spiritual teachings and to hold communion with spirits, and for purposes of a social nature, he considered to be all very well; but when it comes to a plan for a central organization, with its principles framed in a creed and all the attending display of dictatorship, he said the spirit-world does not want it, and will not recognize it if established. And he felt sure that other spirits, if consulted, would respond with similar information.

Of the intrinsic value of spirit intercourse he was well persuaded. Every intelligent spirit, he thought, should try and manifest itself as characteristically as it could, since it would aid in the work of human enlightenment. He said that spirit intercourse tends to uplift man from a condition of degradation and dishonor to a plane of purity, integrity and knowledge. There can be no doubt of it, let the pulpits and religious weeklies denounce it as they will. How spirit communion can make one less moral rather than more so, those who assert it does will find impossible to explain.

Dr. Gardner was among the most positive of the pioneers of Spiritualism in the expression of his views. It was he who engineered the famous challenge to an investigation by the Harvard professors, in this city, nearly thirty years ago, a report of which they have never yet made and have not dared to make. Few men could have performed as effective work for the cause as he did at that time. He seemed, in fact, to have been specially raised up for it. In the world of spirits he is doing even more for the cause than he could have done here. It will be well to heed seriously the views of such a spirit when given on those matters which are vital to the comfort and welfare of all believers.

## Nineteenth Century Persecution.

One of our correspondents, Col. S. P. Kase, a prominent citizen and well-known Spiritualist of Philadelphia, writing in regard to the arrest of Messrs. Gordon and Kerr in that city, furnishes us with some items in regard to the mode of procedure of the authorities there, which, if correct, will enable our readers to divine the animus of the arrest of those gentlemen, and trace it directly to the door of those creedal bigots who desire to place "God in the Constitution."

On a trumped-up charge, Gordon and Kerr were arrested in their own house, early in March, and hurried off to the lock-up, where they were confined for several days. On the 28th their counsel obtained a writ of habeas corpus, and they were discharged, the court holding that the charge of fraud was untrue. It came out in the examination that the arrest had been concocted in the "Press" office, and a sensational account had been written, and ready for publication, before the *stance* took place. The prosecution then alleged that a Mrs. Knight, one of those present at the *stance*, had been defrauded; but even though that lady, it is alleged, denied it, the court decided that she had been defrauded, and held the defendants in bonds of \$400 each, which were promptly furnished by Hon. T. R. Hazard.

At the next term of the court, as no bill of indictment had been presented by the grand jury, Gordon, feeling himself aggrieved and injured, caused the arrest of his assailant, Morris, (a reporter of the Press), but he was promptly discharged by the court. Then Morris had Gordon rearrested and committed to prison, where he remained for some ten days, till his counsel had the arrest vacated.

On the same day, Saturday, the District Attorney presented a bill before the grand jury, charging Gordon and Kerr with having conspired to cheat and defraud Mrs. Knight, notwithstanding that lady's assertions to the contrary; and on the following Monday the Commonwealth called on them to plead to the new indictment. This was an evident attempt to railroad them to jail, but their able counsel filed a demurrer, which was argued May 23d, and the indictment quashed.

Still undaunted, the District Attorney on the following day, Saturday, May 24th, sent a new bill before the grand jury, and on Monday, 26th, Gordon and Kerr received notice that this new issue would be tried on Wednesday, May 28th. Their counsel promptly moved to quash that, also, and it was to have been argued on the 29th, but for reasons best known to the District Attorney, he refused to call it up for argument on that day.

Premising these statements to be correct, they show the lamentable condition to which our country has been brought by the attempted coalition of Church and State. The Constitution guarantees equal rights to all, and this persecution of mediums is only hurrying forward the day when the Spiritualists and other Liberals will demand their rights, and enforce them at the ballot-box!

When the late Gov. Jewell of Connecticut allied himself with the "God-in-the-Constitution" bigots of Philadelphia, the Banner's opposition was so strongly felt in that State, that he was fain to withdraw his endorsement to their scheme, and did so in a card in this paper, which resulted in his reelection.

When the Republican authors of the infamous Russell Bill in Ohio presented themselves before their constituents, seeking an endorsement of their action, thirty thousand Republican Spiritualist votes relegated them back to obscurity.

The eleven millions of Spiritualists of this country are peaceable, law-abiding citizens. They are willing to allow the utmost latitude to their fellows, and demand equal rights for themselves in return.

The city of Toronto, Canada, will celebrate its Semi-Centennial by a carnival of festivities extending from June 30th to July 31st, inclusive.

## That "Psychological-Dynamical-Triehotomy."

(Vide the Charleston-Washington scientists, et al.), Miss Lula Hurst, otherwise known as "The Georgia Wonder" and "The Electric Girl," continues to arouse profound interest wherever she goes. There is no evidence so potent to certain orders of mind as physical force exerted to the successful completion of a given end; and the powers expressed through the organism of this unlettered child of sixteen years of age are well calculated to convince people of this sort, who feel in each case where they have witnessed an exhibition thereof, that from the tangible evidence of their own senses there is no appeal.

It is reported that Miss Hurst is about to be brought to New York for exhibition at one of the principal Broadway theatres. Among the *avant couriers* sent out in the press, as is the managerial wont when a new object of interest is about to be brought before the public in any special locality, we find the following testimony to her powers in the New York correspondence of the Boston Herald for the 22d inst.:

"Mr. Charles Frohman was telling me about her the other day. He went to see her performance in Washington under the general impression that she was a fraud, but he says that he personally saw her lift chairs with three men on them by simply applying two fingers of her right hand to the back of that domestic implement. He himself tried to stand still with a billiard cue in his hand, while she placed two fingers on the cue, and, without any exertion at all on her own part, pushed him all over the stage, driving him to a violent perspiration, and setting him puffing for dear life. The young girl does not claim to be a medium, and insists that she does not know what gives her this remarkable strength. . . . She comes upon the stage without any apparatus whatever, and the only known force that she possesses lies in her two fingers."

While Miss Hurst for reasons of her own "does not claim to be a medium," we submit that no other conclusion than that she is one, is capable of being reached by any person at all conversant with mediumistic development and the signs accompanying it. Elsewhere we have paraphrased the views of the *Deutsche Zeitung* of Charleston, S. C., (from which paper we have already translated several *morceaux* bearing on the case), in regard to Miss Hurst's gifts (as also those of Miss Mattie Price); on our third page in the course of Mr. Wolf's letter will be found several important statements regarding the first-named lady's achievements in Washington; and we here subjoin extracts from a letter to *The National Republican*, signed "G. A. B.," wherein the writer sums up the main points regarding her—at least so far as they interest Spiritualists.

After referring to the singularly inane phrases in which the scientists who have expressed any opinion in the premises have striven to hide their real or assumed ignorance as to how the phenomena, whose existence they cannot deny, are produced in presence of Miss Hurst and Miss Price—in the latter instance it being averred by the Cincinnati doctors that all the feats of this unsophisticated school-girl are accomplished by muscular strength, "guided by a cunning knowledge of the power of the lever and the laws of gravitation"—the writer closes with the following well-put query, the answer to which is left to the sober reflection of every spectator who may hereafter attend the exhibitions of the "wonder" of Georgia (or of Kentucky, for that matter):

"Let me summarize a few facts in connection with Miss Hurst's exhibition. First, the power displayed is both phenomenal and abnormal; it is controllable and intelligent; she is conscious during its continuance; it came to her less than a year ago, without any volition on her part, and it may in like manner leave her, despite her wishes to the contrary; it does not increase with her; she claims not to know the source from whence it comes; it requires no mental exertion; she can do more at certain times than at others. She says: 'I must feel assured all the time that the objects to which I wish them to, if I lose confidence then I can do nothing, but when I feel well and am sure of myself I have no difficulty in doing some very strange things. I don't understand it myself.' . . . One party says: 'She claims to be in a perfect gate of spirits when exhibiting her powers, laughs nervously while the manifestations are going on,' etc. But to conclude: Here is a case of unusual physical power displayed, vastly greater than the normal ability of the girl. From whence does it proceed? An adequate cause, of course, and natural, not supernatural. It must be commensurate with the effect produced. This cause does not reside in Miss Hurst. All the evidence goes to show that she is but an agent for its transmission; she does not create it. This power displays intelligence. Now it is an axiom in mental science that intelligence must originate in and emanate from mind, embodied or disembodied. In the case of Miss Hurst, from whose mind does it proceed?"

Another writer in the *Republican*, whose identity will be recognized by our readers from the initials appended, "D. L.," vigorously exonerates the eminent scientific gentlemen who announce that the phenomena occurring with Lula Hurst are due to nothing else than "unusual muscular strength." This opinion, made by presumably sensible men, looks to us more of a phenomenon than anything attributed to Miss Hurst, when we reflect upon what powers and capabilities it seeks to account for. "D. L." remarks that if the phenomena are due to nothing else than muscular strength, it would be a very easy matter to discover whether the muscles of the arm swell when, for example, she places the palms of both hands on the side of a chair which three men can only with great difficulty press to the floor:

"The swell of the muscles of the arm in this case might be tested by encircling it with a delicate thread which would easily break under pressure. For one, I could discern no other muscular effort in her performance than was due to the endeavor to keep her hands on the chair as it moved from side to side, under the resultant action of forces emanating from her person and from those who were trying to press it down. . . . It will be time enough to call it muscular force when we have come to believe that the electric current that shatters a church-steeple should be called steeple force, and that it is evolved from the weather-cock."

A correspondent writes us that he attended by invitation a materialization *stance* last Sunday evening in a private residence on Tremont street, Boston. The parties holding the *stances* (which commenced last November) until recently have been decidedly opposed to Spiritualism—the principal man in the management of the sittings having been for twenty years a deacon in the Scotch Presbyterian Church, while his son and wife (the latter being the medium for the *stances*) are members of the same organization. Our informant is of opinion that when this medium is more fully developed, striking manifestations of the materializing order will occur in her presence.

OUT-OF-DOOR MEETINGS.—Be sure to read the notices in various parts of this issue concerning projected Spiritualist meetings at Island Park, Ind., Mount Pleasant Park, La. Manassas Station, O., Lockport, N. Y., Lansing, Mich., etc.; also what is said of the forthcoming Camps at Onset, Lake Pleasant, Niantic, and Lake Champlain.

## Rosamond Dale Owen.

Miss Rosamond, daughter of Robert Dale Owen, whose purpose to assume the public platform as the field of her professional labors we have previously mentioned, made a success in May, at Newcastle, Eng., where she lectured with great acceptance on temperance, the training of children and Spiritualism. Upon the last named subject her remarks are of far more than ordinary interest, particularly so to the English public, who hold a sort of inherited respect for the views and opinions she so clearly presents, on account of that they and their ancestry entertained for her grandfathers, Robert Owen, with whom wealth, ease, and the respect of his equals, were as nothing compared with the call he felt made upon him to teach that all men are equal, and that there must be some remedy possible of application for the removal of the suffering and misery which he witnessed around him.

Alluding to spirit-communion Miss Owen said that with her it was as natural as a perception of the sunshine, and filled her with a glad sense of genial life. The morning after her mother's death, she took her little niece, a child of six, into her arms, and told her the grandmother whom she loved so dearly had gone to heaven. She looked up with a sweet light in her eyes—"Oh I how glad I am for my grandmamma; she will see her dear mamma that she has not seen for so long, and her little children that died; perhaps they are all kissing one another at this moment; I wish I could see how happy they are." And, as she raised her face with a strange look of ecstasy upon it, it seemed as though the beautiful dark eyes were looking straight into heaven. "My friends," said the lecturer, "it is a blessed thing when the soul of a little one waxes strong under the light of so gracious a belief."

As an illustration of Miss Owen's eloquence and style of argument we quote the following: "Since the angel of the Lord appeared to those who had loved and hoped and suffered and rejoiced in the days of the Old Testament, up to the present when humanity is still struggling upward toward perfection, spiritual sight and hearing have been the finer senses of the world, leading the way when eyes of flesh failed to see, detecting sounds of danger afar off which the grosser senses failed to hear. Throughout the ages Spiritualism, or an experimental knowledge of another world, a little higher, a little better than this, has been the goal which has cheered flagging feet, and given them wings when they were too bruised to bear the jagged rocks of earth's wayfaring any longer. 'This world is enough for me' one hears constantly—but these words are uttered in days of prosperity and gladness, when this earth may be enough for a short season; but even conceding that it may suffice for darker times, is that a reason why we should refuse a faith which makes the world not only enough but fills it with a glad abundance of life?"

A man who has a few acres of ground may obtain food and sustenance therefrom; but for that reason should he, while stooping over his daily toll, refuse to lift his eyes to the everlasting hills beyond his narrow field, and to fill his heart with a larger life while he gazes? God has given us eyes whose field of vision may be confined within the narrow width of a city street, and such eyes may find use for their marvelous mechanism in this confined outlook; and yet when the city-bound man stretches his limbs in the mountain-climbing of his short summer holiday, must these same eyes be ill-velled, must he refuse to look abroad with exhilaration when he reaches the heights?"

## Onset-by-the-Sea.

Now is the time to flock to this charming Grove—for Amusement, Comfort, and Instruction. Late notes from there inform us that over eight hundred people are now in summer quarters at the various hotels, cottages and tents.

The annual camp-meeting exercises will commence on Sunday, July 13th, and close on Sunday, Aug. 10th, but regular services will also be held on the last three Sundays of August. Fact and Conference meetings, a splendid array of speakers for the rostrum, music by the Middleboro' Cornet Band, entertainments, literary and otherwise, and the presence of many excellent test, trance and physical mediums, all combine to make the season a pleasant one. Excellent accommodations, too, the present year, have been provided. On Onset avenue one will find Hotel Brookton, B. J. Keith, landlord; Hotel Onset, formerly the Prospect Park House, by Messrs. Neal & Sanborn, besides numerous private houses open to the friends.

The Onset Bay Association Headquarters Building has been removed, and a new Headquarters is now being built at the rear of the auditorium, on Onset avenue. Two weeks since the last building lot for sale, south or west of Onset avenue and East Central avenue, was sold. Riverside, east of the bridge and near the railroad station, has been staked out into lots and will become part of Onset. Sixty cottages have been built at the Grove this season. The consequence has been a rise in value of the real estate. A lot that would have realized but little more than \$25 five years ago, can now be purchased for no less than \$200 or \$250, and the prices are advancing this year much more uniformly and at a greater rate than ever before. So much for Onset in 1884. The property there will double in value in less than five years.

## Saratoga Springs.

This grand locality of world-wide popularity in consequence of the healing properties of its water, is alive with active Spiritualists, who have good speakers every Sunday. The First Spiritualist Society is thus doing a grand work for the promotion of the cause there. The meetings are held in the Court of Appeals Room, Town Hall, at 10:30 A. M. and 7:45 P. M. There seems to be a widespread public interest in Modern Spiritualism, says the *Daily Eagle*, and the services have been well attended in the past: "The phenomena of Spiritualism form the foundation of its philosophy. Without the phenomena, it is fair to criticize the philosophy as fine-spun theories which are purely speculative, and therefore unworthy of acceptance. In the person of Dr. Mills the Saratoga Spiritualists are fortunate in having one of the finest platform test mediums in the country, and the exercise of his clairvoyant gifts has awakened great interest. There is disappointment expressed every Sunday evening when no phenomena are presented, as many are induced to attend for that purpose, and many more would be present if it were definitely understood that tests would be given."

Mr. J. J. Morse, the excellent trance medium, is speaking in London to the general acceptance of very intelligent audiences, we understand. His recent Sunday lecture there on "What is Poverty?" was, it is announced, a forcible production, and one worthy of being published in full. Mr. W. J. Colville is also speaking in London. His subjects June 13th were: "True Spiritual Marriage," and "The True Gift of Healing." Mrs. Richmond's series of discourses in London cease with this month, when she will lecture at different localities in the provinces.

## The Hochstrasser Case.

About two months ago Mr. Hochstrasser was arrested under the notorious "Doctors' Plot Law" of New York State, as an illegal practitioner of the art remedial, at the instance and according to the opinion of the Board of Censors of the Saratoga County Medical Society (Allopathic). He was held to bail, and his case brought recently before the Grand Jury, who failed to find a bill against him, and thus demonstrated their own good sense and love of fair dealing. The *Saratoga Eagle*, ever fearless in the expression of its opinion, feels that it would be unjust to allow the outcome of this case to pass without emphasizing the lesson it conveys upon the attention of the citizens thereabout, and therefore speaks its mind in the following unmistakable fashion:

"The Grand Jury, in the consideration of the Hochstrasser case, made celebrated through our columns, upon the testimony and the minutes of Police Justice Barber, failed to find a bill, sustaining the position taken by W. J. Miner and A. W. Shepard, counsel for defense upon examination. The issue is in accordance with the prediction made and position taken in the *Eagle*, and by intelligent citizens generally. The Grand Jury examined the case carefully and patiently, and apparently readily fathomed the motives underlying these proceedings.

The medical censors may as well make up their minds that this is a land of liberty, and that we are living in the nineteenth instead of the sixteenth century."

## "A Voice from the Grave."

Under this heading *The Saratoga (N. Y.) Sentinel*, for June 19th, copies the message of LORENA STANISH, prefacing her words with the following remarks of its own:

"At the Banner of Light free circle held in the office of that paper March 11th, the following communication was given through the organism of Miss Shelhamer, the medium there engaged, and was published in the Banner of May 24th. People in Wilton and Greenfield who knew the Standish family recognize Lorena Standish as one of them who died a few years since. She was a deeply interested witness when her brother, James Harvey, was tried for the murder of George W. See, in August, 1874. The brothers, William H. and Ezra, were live in the vicinity. The name printed Elisah, probably means Eljah, a brother who is dead, we believe. Altogether it is considered by those best acquainted with the family as quite characteristic."

## In Re "Elder" Waite.

We learn from the Newburyport Valley Visitor that the notorious Elder Waite, who the Tremont Temple church folks induced to lecture there several years ago against Spiritualism—and got dreadfully sold in consequence—is now in Canada under the name of "Wolfe." He was referred to in the Gospels: "a wolf in sheep's clothing." The Tremont Temple bigots have been peculiarly unfortunate in their selection of preachers and lecturers for many years. Their zeal has sadly deteriorated their judgment. Spiritualism was never more prosperous, never more powerful for good, than at this very moment, notwithstanding the rank opposition it has had to contend with on its rapid march toward a glorious fruition.

## Gerald Massey

Lectures for the Spiritualist Society meeting in the Metropolitan Temple, San Francisco, on Sunday, June 29th, and sails for Australia July 4th.

Our thoroughly ecclesiastical and Orthodox contemporary, the Boston Journal, is ever and anon thrown into much mental distress—probably at the multitudinous and peculiarly remunerative manner in which Sunday *Heralds*, *Globes* and *Stars* are circulated in this city and elsewhere (there is no Sunday Journal, which perhaps accounts for the "milk in the cocoanut")—and gives an opinion of the strong-meat order against the issuance of Sunday papers. If there is anything particularly marked in the history of the *Journal* is its fond and deep love for "the holy Sabbath"; but beneath the varnish of its caustic phrases expressed from time to time on this question, it but poorly conceals its devotion to the spirit of Puritanism—indeed, it verges rather toward the ground occupied by the modern God-in-the-Constitution zealots themselves, than to that held by the ordinary progressive spirit of the age. If the *Journal* managers could, we do not question that they would with godly zeal rejoice in closing up the offices of the Sunday papers of this city and elsewhere. One cause of the especial objection which the *Journal* seems to have to the Sunday *Herald*, is evidently the fact that the latter paper has recently intimated with truth the likelihood of the Sunday press doing a good deal of work for which the pulpit—with the occupants of which the *Journal* is in notable sympathy—is becoming more and more disqualified. In our opinion, judging by the *Journal's* bigoted course in the past, not only in regard to Sunday papers but also to most of the progressive movements coming under its notice (Spiritualism included), if liberty of conscience were to be left to the control of papers of its ilk, we doubt if we should be any further away from John Calvin and his kind than on the day he finished his iron-clad Institutes.

How astonishing it is that "respectable" citizens of Boston, especially at this late day when general intelligence is so easily attained, can be found who will allow their religious (?) prejudices to so far warp their judgment as to cause them to break the peace of the Commonwealth by assailing our mediums. Yet such is the fact. Had they been shot down, as were the mob in Cincinnati not long since, it would in law have been considered justifiable homicide. But what is more astonishing than anything else is the fact that the so-called "free religious" journals tacitly endorse these very "respectable" law-breakers. That Mrs. Fay and Mrs. Bliss are legitimate mediums for the manifestation of spirit forms, there is no question. Hundreds of our best citizens can attest to this fact. We have received many number of communications since the assault in question in evidence of the reliability of these media instruments of the spirit-world, which lack of space alone compels us to omit; but, as a specimen, we give below the remarks of a very respectable lady, Mrs. K. B. Stiles, in regard to the mediumship of Mrs. Bliss. She says:

"I have attended several of Mrs. Bliss's *stances*, where I received indubitable proof of the genuineness of the materializations. I am told, by my dear spirit guides, that ere the close of the year more marvelous manifestations than have yet occurred will be given to the people. All things are possible with the spirit friends if we only give them the proper conditions."

Dr. Wm. Keeler, who professes to photograph spirit-forms of the friends and relatives of deceased persons in conjunction with likenesses of the sitters, is located at 25 Dorchester Street, Boston. He is a man of high standing and is a member of the Spiritualist Society of this city. His work is of a high order, and the genuineness of the spirit-forms may be examined at this time.



The Free-Circle Meetings

At this office close the present week, June 27th. They will be resumed, as usual, in September; due notice of the time will be given hereafter.

Inconsistency of Skeptical Scientists.

Alluding to the diametrically opposite opinions expressed by scientists respecting the claims of the Spiritualists, a portion like Prof. Wallace and Crookes bravely declaring them to be founded on truth, others, like Huxley and Tyndall, after the manner of bigots generally, pronouncing them false, the *Spiritual Record* says: "These downright contradictions among members of the Royal Society are curiously absurd. If it were a question of chemistry, or astronomy, or optics, they would institute experiments or go to the ends of the earth to make observations—fit out polar expeditions, or plunge into the horrid torrid regions of Africa, to get at the truth; but as it is only going into the next street, or spending an hour in getting proofs that the living human spirit survives the death of the body, they scorn any such investigation. Have they not settled the matter—given lectures and written books about it?"

Warren Chase.

The *Eric* (Pa.) *Dispatch* of June 18th adverts in the following highly complimentary strain to the recent labors there of the veteran Bro. Chase:

"Hon. Warren Chase delivered two lectures before the Spiritual Society at G. A. H. Hall, yesterday, each discourse being well attended by eminently respectable citizens, their wives and families. The reputation which Mr. Chase has achieved as an orator and thinker was ably sustained, and his hearers manifested their satisfaction and enjoyment in many ways. The gentleman exhibits neither rant nor rancor in his lectures, but soars calmly and, from a Spiritualist standpoint, philosophically to the spiritual attitude which he wishes his audience to reach with him. If scholarly address, oratorical magnetism and powerful earnestness can make converts, then Mr. Chase must be a tower of strength to the spiritualist faith."

The *Deutsche Zeitung* (Charleston, S. C.)—from which we have recently translated several statements bearing on Lula Hurst and her singular powers—in the course of an editorial paragraph of a later date alludes to the advent of "a fourteen-year-old girl," Mattie Lee, of Kentucky, in the same phenomenal field, and avers that notwithstanding the contradictory (attempted) explanations of the would-be-thought learned, "the few who have properly investigated the case have become convinced that the secret power manifested is outside of and independent of the medium, and that it is intelligent."

We shall publish in our next issue an interesting account of a recent séance for the materialization of spirit-forms held in the Charlestown District, Boston, at the residence of the medium, Dr. D. E. Caswell. If the statements therein contained are correct, and we have no reason to doubt our informant, the séance in question was not only interesting to the spectators but wonderful, as any possibility of fraud must have been altogether out of the question.

Annie Lord Chamberlain went to Milford, N. H., last Monday for the purpose of holding four musical séances. She will be at Onset Bay from July 13th to Aug. 10th, going thence to Sunapee Lake Camp. Wherever she may be an excellent opportunity will be afforded the public to witness some of the most remarkable spiritual phenomena given through the mediumship of one of the oldest and most truthful workers in the cause. We recommend her to the patronage of all.

According to a report of remarks made at a meeting of the Spiritualist Alliance, given in another column, Rev. DeWitt Talmage admitted that he had never attended a spiritual séance, and that from personal experience he knew nothing of spiritual phenomena. We supposed as much: no one who had would speak as he did in regard to the subject. Of what value is the opinion of any man upon any subject of which he confesses he knows nothing?

We are in receipt of a pamphlet titled "The Biblical and Theological Objections to Spiritualism, answered in a colloquy between a clergyman and an ex-parishioner." The contents of the brochure—which is published by the Secular Press Bureau of the American Spiritualist Alliance—justly bear out the claim set forth by its title. Parties desiring copies can address the Secretary of the Bureau, J. F. Jeanneret, 137 West 35th street, New York City.

A Sydney, N. S. W., amateur scientist who has attended a few materialization séances, has broken the spell of mystery! He says the forms that appear are "hollow india-rubber figures distended with air." Isn't it passing strange that this discovery has never been made before! It beats the too-joint theory "all hollow."

The managers of meetings, for whose convenience we print standing notices in this paper, should be careful to inform us when such meetings are closed for the season, so that, in justice to our readers and the public, such announcements may properly be withdrawn till the period of the resumption of the sessions.

By reference to another column the reader will find the card of W. Erspenmuller, manufacturer of genuine Worcester Table Sauce, also dealer in German and French mustard, etc. The gentleman is located at No. 23 Indiana Place, Boston, and merits the attention of those desiring good articles in the line of his particular class of trade.

Another Spiritualist gone home: Wooster Smith of Chicago—a newspaper salesman—formerly of Boston. He was a practical printer by trade, and became reporter and editor of several papers in Massachusetts some years ago, besides holding various offices of trust under the General and State governments, we understand.

The Boston *Daily Advertiser* for Wednesday morning, June 18th, chronicles the fact that twenty thousand francs have been bequeathed to the Institute of France, from which an annual prize is to be given for the best essay on the future of Spiritualism.

A Report of Proceedings at the Fourth Annual Convention of the New Hampshire State Spiritualist Association, held in Manchester, N. H., June 6th, 7th and 8th, will be given in our columns next week.

D. Burdett writes us that the organization of Spiritualists concerning which he wrote on May 10th, should be credited to Newton, Ia., instead of Central City, as published.

A. B. French.

We have just received and placed on file for publication in the *Banner* a very full abstract of an address delivered at the Sturges, Michigan, annual meeting, June 15th, 1884, which we have no doubt will be perused with pleasure and instruction by our thousands of readers, as Bro. French is one of the ablest lecturers in the field.

We have received from the publishing house of the *Spiritual Offering*, Ottumwa, Iowa, four pamphlets, namely: I. *Thirty-Sixth Anniversary Addresses* by Mrs. Cora L. V. Richmond in Chicago, Ill., and Mrs. Nettie Pease Fox in Omaha, Neb. II. *Spiritualism; What Is It, and What Has It Accomplished?* An Anniversary Address, delivered in Omaha, Neb., by Col. D. M. Fox. III. *Henry C. Gordon*; An Autobiography, and some of the Wonderful Manifestations through a Medium Persevered from Childhood to Old Age. By Thomas R. Hazard. IV. *Woman's Right in Government*. A lecture by Mrs. H. S. Lake, before the Wapello (Ia.) Co. Women's Suffrage Association.

We recommend to the attention of grove-meeting and society committees among Spiritualists the claims of Allen Putnam, Esq., as a thoughtful man, a graceful orator and an unflinching Spiritualist. He will answer calls to lecture—also attend funerals or solemnize marriages—wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Friends, do not fail to peruse Spirit Henry C. Wright's message on our sixth page. It should encourage all true Spiritualists to persevere in the grand work before them; to lay aside every inharmonious thought, and strive to so live that the world shall acknowledge the divine blessings awaiting it from the higher life.

Friend Colby, of the *Valley Visitor*, says: "Death is the best friend of humanity; and the grave is a reward, not a punishment," meaning, we suppose, the gateway to a higher life and a better world—which it is.

Dr. E. B. Fish, 33 Boylston street.

Spiritualist Meetings in Boston:

**Banner of Light Circle Room, No. 9 Bowdoin Street.**—Every Tuesday and Friday afternoon at 3 o'clock. Admission free. For further particulars, see notice on slips, p. 1.

**Wells Memorial Hall, 927 Washington Street.**—The Spiritualist Phenomena Association holds meetings every Sunday afternoon at 2 o'clock. Able speakers and mediums. Admission free on Sundays and on Tuesday evenings.

**32 East Newton Street.**—The Mediumistic Phenomena Association holds meetings every Sunday at 2 1/2 p. m. The public and mediums cordially invited. James A. B. Baker, President; James D. A. Baker, Recording Secretary; L. M. B. Robbins, Corresponding Secretary.

**719 Washington Street.**—The Fraternity of the White Cross holds regular Sunday meetings at its Rooms, 719 Washington Street, at 2 1/2 p. m. For further particulars, see notice on slips, p. 1.

**Harmony Hall, 44 Essex Street (1st flight).**—Sundays, at 10 1/2 a. m., 2 1/2 p. m., and 7 1/2 p. m. E. B. Cobb, Conductor. Meetings also Wednesday afternoon at 8 o'clock.

**Working Union of Progressive Spiritualists.**—J. Comodore Street, Secretary, 27 Columbus Avenue.

**Chelsea.**—The Spiritualist Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Beltingham Car Station, at 3 1/2 p. m.

**Cambridgeport.**—Spiritual meetings are held every Sunday evening in Pelham Hall at 7 1/2 o'clock.

**SHALMUT LYCEUM.**—The members of this Lyceum, with their friends, will meet next Sunday at 10 o'clock, at the corner of Park and Tremont streets, where they will find cars to convey them to West Roxbury Park for a day's recreation in one of Nature's temples.

**HARMONY HALL, 33 ESSEX STREET.**—On Sunday last the exercises were opened with some very clear and correct psychometric readings by Dr. H. F. Tripp, followed by David Brown, who made a few pertinent and well-timed remarks, after which he gave many clear and positive tests which were readily recognized, being mostly given to entire strangers.

Mrs. A. L. Lull made some excellent remarks, and closed with a large number of clear and unmistakable tests, which were recognized.

Mrs. L. E. Greene, one of our well-known and reliable mediums, made a few remarks and gave many tests, which were recognized and pronounced correct.

Remarks were also made by Dr. James, Mr. Kitch, Mr. Hudson, the chairman, and several others.

**PAINE HALL LYCEUM EXCURSION.**—The Children's Lyceum No. 1 had their summer excursion on Thursday the 10th, going in the steamboat at 9:30 a. m., and spending the day at Melville Garden, Downer's Landing. The day was very fine, the sail pleasant, and the young people had a happy time of it. On arriving at the garden they quickly entered upon the various points of those beautiful and well-kept grounds. Luncheon-baskets seemed to be very quickly in order, some in grove, some in the different places or summer-houses provided. The most attractive spot seemed to be the Music Hall, where music and dancing were in order. Mrs. Clara Field and a few other speakers were present, but enjoyment and not preaching seemed to be the feature of the occasion, so we have no oratory to report, but the occasion was one that was much enjoyed by those who composed this excursion party.

**CHELSEA, MASS.**—Mrs. S. Dick occupied our rostrum last Sunday evening, and gave a short lecture, improvised a poem upon subjects given from the audience, followed by many fine tests. Next Sunday evening at 7:30, Mrs. S. Dick will occupy the rostrum, which will close our meetings until Sept. 7th.

Dr. Babbitt

To hold a Class in Boston, commencing July 8th. Dr. E. D. Babbitt, Dean of the College of Magnetism, in Cincinnati, proposes to give a five weeks' course of lectures, commencing July 8th, in Chronopathy, Magnetic Massage and other fine forces, aided by Mrs. Dr. English, an accomplished lecturer on Anatomy, Hygiene, Pathology, etc. Those who can pass an examination will receive the diploma of the College, conferring the title D. M., (Doctor of Magnetism). To Bostonians this is an important announcement, as they will not soon have the opportunity of hearing Dr. Babbitt's lectures here again, while those outside of Boston may find it very desirable to dwell for awhile on the seashore and at the same time become acquainted with this new and greatest department of therapeutics. For circular and further information address Dr. Babbitt, 64 East 4th street, Cincinnati, O., or apply at the *Banner of Light* office.

Mr. James R. Cooke has taken parlors at No. 3 Concord Square, Boston, Mass., and will give sittings daily for communications, the development of mediumship, and clairvoyant diagnosis of disease. He will also make arrangements to give his medical sittings in and around Boston. He holds a developing circle on Sunday mornings, at 11 o'clock. Persons visiting the city will find Mr. Cooke at home during the summer, as he does not expect to be at the Camp-Meetings for any length of time. Some of our New York friends should take the hint.

A little child of our acquaintance thinks that "God must be glad when prayer-meeting night comes, 'cause he hears such lots of news."—*Turner's Family Reporter*.

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Movements of Mediums and Lecturers.

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

Geo. A. Fuller of Dover, Mass., will lecture at Clinton, N. H., July 6th, will deliver the opening discourse at Onset Bay Camp-Meeting, July 13th; also speak at the same place July 18th; will lecture in West Duxbury, Mass., July 27th; in Hanson, Mass., August 3d. He will also speak at Sunapee Lake Camp-Meeting, Aug. 10th, Sept. 2d and 3d. Will speak at Queen City Park Camp-Meeting Aug. 27th, Sept. 11th, 13th and 14th.

Mrs. A. P. Brown can be addressed till further notice, 45 Manchester Corporation, in care of Mrs. M. J. Fostick, Manchester, N. H.

Mrs. T. F. Hancock (nee Henley) has so far recovered from her long sickness as to be able to ride out. She expects to be able to go to Onset soon, not for business but to recuperate. She is at present stopping at 30 Worcester square, Boston.

Capt. H. B. Brown can be engaged in northern Vermont, and at the same time in New Hampshire, for the first three Sundays of July, morning and evening. The last Sunday and first Sunday of August at Newbury Falls; Sunday, Aug. 10th, at Onset Bay, and the last two Sundays of Camp-Meeting at Lake Pleasant. Mrs. B. will be happy to receive applications, addressed to 835 West 34th street, New York.

Mr. F. B. Hawkins has adopted a new method of spreading the truth of Spiritualism. He has secured the right of giving lectures from the forthcoming novel, "The Spiritualist," the hero of which is a young man who was against theological creeds and zealously upholds Spiritualism. For particulars address him at Mount Vernon, N. Y., Lock Box 95.

A. B. French delivered the funeral discourse of Anna Tilden, who recently gave a course of lectures at the 11th and 12th, Thompson, Ohio. On the 14th and 15th he was present at the Sturges, Mich., annual meeting; June 20th he lectures at Island Park Grove, near the city of Elkhart, Ind.

Frank T. Ripley spoke and gave tests in North Madison, Mo., last Sunday. Next Sunday he will be in West Charleston, Mo., and July 10th in Keweenaw, Ind. In August he goes to Michigan, and will be pleased to stop in any place on his way thither, to lecture and give public tests. Mr. R. has been quite successful during the last eight months in Michigan, and those who desire his services during his Western trip will do well to engage him at an early date. His present address is in Merrill, Me.

P. L. O. A. Keeler, the physical medium, is located at Dover street, Boston, for the present. Circles for materialization of spirit-forms are held on Friday evenings and Saturday afternoons.

Mrs. Dr. J. W. Still goes to fill a course of lectures at Copenhagen, Lewis Co., N. Y., also in Oneida Co., N. Y.

Jennie B. Hagan spoke in Cummington, Mass., last Sunday, and will lecture in West Duxbury next Sunday, June 30th.

George Fox Baker of Granville spoke to good advantage in the Court of Appeals Room in the Town Hall, Saratoga Springs, N. Y., Sunday morning and evening, June 16th, and Mrs. H. Morse Baker addressed the Society morning and evening on the 22d.

Lucius Colburn will be in Rochester, Vt., June 10th; will attend the State Convention the 20th, 21st and 22d, and speak on the 4th of July for the Liberal Pledge in Lincoln, Vt. He will also speak the first two Sundays following at the same place.

**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.

**To Correspondents.**  
No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a condition of publication. We undertake to preserve or return communications not used.

If correspondents expect to see their communications in the *Banner*, they should not write with pencil. We have neither the time nor the inclination to properly prepare such scribbles for the press. Use ink, friends—ink, ink, ink! We have said this many times; but some people fancy an editor belongs to them individually, and that they have the exclusive right to "ride rough-shod" over him whenever it suits their convenience to do so. Such is not the fact, however, so far as we are concerned.

Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and M. J. Fox. For year, \$1.00. THE CITY BEACON. Published monthly in Utica, N. Y., \$1.00 per annum. LIGHT. A Journal devoted to the Highest Interests of Humanity, both here and hereafter. London, Eng. Price \$3.00 per year. THE MEDICUM AND DYNAMIS. A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 50 cents. THE THEOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. \$5.00 per annum.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Price 5 cents per copy. \$2.50 per year. THE CITY BEACON. Published monthly in Utica, N. Y., \$1.00 per annum. Single copies 5 cents. FACTS. A Monthly Magazine. Published in Boston, Single copies 10 cents. MIND'S PSYCHOMETRIC CIRCULAR. Published monthly by D. M. and M. J. Fox. For year, \$1.00. Single copies 10 cents. THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and M. J. Fox. For year, \$1.00. Single copies 10 cents. THE THEOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies 50 cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies 5 cents. GALLERY OF SPIRIT ART. An illustrated quarterly magazine, published in Brooklyn, N. Y. Single copies 50 cents.

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. Special Notices forty cents per line, Minimum, each insertion. Business Cards, fifteen cents per line, *Agate*, each insertion. Notices in the editorial columns, large type, headed 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. A. P.

Mr. Albert Horton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the public for the purpose of the books, magazines and papers. He solicits the cooperation 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. ROW, 100 N. BROAD ST., N. Y. Newspaper Advertisers will find it to their advantage to send their cards to be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS. The subscription price of the *Banner of Light* is \$1.50 per annum, in advance. Advertising contracts may be made for it in NEW YORK.

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

NOTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will accept and receive subscriptions for the *Banner of Light* at fifteen shillings per year. Parties desiring to see the *Banner* can address J. J. MORSE, at his office, 108 Great Portland street, London, W., England, where single copies of the *Banner* can be obtained at 4d. each; if sent per post, 6d. each. The *Banner* also keeps for sale the *Spiritual and Reformatory Works* published by us. COLBY & RICH.

INDIA BOOK DEPOT.

KAILASAM BIBLIOTHECA, Bookellers, 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.

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, at the office of The Book-Store, 21 Clinton Place, New York City.

TROY, N. Y., AGENCY.

Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich will be accommodated by W. H. VOSSBURGH, 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, 315 North 10th street. Subscribers to the *Banner of Light* at \$5.00 per year. The *Banner of Light* can be found for sale at Academy Hall, No. 310 Spring street, and at the *Spiritual* meetings; also at 333 North 8th street, and at news stands at the Chestnut street end of the new post-office.

CLEVELAND, O., BOOK DEPOT.

LEE'S BAZAAR, 105 Court street, Cleveland, O., Circulating Library and depot for the *Spiritual and Reformatory Works* published by Colby & Rich.

DETROIT, MICH., AGENCY.

AGUSTUS DAY, 55 Bagge street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritual and Reformatory Works* published by Colby & Rich. Also keeps a supply of books for sale or circulation.

ROCHESTER, N. Y., BOOK DEPOT.

JACOBUS B. BUEHLER, Bookellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritual and Reformatory Works* published by Colby & Rich.

AUBURN, N. Y., AGENCY.

Parties desiring any of the *Spiritual and Reformatory Works* published by Colby & Rich can procure them of J. H. HARVEY, Auburn, N. Y.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 622 N. 3rd street, St. Louis, Mo., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

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

WASHINGTON BOOK DEPOT.

The Robert Hooker Book Co., 1100 Pennsylvania Ave., No. 1010 Seventeenth street, above New York Avenue, Washington, D. C., keeps constantly for sale the *BANNER OF LIGHT*, and a supply of the *Spiritual and Reformatory Works* published by Colby & Rich.

ADVERTISEMENTS.

**DR. JAS. A. BLISS,**  
DEVELOPING MEDIUM,  
Will give Private Sittings during the summer season, at his cottage, at West Central Avenue, Onset Bay Camp-Ground, Mass., from 9 A. M. to 5 P. M. On Wednesdays, by special engagement, at 25 West Newton street, Boston, Mass. Terms, \$1.00 per sitting.

DEVELOPING CIRCLE every Wednesday evening at 8 o'clock, sharp, in Boston. Every Monday evening at Onset, admission 25 cents.

BLISS'S DEVELOPING PAPER is especially magnetized to develop mediumship of parties at a distance that are not able to have private personal sittings. Price of sheet, or sheets for \$1.00. Letters of inquiry containing two 2-cent stamps answered free.

BLACKFOOT'S MAGNETIZED PAPER, to heal the sick. Price, 12 sheets for \$1.00. DR. BLISS proudly presents investigators to the following mediums who have developed the last season: Mr. James R. Cooke, Boston, Mass., was developed during the first sitting as a *Clairvoyant* and *Platform Test Medium*, acknowledged by all who have met him to have been a marvelous development of mediumship.

Mr. Nellie E. Whitney, of Brockton, Mass., and Mrs. Beale Hinton, of Egleston Square, Boston, as Full Force Mediums, and many others. Address all letters, until Oct. 1st, JAMES A. BLISS, Onset Bay, Mass. June 28.

MAGNETIC KIDNEY BELT

READERS of the *Banner* need not be sick, need not be complaining of lame, weak back. Our Magnetic Kidney Belts will cure you. They increase the vitality of the sunbath and happiness in homes now clouded by disease. It is foolish to ignore the grandest truth that ever dawned upon the human mind, and investigate and find out what Magnetic Belts are? Find out something about the inventor of these Belts. It not only does this subject with a knowing and crystalizing insight, but thought of *Energy*! This Belt is a real *Life-Saver*. Send for our book free at once! It won't harm you to read it. Send postal card for one at once!

CHICAGO MAGNETIC SHIELD CO.

June 28. No. 6 Central Music Hall, Chicago, Ill.

**ONSET BAY GROVE ASSOCIATION.**  
FOURTH OF JULY CELEBRATION.  
The Orator by Cephas B. Lynn, Esq., Music by Brockton Band. Old-fashioned Clam Baked in Hot Groves. Meals for the poor. A special class Skating rink in full operation. Get regular excursion tickets on O. & N. R. from all stations.

CAMP-MEETING

Commences July 13th, close Aug. 10th; also three extra Sundays in August. Best speakers and mediums. Send for Programme containing particulars, and time-table. Excursion tickets now ready for entire season. June 28.—1w

W. ERSPENMULLER,

MANUFACTURER OF  
Genuine Worcester Table Sauce,  
For all kinds of Meats, Fish, Game, Soup, &c. Also Best Mustard, Pickles, and other delicacies. Made in Germany and France. Mustard, Older and White Wine Vinegar, best brands of Teas, etc. No. 23 Indiana Place, Boston, Mass.

Vital Magnetic Cure!

All forms of Invalidism treated, according to Natural and Spiritual Laws. Full package of my Magnetized Paper, and advice, \$2.00. Sent anywhere on receipt of price. Give particulars of case.

Address, DR. G. D. MYER, 333 Race Street, Cincinnati, Ohio.

MAGNETIC PHYSICIAN

CHARLES HIGLEY, would inform the readers of the *Banner* that he is now prepared to take at his pleasant home patients, and treats successfully all diseases of an inflammatory nature. Make a specialty of female weakness, giving permanent cures many cases which he could cure no other way. June 28.

To the Sick in Mind or Body.

I HAVE had experience in treating diseases by New Methods, also trained skill as Nurse under skillful Surgeons. For a term of three months or more I will undertake both physical and mental diseases, and give permanent cures. Make a specialty of female weakness, giving permanent cures many cases which he could cure no other way. June 28.—1w

JAMES R. COCKE,

No. 3 CONCORD SQUARE (near Tremont street). Sittings daily, during the summer, for communications, the development of mediumship, and clairvoyant diagnosis of disease. Circulars sent free. Appointment Developing Circles 11 A. M. Sundays. June 28.—1w

MRS. M. W. LESLIE

TELEPHONE AND BUSINESS METHOD, 150 Castle street, Boston. Readings by letter, \$1.00. 1w—June 28.

SEANCES AT HOME.

DURING June, P. L. O. A. KEELER can be engaged to hold his wonderful Light Séances anywhere in Massachusetts. Address, for terms, 44 Dover street, Boston.

Spirit-Photographer Keeler

15 AT 40 WEST STREET, for a short time. Sittings for Photographs, \$2.00. 1w—June 28.

SIXTH AND SEVENTH THOUSAND ISSUES OF

MRS. EMMA HARDINGE BRITTEN'S

Great New Work.

Nineteenth Century Miracles:

OR,

SPIRITS AND THEIR WORK IN EVERY

COUNTRY OF THE EARTH.

A Complete Historical Compendium of "Modern Spiritualism."

This work forms a full and exhaustive account of all the MAIN INCIDENTS OF A SPIRITUALISTIC CHARACTER which have transpired in every country of the earth from the beginning of the Nineteenth Century to the present time. The SPIRITUALIST will find a complete manual of every phenomenon which has been observed, and the OPPONENT refuted



## Message Department.

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 of publication.

Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. Lewis B. Whitcomb, Chairman.

### SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer.

Report of Public Séance held April 1st, 1884.

#### Invocation.

Spirit of Truth, we invoke thy presence. We would so come under thy influence that our hearts may be receptive to the teachings of wisdom. Oh! I may grow strong in wisdom and goodness. May we transmit unto others those revelations which thou hast and ever wilt bestow upon us, so that those who are in darkness and doubt may be illumined, and become animated with new hope, and press onward toward the higher life where their loved ones await their coming. Oh! may the spirits gathered here be enabled to give cheerful tidings of immortality, and declare the good news of God to all, until all humanity shall rejoice in a knowledge of immortal life, and every heart rise above the sorrows of the external existence and bask in the eternal glory. Amen.

#### Questions and Answers.

**CONTROLLING SPIRIT.**—You may now present your queries, Mr. Chairman.

**Ques.**—(By S. J. Daily, M. D.) If re-incarnation is true, do the friends of a spirit, in the spirit sphere, mourn for one who may be forced to leave the sweet joys of his home and take up an earthly abode the second time?

**Ans.**—Intelligent spirits do not grieve when one of their companions is impelled, from any cause whatever, to part with them, knowing that the separation, under the direction of an All-wise, Over-ruling Intelligence or Supreme Spirit, has been ordained for some useful purpose; knowing, that in comparison with eternity, all separations are but temporary—for the loving human soul must and will ultimately find and know its own.

**Q.**—Can spirits leave their homes and go to distant scenes merely for curiosity?

**A.**—Spirits have the power of traveling space at pleasure, and of passing from place to place under the impulsion of any motive sufficiently strong to sway their will.

**Q.**—Of what do spirits make the walls of their homes?

**A.**—The habitations of spiritual life correspond to those material bodies known to you as wood and stone. We perceive that your correspondent desires to know if spiritual habitations are composed of substance analogous to that of which spiritual bodies are formed. Just as your own fleshly bodies and the material substances of your habitations contain within themselves elements from the soil and the atmosphere, so do the spiritual bodies and the spiritual habitations of spirits consist of the higher life correspond, but in no other sense.

#### Henry C. Wright.

Chairman, I give you greeting; and to all friends of humanity I say, hail! At this season I am forcibly attracted to earthly life, and have come into contact with old co-workers and friends who are making their influence felt throughout the world by seeking to exercise a spiritualizing power. I would have my old friends understand that I am with them. I am not idle, nor do I lose interest in the concerns of humanity. Never before was I so thoroughly alive to the interests of my fellow-beings as at this precise moment, and within the last forty-eight hours I have made my influence felt in more places than on this footstool.

Living as we do in this progressive age, and enjoying advantages which are heaped upon humanity, I feel that we have great cause for thankfulness and for rejoicing.

Thirty-six years ago Spiritualism made itself known through the agency of the tiny ray; that little feeble knock, which appeared so insignificant at first, has made its power felt throughout the world. It has come from zone to zone, and spread along until it has encircled the entire globe. And not only the tiny ray has made its influence felt, but "the dawning light" which streamed downward thirty-six years since from heavenly lands, has spread and increased, and now illuminates every quarter of the earth. In what section of this planet may we look and not find some gleams of truth, some evidence of progress, some manifestation of spiritual power? In the most remote and the very savage have felt an uplifting power, directing their thought to higher scenes and conditions, drawing their natures up in aspirational moods toward the divine power. This is the work of the spirit-world, which has been exerting an influence upon humanity everywhere, in order to liberalize and enlighten the entire race.

In looking back to the early days of Spiritualism, and remembering the trials and struggles of mediums, of rugged, steep places, through which the advocates of our beloved philosophy were obliged to pass, we recall many strange and startling incidents which occurred. In tracing the progress of our philosophy from those early times until the present day, we can perceive that it has been a continuous and steady march onward; there has been no retrogression, no standing still; the power of truth has sped along, gaining velocity at every turn, and springing forth in grander power to take up its abode in the human mind. Spiritualism appeared to mankind a quarter of a century ago is not known by many at the present time. To-day the teachings of this philosophy are recognized, acknowledged and respected everywhere, by intelligent people who have given their attention to the subject. What mediumship was a quarter of a century ago cannot now be realized by the young people of the present time who are developing medium powers. Then mediumship was a pathway of rugged, steep places. Those who were called upon to become mediums for spirit-power were scourged and denounced, the finger of censure was pointed at them from all quarters; with bleeding feet and anguished hearts they were obliged to press on doing their Father's will. To-day mediums are abused and misrepresented; it is true, but their pathway is one of roses, compared to that of their earlier predecessors; they are surrounded by an element of love and sympathy, so that any criticism does not dream of. So I feel that we have cause for rejoicing and congratulation to-day. The work is increasing, the power is growing and the future of Spiritualism is assured. What though we have trials to encounter? What though we are obliged to struggle on, from day to day, amid difficulties and obstacles that are being placed in our way? What though we meet with intolerance from without and accusations and inharmonies from within our ranks? These things are to be expected. Never yet did a cause springing up immediately grow and flourish. Never yet did any reform gain power and strength without being obliged to encounter opposition at every step. Never yet did any of the world's reformers, those who now wear the crown of glory in the higher realms, receive their reward in a moment, or in years of time. Every reformatory measure has been obliged to win its way through the midst of unnumbered difficulties. Every grand and glorious cause who has battled for humanity's good has been obliged to press forward, bearing the banner of truth, and progress under heavy clouds of affliction; and we must expect these things.

All good and useful things are of slow growth, and Spiritualism is to be no exception.

And yet when we remember what our cause has accomplished during the last thirty-six years we can hardly call it a thing of slow growth. We can certainly affirm it is a child of the skies; it has been born of the spiritual kingdom; for from the very day when it first made itself known and understood at Hydesville it has grown, expanded, and gained in strength and power. You are not to feel, friends, that the spirit-world is idle, or that its inhabitants

are asleep. Never before were they so active as at this present moment; never before did the interest of humanity lie so closely at their hearts; never before have they exerted themselves for the enlightenment of mankind as they are doing at this hour, and I am persuaded that the good work will continue to increase.

New mediums are to be unfolded whose spiritual gifts will be of such a character that indisputable evidence of spiritual power will be given through their organizations; and not only this, but the power of the spirit will make itself manifest everywhere—in the privacy of home and in the sanctuary of public life. It will sweep along grandly, beautifully, illuminating each life, and I dare predict that when thirty-six years more of experience and struggle have rolled away Spiritualism will stand at the head of all religions, and embrace every quarter of the globe, and its advocates will number not only millions but billions of people.

I am persuaded that our cause has gained within the last decade an impetus which nothing can stay, and its great, wide-spread influence is exerted hourly upon the minds of humanity. It is, then, a foregone conclusion that this mankind made advance, that it cannot be held back or pause in its onward march, but that enlightenment, education, and indeed all things that tend to expand the intellect and the spirit must make themselves felt and recognized in human hearts.

Oh! I feel happy in coming here to-day. I always take an interest in the *Banner of Light* and its Circle-Room. I realize that through the pages of that great and good paper tidings of immortal joy and truth are given forth to the people. I know that its work is glorious, and that it is attended and directed by spiritual intelligences. When I know I can come here and say a few words, giving greeting to my friends, and telling them we not only have cause for rejoicing, but also for hope and encouragement, that the future of our cause, and indeed that of humanity, is assured, for all things tend to a liberalization of thought, a toleration of sentiment, I feel I owe a debt of gratitude to this establishment which cannot repay me. The spiritual world is now ready to send forth higher knowledge than you have hitherto received. Great ideas are awaiting their reception in the active minds of earth, and as we look abroad over even this one fair land, we discover many organisms susceptible to spiritual influences, receptive to truths impressed upon them by angelic teachers; and it is only a question of a few years how these teachings will be received, and what their glorious results will prove.

So, friends, let us link hands together, you on the mortal side, and we on the spiritual, determined to consolidate our forces in manifesting God's truth, resolved to come into harmony and sympathy with each other, for the purpose of unfolding our best powers with aspirations, as we advance from day to day to become purer and better, and more worthy the companionship of exalted intelligences of the eternal life. Henry C. Wright.

#### "Old Billy" Gray.

A long period of time has elapsed, Mr. Chairman, since I walked the streets of this good city. Many years ago I was recognized as one of the most successful merchants of Boston, and previous to that period I was acknowledged to be one of the most enterprising business men of Salem. There were few of the active business men of this city but what knew of me. I was brought into relationship with many of its citizens, and was ever ready to extend the hand of friendship to them. You may ask what brings me back here to-day. Oh! I take an interest in the people of earth. I want to know what they are doing, and how they are advancing. I look around me, and understand that this is an age of progress. It is also an age when everything is done in short order! Your young men of this city do not pause to reflect upon any matter of importance as we of the old days would have done; they seem to rush into matters without any preliminary results, yet I can realize that this is only the outcome of old conditions, and that, in swinging from one extreme, you have gone to the other. In trying to outgrow the old surrounding which caused men to hesitate and to make up their minds upon any subject very slowly; in fact, almost becoming fossilized in their ruts, you have rushed to the opposite end of the line, making haste in every direction.

I find no fault with you, however, because I know, so far as we can understand anything of the future, that all these matters will be righted by-and-by, and that humanity will find the golden mean where they can rest, basing their opinions upon experience and the knowledge they have gained, and elaborating new ideas from this same knowledge and from the truths presented them from higher sources.

I am here with a goodly company this afternoon; friends of long ago, who exhibit an interest in the work of the spirit-world, as they say. All hail to you, friends of earth! for we desire to be of service to you in any way that will advance your power or spiritualize your beings. We return from the eternal life to send out an influence that may be felt and recognized as a stimulating power, calling men up from lowly conditions to a higher plane of thought and of effort.

Among those present with me I will mention Samuel Gray, my own brother, Peter C. Brooks, Samuel Green, and John Warren, who has assisted me to control this instrument, and others. You cannot suppose these men of thought and intelligence, as well as of activity and energy, are here for any idle purpose, or merely to listen to the utterances of those spirits who wish to announce themselves; on the contrary, they are here because they desire to exert an influence upon you who are present and upon others not here seen, one that will be felt as an uplifting power that will enable the cause of truth to take root in your hearts, to form a new acceptance and interpretation of the word of the opinion that wherever earnest spirits unite in harmony and peace for beneficent purposes, there will a mighty work be accomplished. My object in coming to your room, sir, is to reach the ear of one gentleman in this city, to whom I sometimes manifest. I do not always make myself known under my proper name, nor is it necessary. I have a work in view, one that I feel I must and will accomplish in connection with the work of the most energetic, intelligent, and intellectual business men of this city, and I am persuaded that I can best perform that work in the way that I have chosen. I wish to say to my mediumistic friend: You are not to fear my approach; you are not to hesitate when I desire to send any message through your organism, or take upon myself the appearance of any other personality. I shall not injure any one of God's creatures by pursuing my own plans, but I believe I shall accomplish considerable good for the cause of truth and for the blessing of humanity. Then, my friend, feel satisfied that you are in the hands of a higher power than that of earth, one that is directing and sustaining you through the experiences of life, that will place before you new lines of labor, that will place you among other scenes and associations than those of merely home-life, and will call for a demonstration of your abilities to those who are in need of such manifestations of spiritual power and intelligence as may be sent through your agency in your behalf, and convince those who think themselves wise, and have scoffed at Spiritualism. I speak from this place, enjoining upon you fidelity of purpose. Do not shrink from the task laid upon you, but feel that you are in the hands of an All-wise, Over-ruling Power, that will ever uphold and protect you. I bring the love of your entire band, who join with me in my charge unto you, whom we look upon as our child.

I am told that this is the Anniversary of the Advent of Modern Spiritualism, and indeed we need not refrain from taking an interest in its workings, for it is manifesting itself throughout the land; it is bringing intelligent messages from spirits who have been called dead, giving such demonstrations of the wondrous power of spirit over matter, and of personal identity, as to confuse and confound the mighty of earth. This should be a great day to you—as it is to the inhabitants of the spiritual world—not merely to congratulate yourselves on the return of the anniversary, but to look back over your past record, and to see what blessings have made, as we do in the spirit-world, and plan new labors for the coming time. Spirits

plan for the future, so as to bring the highest results from spiritual labor and ideas. At this time conventions are held in the spirit-world, which are attended by earnest souls who desire to be of use to humanity; and I assure you, friends, that great questions are discussed at these meetings; issues are evolved which are of the utmost importance to mankind; plans are outlined which, by-and-by, will show bright and glorious results. But I will not tarry longer. I have no desire to take up your time. Thank you, Mr. Chairman, most kindly for your courteous reception.

My name is William Gray. I would prefer to have you announce the name by which I was most familiarly known—Old Billy Gray. I will add that it matters not whether the spirit comes representing himself to be William Gray, Thomas Jones or Tim O'Donnell; if the end he has in view be wise and lofty, then the name may be cast aside as insignificant.

#### Caroline Ferguson.

My name is Caroline Ferguson. I am here, hoping to reach my mother, Mary A. Ferguson, who lives in Hartford, Ct. I wish to send her my love, and tell her how happy I have been since I passed from the earthly body. I know it seems a long time to her since I was by her side, for she felt that much of the light of earth had left her when I was taken away. She has felt the passage of years, and longed herself to go from the body into that world of light whither I have traveled; but she did not know I could come back to her, bringing my love, trying to assist her on her way. I have many times attempted to chase the shadows from her heart, and make her feel there was much life left for her, beautiful and sweet. Sometimes she did think she was doing wrong to mourn so; then again the shadows would settle down heavier than ever.

I have never made myself known in this way before. I have earnestly wished to do so. I bring a cluster of violets as a token of remembrance to my mother. Just a little while before I died—a few months—I was presented with a bunch of sweet violets by a dear friend, and I brought them to my mother. She kept them as long as she could, and then pressed them in a book. She has that bunch of violets now, and I tell her that when she looks upon them and thinks of her little girl and the dear friend who presented those violets—who is herself in the spirit-world—she must try and realize that we are with her, and that we do not bring faded flowers, but fragrant, fresh blossoms, which may strengthen her heart, if she will only receive us in thought—feel that we come with love and with blessing. I am going to try to come again sometime, that my mother may fully realize I am not dead.

#### Joseph W. Butler.

It does me good, once more to express myself in such a way. I have never manifested through this medium before, but I have attempted to make myself known through other agencies at distant places, and I shall continue to try and make myself felt until I succeed in convincing my friends that I live and that there is no death for the soul. I was a man who disliked pretension and display. I believed in plainness of speech and in all things that tended to truthfulness of expression, and I am just the same being now. I did not desire to have my name and name, but I was happy when listening to the words of others, and when spoken, and felt the silent expressions of approval of friends whom I knew and loved. They were of great value to me in my spirit-home, and appeared like so many beautiful gems to adorn my dwelling.

I return, bringing kindly greeting and affectionate remembrance to all friends, and assure them that I am pressing onward, taking up new ideas and new studies, like a child attending school; and I intend to pursue this course until I gain a knowledge of the ways of life. I have been experimenting with an individual who appears to be a writing medium, whose powers are not fully developed as yet; but who is able to receive brief messages from spiritual intelligences. I understand that he is called an independent, mechanical writing medium; that what is given through his agency does not pass through his own mind at all.

I hope by-and-by to be able to indite a message through his organism, that may send it to my friends, and be such a convincing and authentic character that they cannot question its authenticity. Until I succeed in doing some things of this kind I hope my friends will feel I am near to them, interesting myself in their welfare and making my influence felt as far as possible. It is not yet two years since I departed from the body, at Syracuse, N. Y., where I have a number of friends. Joseph W. Butler.

#### Henry Paslick.

I do not exactly know where I am, Mr. Chairman. I do not think I knew of this kind of life when I was in the body. I was a janitor of Jefferson County Court House, and had been for a good many years. I want to send my love to my Kentucky friends and tell them I am doing well. I felt strange for a little while after I got out of the body, for, sir, I did not know I was going so soon. I reckon people called me an old man—but I felt well enough. I didn't know that my time had come. You understand, sir, I was at work, fixing up the old court-house, because there was a grand demonstration in the place, and I had that as a grand opportunity to get into the building, and I must have hurt myself badly. I don't remember much about it, only that in a few days I was out of the body, and I feel rather mixed like when I try to think of it.

I want my friends to know I have come back. I never expected to come so far North as this, but I have been a traveler since I went over, and have seen a great many strange sights. If I can come home and talk with my friends, I can send them a great deal of information which they would like to receive, and I shall look for an opportunity of coming in that way. My name is Henry Paslick.

You must pardon me if I do not make myself clearly understood, for I am troubled in my head, coming back so for the first time.

#### Emily Strong.

Will you please to say, Mr. Chairman, that Emily Strong comes to her brother Henry, who lives in Boston? I have been dead over eight years, and I have never spoken in this way before, but I have shown myself to my brother twice: once when he was alone in his private apartment, busy with some writing; he looked up and saw me standing but a little way from him. He was very much distressed, because he was not to live, and that was some time ago. The second time he was talking to a party of friends concerning his own past experiences and his plans for the future, and a young friend possessing mediumistic powers was there. I attached myself to her, and my brother Henry, who is himself a clairvoyant but does not know it, saw me. He was again startled, but these visions have created an interest in his mind concerning Spiritualism, and I want to foster that interest if I can; so I come here to tell him my love, and tell him he need not be at all afraid; I would not harm him; I would really love to gain power over myself; I would at any time I desire; and I hope he will try to develop his mediumistic gifts. He will make a fine clairvoyant; the spirit friends will have no difficulty in showing themselves to him by-and-by, if he only follows this advice. What I wish for him to do at present, is to sit alone in his room two evenings a week, at 8 o'clock, and must banish all thought of his plans and ambitions for the future, and fix his mind on spiritual things, and we will try to assist him; we will be with him, and after while I am certain we shall have the power of giving him direct evidences of our presence. All our friends who have passed on to the spirit-world unite in sending him love and greetings, and they will do all in their power to accomplish the work which we have outlined for him.

#### Burritt Manville.

I merely wish to report my condition to earthly friends to assure them I have arrived safely on the spirit-arch. There I find a good country, filled with pleasant homes and peaceful, industrious people. I have seen no sign of discord or of any kind of persecution. It seems to be employed in its own affairs, and does not see that the people have occupations the same as you do

here, and the world I have entered corresponds very closely to the one which I have left.

I bring my love to friends, and tell them memory does not fail me; I feel renewed in being, and do not regret casting off the old body, only I would have liked some warning of the approach of death. I should certainly have desired an opportunity of arranging matters connected with myself, but yet I do not feel that I have any right to complain. Death came upon me suddenly; I did not time to call for help.

I felt a strange dizziness, a confused feeling in my head, a momentary sensation of oppression and impeded respiration; then I lost consciousness. The next I knew I saw myself standing beside and looking down upon the prostrate form which I recognized as myself, but which I soon discovered was only an outward garment after all.

Not many days have passed since I left the body, but I feel that as I find myself to be an active man, possessed of all reason, it was my duty to announce my condition to my earthly friends, and request of them the privilege of coming into personal communication with those whom I formerly associated with.

I was quite well known in New Haven, Conn. My business was that of a carriage manufacturer. I am Burritt Manville. I lived a good many years on earth, and I have no right to feel that I have been out of touch of earth-life, for I had arrived at what is commonly called the allotted age of man.

#### Milton Bonney.

I was a well-known resident of Lawrence, Mass. I occupied a number of public positions, and was many years ago mayor of that city, and since that time I have interested myself more or less in public affairs, therefore, I know my name is familiar in many households there. I trust my message will be received by friends and former associates in the same spirit in which it is proffered, that of peace and goodwill to all.

I feel that it is a good time to manifest and to express my affection for dear ones. I assure them that I am satisfied with my condition; the change has been a glorious one for me.

I have had the power of interesting myself in public affairs in the spirit-world. There we have legislation, and the privilege of selecting more or less in public affairs, as we feel are qualified to guide and guard the public welfare. I am deeply interested in the usage and general workings of society in the higher life. I find enough to do to employ my time and thought. I am never idle.

We also have charitable institutions, in which I am greatly interested, for I believe that one of the divinest principles of the human heart is charity, expressed in kindly dealing toward the unfortunate and those in lowly circumstances who have need of assistance and education. Such aid should be surrounded by the highest and best influences which the more enlightened and privileged classes can afford them. In the spirit-world we have many opportunities of exercising our kindly sympathy and charity toward those who are in need. I assure my friends to do all in their power to bless their fellow-men, and at the same time not to neglect the unfoldment of their own souls, or, indeed, the interests of their material lives, so far as those interests are in accord with the rights of their fellow-beings. I am treating of the subject of their time and means in the distribution of the best gifts of life, spiritual and temporal, to those who require them. Seek to do what good you can, and you will find a beautiful world of light when you pass from the earthly tenement of clay. This is my message to my friends, waited on the wings of love to those whom I prize in memory. I assure them I shall endeavor, in the future, to come close to their hearts with messages of peace or of instruction, if they care to listen.

Be kind enough, Mr. Chairman, to record me as Milton Bonney, I passed from the earthly state only last fall.

Report of Public Séance held April 4th, 1884.

#### Questions and Answers.

**Ques.**—(By "Sincere Investigator.") Were the spirits that came on the mount of transfiguration flesh and blood, or only vapory forms?

**Ans.**—We believe that the spirits who presented themselves on the mount of transfiguration did so in materialized forms, and that the appearance was a spiritual manifestation, akin to those taking place in your midst in these later days.

**Q.**—(By J. B.) Has the controlling intelligence, as a spirit, a better knowledge of space, particularly as to its boundlessness, than when an inhabitant of earth?

**A.**—Spirits have better facilities and opportunities for traveling space than do mortals, and consequently they can gain a better knowledge of space than they had when inhabiting mortal forms, but a spirit may travel unconsciously, year after year, and yet find no boundary of space. We believe now, as fully as we did when in the body, that space is unlimited—boundless, in every sense of the term, at least to the comprehension of a finite being.

**Q.**—Some spirits teach that everything now in existence *always existed*—whether matter, soul or spirit. If that is true, has that within us which thinks and feels been thinking and feeling from time immemorial?

**A.**—We believe that the soul, which is that part within us that thinks and feels, has been coeternal and coexistent with time; consequently, we have no doubt but that it has been thinking and feeling, in some degree, through all the past. But our opinion is, and it is based upon experience and observation, that as the soul continues to gain in experience, its powers for expressing thought and its ability for understanding sensation are quickened and increased.

#### Loteta, the Indian Maiden.

For Hosea Sturtevant; Dr. John Lee, James W. Sears; Julia Flagg; George C. Hobbs; C. E. Chandler; Susan E. Barker; Anna Spott; Susan Evans; Annie Stout; Caroline Lee; Ellen Hosmer; James Pratt; Little May; Mrs. Emma Pragg; Martha Clough; Uncle Nathan. How do, Wilson brave? Loteta going to give the messages to-day.

#### Hosea Sturtevant.

The first message Loteta gets is from an old brave who gives his name as Hosea Sturtevant. He lives in Centerville Harbor, N. H. He wishes to send his love to his friends, and to tell them that he has a comfortable little home in the spirit-world. He says he belonged to a race of farmers here, and he believed in sticking to one place. Since passing over to the other side he has met with many friends, but has gained more information from his father than from others, and now he comes back to try and learn what he can about Spiritualism, and to endeavor to reach his friends with the knowledge that he is doing well, and is happy. He was over sixty summers old when he died.

#### Dr. John Lee.

Dr. John Lee sends greeting to his friends. He passed to the spirit hunting-grounds from Hartford, Conn., and says he has many friends in Hartford, New Britain and other parts of the State. He has friends in Worcester, and other localities of Massachusetts. He desires to send greetings and regards to all his friends, that they may know he forgets none, and also, that he is well satisfied with his spiritual condition. He says he has experienced great surprise at the knowledge the change has brought him; he finds he did not understand life as thoroughly as he believed he did; but he is quite satisfied to take up new lessons and pursue them. He hopes in a little while to have the power of giving a direct communication in the city where he lived the latter part of his life. This spirit passed away in January.

#### James W. Sears.

Now a spirit comes and gives his name as James W. Sears, and he says: "Tell my friends I come with my son Philip, who has joined me in my spirit-home. We are happy together, and unite in sending our love to our friends. We have endeavored to manifest at our old home, but did not succeed. We shall try again, for we wish to convince those near to us that we live, and that there is no such thing as death." He gives his wife's name as Rebecca Sears, and says his friends are in Washington, D. C.

#### Suzanne Flagg.

A spirit wishes to reach his friends in New

York. She says that her sister reads your paper. Her name is Julia Flagg. She says: "I am very anxious to reach my sister Lizette. Tell her that I have been with her ever since I passed away. I don't mean every minute of the time, but I mean frequently; I have tried to guide her in her private affairs, and help her when trials came to her life. She has thought that I and others have been with her, but she asks for tangible evidence of our presence. She reads your paper, and sometimes wishes she could get a message from a spirit-friend. I have long wished and tried to come, but could not control the medium. Tell my sister I remember all her loving ways and kindness, and many times the thought of the sacrifices she made for me that I might be happy and as comfortable as possible under the circumstances, have warmed my heart and made me feel indeed that I can never do enough to show my gratitude. Our friends are together in the spirit-world, and I am sending love to you; they also are trying to make themselves known, and we think after a while we shall succeed in our efforts."

#### George C. Hobbs.

A spirit gives the name of George C. Hobbs. He says it did not seem as though he was sick very long; he went sooner than he thought he would. He was about forty-seven years old when here. This spirit does not come very close to Loteta. She sees him a little way off. He is very anxious to send his love to his friends and to make them realize that he lives. He is exerting his will-power to make Loteta speak of him. His home was in Jamaica Plain, Boston. He has no especial message to give here, only if some of his nearest friends will call on him, he will try and talk to them, because he has some matters he thinks important that he wishes to speak of.

#### C. E. Chandler.

A brave comes who lived way off in the mountains of the far West, near where Loteta used to live when she was in these hunting-grounds. He comes from Bear Creek, Wyoming, up beyond Cheyenne. He says he put himself out of the body. Loteta wants to know what he did it for. He says he did not feel good; he got tired of staying here looking after the old ranch, and he just put himself out. He tells Loteta he was a sheep-raiser. He feels gloomy and unpleasant now, and comes round here because some spirit-friends brought him, to learn how to get up into a brighter condition. They think if he makes himself known it will help him. He says he has some friends in the Cheyenne country, and he hopes they will hear he has not gone. He has not gone to a place of punishment, but feels restless, and wishes he was back again, looking after the old place. It is but a little while since he went over, and he wants to try and make himself known to his friends. He gives the name C. E. Chandler.

#### Susan E. Barker.

A spirit comes who says she was twenty-eight years old when she died. She has been away a few years. She has a sister Lydia in this city, and wants to reach her. She says: "Mother, Eliza and I, all bring our love to your dear sister, and wish you to feel that we are near you. We have seen the direction of your thought during the last winter; we know you have been perplexed and annoyed, and hardly dared to make any movement in your affairs for fear you would make a mistake. We have been back you back from making a change, which at first you thought would be beneficial, which now you think will not prove so. I come here to say that you have done perfectly right. Now, if you will obey your impressions during the next few months, and keep perfectly quiet, after a time you will see the way more clearly, and will understand why you have had to pass through such experiences. The shadows will not always gather and close around you; after a little while they will disappear and you will see the gleam of sunlight. One whom you love, whom you have not met for some years, will return in the fall; then you will understand why you did not make the change last winter you contemplated doing, and which your spirit-friends prevented. Susan E. Barker."

#### Anna Spott.

A spirit says she only wishes to give a brief message. Her object in coming is to reach James A. Spott of Wilton, N. Y. She says: "Tell him I wish to communicate with him on our private affairs. I have seen the way he has died, and what he has accomplished since my death. I have some advice to give him, and I want him to know I can come around him. I wish, also, to send my love to my friends. I am satisfied with the spirit-life, but yet there are material matters which attract me back, which I want to see settled more fully than they have been. After that I will pass on in the spirit-world and not again interfere with things belonging to the past, which are purely of the physical life. Anna Spott."

#### W. P. Evans.

A young brave, not much over thirty summers old, who has only been in the spirit-world a few weeks, who is not strong and cannot control the medium, wishes to send his love to all friends. He says he could not gain health and strength in California, although he sought and hoped to do so, physical weakness overpowered him, and he had to give up his work. He had a wish, also, to send my love to my friends. I am satisfied with the spirit-life, but yet there are material matters which attract me back, which I want to see settled more fully than they have been. After that I will pass on in the spirit-world and not again interfere with things belonging to the past, which are purely of the physical life. Anna Spott."

#### Annie Stout.

There is a little spirit here who has only been away a little while. She wants to send her love home, and have her people know she can come to them. She is all right now, only when she tries to come and talk her throat feels sore, and she doesn't feel good in the head, but in the summer-land she is happy and well, and likes her new home. She is hardly large enough to tell this, so a spirit, one of the band, gives it, for it is what she wishes to convey, and she will try to send messages of consolation so that her people will not grieve for the great affliction which death brought to their home. Annie Stout. The guide says the message should go to James Stout, Waterbury, Conn.

#### Caroline Lee.

A very beautiful spirit comes now, and gives the name of Caroline Lee. This, what she says: "More than thirty years ago I made my home in Boston. I had many friends, and a large circle of acquaintances. A number of those dear ones have joined me in the spirit-world; yet there are dear ones remaining here in this good city to whom I would send my greeting and my love. I wish them to realize that no degree of time or change can separate kindred hearts. Although I passed out from their external lives many years ago, yet I have continued to be linked to their spirits. I have known of the changes taking place in their lives, and the startling experiences which have come to some of them. Spiritual experiences have come to certain of my friends which have never been given to the world, but which have swayed their lives to a large extent. I want to assure them that they were produced by spirit agency in order to demonstrate the power of spirit over matter, and to establish the truth that the so-called dead have the power to return to the mortal friends with love, sympathy and kindly feelings. Those things which I have seen to my friends have led their thoughts toward spiritual things, but yet they have not investigated Spiritualism as much as I desired they should. I now urge them to thoroughly investigate its claims, give it more forcible attention than they have been disposed to do."







