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CONTENTS.

FIBST PAGE .- The Spiritual Rostrum: The Nature and Practical Bearing of Spiritualism. Original Besay: Materialization versus "Effigies."

BECOND PAGE. - Free Thought: Organization of Spiritual-ists; Some Thoughts on Mind and Body. Psychic Phe-nomena-"Mind-Reading and Beyond." Experiences at the Berry Sisters'. New Publications. Verifications of Spirit Messages. May Magazines. Another Nobleman Re-born,

THIBD PAGE.-Banner Correspondence: Letters from New York, California, Massachusetts, Connecticut, Alabama, and Rhode Island. *Postry:* Ode on Spur-shelm. Translations from the Foreign Exchanges of the BANNER OF LIGHT. In Memoriam A. P. Morgan. Convention Notices, etc.

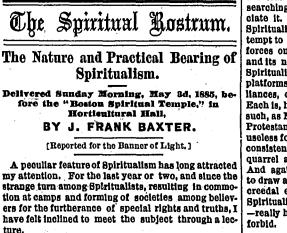
FOURTH PAGE. - Thomas R. Hazard and the Seybert Commission, Willful Misrepresentation or Pitiable Igno-rance, The Spirit Message Department, The "New" Old Testament, etc.

FIFTH PAGE.-All Sorts of Paragraphs. Movements of Mediums and Lecturers. Notes from Cleveland, O. Onset Notes, Cassadaga Lake Camp-Meeting Grounds. New Advertisements, etc.

BIXTH PAGE. -- Message Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Hon. A. A. Abbott, Mrs. Julia Adams, E. G. Bacheller, Elisha T. vs, Annabel Miller, Ida M. Hull, John McKee, Andres and Mrs. Elizabeth Gould.

SEVENTH PAGE.-"Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE.-Science and Spiritualism. Spiritualist Meetings in Boston. The Boston Spiritual Temple at Horticultural Hall. The Working Union of Progressive Spiritualists. Berkeley Hall Meetings. Certificate of Cure Made by Dr. J. S. Loucks. etc.



So far as my acquaintance with Spiritualists goes, and it is quite extended, I find what seems to me a misapprehension of the true character and object of our soul-cheering philosophy. In many communities, and especially in conventions of Spiritualists, it has been deemed essential by a great many to preserve unity of belief on numerous questions, in order to seoure concert of action, and consequent success, in the dissemination of our one basic proposition, that spirits not only live but can communicate : that we must present to the world a front of agreement, as Spiritualists, on views of God, of Jesus, of prayer, of reform, of morals, of religion and what not. And at first view this would appear to be one of the grand prerequisites in the prosecution of our labors—and would be if uniformity of opinions obtained. But on a close inspection and rigid analysis of the real nature and objects of Spiritualism it must be seen that among millions of believers there is universal agreement only upon one point, and that is the fact of spirit-return and manifestation. As to the philosophy, nature, extent and benefits of such influence, we have our individual opinions, and are, consequently, at non-agreement in greater or less degree. Spiritualism-a misnomer from the start, it should have been Spiritism-is not in and of itself religion, but a revealed fact, hence a science, and only as such does it or can it at first appeal to men and women. It therefore, as a fact, knows only men and women. It knows no sectarian or Orthodox, Baptist, Methodist, Universalist, Adventist or Unitarian; no believer-Protestant, Catholic or Independent. Those matters pertain to individuals, not to all collectively. Hence it appeals to all, like geology, astronomy and psychology, and such as are convinced accept, whether of the church evangelical or church liberal, whether in or out of the church pale, even, whether Agnostic, Materialist or Infidel. Consequently many in the churches are Spiritualists. Whether church Spiritualists are consistent in retaining their former creeds, or whether Spiritualism accepted as a fact interferes or not with creeds, theologies and opinions, is not the purpose of this lecture to consider. This much I say, that Spiritualism has proven and is establishing itself as the leaven which is destined to leaven and raise to better acceptance every theological loaf. Now, for this very reason, Spiritualism cannot be organized-prescribed, proscribed or limited—to suit any set of liberal minds or conservative thinkers; for it is the exclusive property. of no one, no body of believers, not even the Spiritual ists. As proclaimed in the name of science, Spiritualism is destined to modify, qualify, change, rectifyand in this sense only is it destructive-all the 'ologies and 'isms of this mundane world; and an organization on creedal basis can therefore never be complete till it embraces within its infinite circle all minor as well as major, dependent and subdependent as well as independent orders, societies, ay, sects. To-dayas I take the circumference of the whole, and see who are they who are acceptors of the spirit-philosophy, I find there are those who outwardly are Episcopalian and Methodist worshipers in the train, for instance, of Bishops Clark and Simpson; those who are Presbyterian worshipers, after the order of a Charles Beecher and a J. P. New man; and so in connection with all other religious bodies. Many, it is true, of all the multiplied sects have left, and still may, for various reasons, apostatize from the creeds they have professed, and seek a home, if possible, among the as yet smorganized Spiritualists. Where once excommunication was emphatic toward members who became Spiritualists, to day it is no sufficient cause for such procedure; and as church rules are changing, articles of faith are modifying, creeds are newly interpreted, and new departures are obtaining in theologies-greatly the direct result of Spiritualism and Liberalism-why, Spiritualists, so far alone as Spiritualism is concerned understand, do and may consistently remain church members: Creed, Bible nor Christ are anti-spiritistic, however, much Spiritualism may be considered anti-Christian. That is, nothing in creed, Bible, or Christ's teachings, denies the fact of spirit-return. I know the facts revealed by returning spirits bear detrimentally on much contained in Bible and creeds, and, too, upon

or earth; our relations, duties or acts, will naturally is unpopular and unpalatable in fastidious society. obtain and do obtain among us outside, as well as with those inside the Church, among Spiritualists and materialists as among special creedists. Now, can any creedal basis be upon which all Spiritualists can stand, save that consisting of one article solely of spirit communion? Is there another one thing upon which Spiritualists unitedly can stand? No! And because it is so, and because so many, for fashion's and popularity's sake, would compromise with the Church, (for shame !) cater and ostentatiously affiliate with Christendom (and, mark you, generally for no other reason than for peace, not to be true, but willingly hypocritical), they desire all to be known as Christian Spiritualists, Bible Spiritualists, and some as no outspoken Spiritualists, but Progressionists, Friends of Human Progress, Liberalists, etc.

Some timid minds among Spiritualists are much agitated and alarmed in consequence of "splits," as they say, among Spiritualists, the formation of separate al liances and associations; others are regretting that we cannot all put our shoulders to the wheel and create a hierarchy, which, with tyrannical power, shall crush out all dogmatic bigotry. This is the other ex-treme-in my mind bigotry itself-and wholly impracticable. We have nothing to prove certainly that Spiritualism, organized, 4. c., controlled by men, might not become as great a despotism as any consider Ca tholicism or Protestantism to have been. I think we may lawfully and justly congratulate our

selves upon the present condition of things as evidence of healthy growth, and we need not fear. If the fundamental principle in Spiritualism, viz., the ministration of disembodied intelligences, is a saving power we need not be alarmed as to ultimate results. If it is the truth it necessarily must be disintegrating and searching, at least before we shall know how to appreclate it. I am not opposed to organization among Spiritualists, mark you; but I am opposed to any attempt to organize Spiritualism. An organization of forces on some financial and working basis is well, and its necessity I concede; but Spiritualism allows Spiritualists in such numbers as can, to establish their platforms, their various associations, their various alliances, calling themselves by what name scever. Each is, however, a sect, and may rightfully obtain as such, as Methodists, Presbyterians and Baptists under Protestantism or evangelical Christianity. It would be useless for either to expect all the others could unite consistently with it, and it is thoroughly absurd to quarrel among each other because it cannot so be. And again, most foolish, it strikes me, is any attempt to draw all these antagonistic elements into one grand creedal embodiment. Our efforts at organization of Spiritualists have failed because we have gone too far -really have attempted organizing Spiritualism. God

So far as platforms are concerned, it may be inexpe dient for societies to support what is known as a free platform; still remember Spiritualism grants a most enlarged liberty to each and all. It is for each society to regulate its own platform in accord with its own considered needs and objects. It is presumed that gentlemen and ladies are the ones invited to preach and teach by such societies, and to such-if that they are-an unbounded liberty should be conceded. I do not demand for any license, but liberty. If one proves himself or herself less than gentleman or lady-passes the bounds of propriety, prostitutes gifts and calling, there is lawful redress provided. I can but say:

** I wish it were respectable To lead an honest life. To speak the truth at every turn, No matter for the strife;

They must be fainting Spiritualists, indeed, who are so tenderly strung as not to be able to bear a note of discord or the working of a power from which the very movement with which they are identified was and is the chief instrument in removing their own chains as well as it now seeks to unfetter all.

I speak seriously. There has been no cause, per-haps, in all the career of man on earth, that has not had to bear wounds inflicted by its friends as well as its enemies. Not very often, comparatively speaking, It may be true, but those have been and are the sores by friends inflicted. And how often, of late, have many of us been called to sadly exclaim: "Et tu, Brute"? Alas! alas! Those who seek justification and redress under the law of force, or a flerce, unrelenting theology, might, consistently enough, how ever otherwise brutally, "hew their (considered) ene mies to pieces," and thus " exterminate the heretics." But we who preach toleration, and demand it, must give force to our precepts by a practice of their virtues, if we would even command the respect of our selves or the spirit-world, much more of this world by-and-bye. I tell you a cause such as ours, rich in the treasures of a divine philosophy, founded in the eternal law of matter and coëxistent spirit, and whose lustre will be all the more revealed by the attrition it undergoes, is not to be despaired of, even though any false prophets and adventuresses assume its robes, clowns or Pantaloons exhibit their tricks, or Harlequins

and Columbines dance to its divine music. But we may be told that the public associates all such follies approunced in the name of Spiritualism with Spiritualism, and thus brings it into discredit This may be true; but if we rightly discriminate and carefully discuss, our positions soon right themselves. A serious question is this, and one worthy of our serious and private consideration, before any hasty and public action. One thing I must add, and that is, that under all present circumstances it will be much more consistent, and I believe profitable, for us still to affirm the right of opinion and the expression of it, than ever again to indulge in hard names and liliberal denunciations. The offenders and offences resultant from the free platform are numbered and few, and certainly are marked. Now carefully consider what duty requires at your hands. You as an individual or a society must answer. But, my dear friends, be careful not to condemn aught as vicious, immoral or untrue, simply because it chances to be unwelcome. From this source the greatest trouble has come. 4 Although I have given many lectures before large houses in this city and vicinity, yet there miy be those here to-day who do not know me, possibly never heard me, and hence I may be misjudged. You may think I sympathize with all the hobbles afloat, and all the teachings of all lecturers, and all that is advocated by Spiritualists as a part of Spiritualism. If there are such who entertain this opinion I can only say to them. not so, that I am a Spiritualist-a believer in its grand philosophy-and as such, I have a word in defense of that liberty which is the basis of all justicel I maintain that whenever that liberty is abused, it is our duty to correct that abuse, as far as argument, order and right action can do so; but I would leave to bullies and a few theologians and editors, the fisticuits and

fierce denunciations. In explanation of my position, therefore, permit me to say that I believe-and the majority of Spiritualists do-that what is commonly understood as free-love is unnatural and decidedly inconsistent with the true interests of the race; that I believe not in any lax promiscuity of the sexes, but rather, with ninety-nine out of every one hundred Spiritualists, I do believe the oonjugali one, not to be disregarded, nor its obligations abandoned. I do, however, believe there is chance for improvement in our marriage and divorce laws, and when I am led to speak on that subject I am astonished I cannot do it without being called, as many as wrongfully have also been for so doing, "free-lover," or believed to be immoral and bold. I believe Spiritualism encourages ever the propagation of the truths of nature and the practice of the truth thus evolved for the benefit of man as a physical, intellectual, moral and spiritual being; and thus applies to his habits in all these respects, and therefore may have to do with his drink and diet, clothing and bodily care, business and exercise, health and system of treatment, education and spiritual culture. When our cause becomes so feeble and impotent as to be incapable of maintaining its integrity because somebody catches his hobby or cranky notions upon it, or so weak and unstable as to be incapacitated from proving its truthfulness, because unprincipled tricksters and clever magicians travesty or duplicate in result certain of its manifestations, then we shall be justified in despairing of it as a power in the world. That time has not yet come, nor do I believe it ever will. But, for one, I am resolved to claim the exercise of such liberty for myself and to defend it as far as possible for others, in the full assurance that at last The right will surely come uppermost,

them more tenacious of spiritual truths. For the same reasons that it is foolish to accept all teachings of mortals unreservedly, so it were folly to attempt to accept all the teachings of spirits on questions of re-form, theology, religion, morals, or what else. Let us reason, let us discriminate, but at the same time let us be charitable. Although it is impossible for any one to have the all of truth, yet it is by no means improbable that each has somewhat of truth. Truth is sacred above all things else, and we should be willing to sacrifice all for its sake. I would have Spiritualists, then, stand for the exact truth, not merely in entertaining it but in expressing it. Ever should we declare spirit communion a fact, and proclaim spiritual truths, and aid and encourage all phases of mediumship, but at the same time should we stand for exact truth in relation thereto and for purity of character in view of all. The fact of spirit-intercourse once proved, then Spiritualism urges, as one of its grandest aims, all men to harmonious action and conditions. First, it teaches the principles of brotherhood, and, second, a personal responsibility, and thus insures the strictest morality and religion. If our interest ends with the external manifestation of spirit, we have no clear view of the grand practical aims of our philosophy

their disagreements of opinions and theories. I want

The one great and pressing necessity to-day among Spiritualists is unity of action-cooperation. By our past experience we have learned many a needed lesson. Preëminent among them is, that we must be very careful to distinguish between the teachings of Spiritualism and the teachings of Spiritualists. It is because of these considerations that I have said we must be very careful upon what basis we combine our efforts. Associative action is our need, and all must concede that some form of organization devolves upon us. We all recognize power in organization, as witness our government, the church, the banded brotherhoods, like Masons and Odd-Fellows. But we want no leader endowed with the authority of a pope or bishop. We need no llege lord-not even a Jesus. We may think of and respect him as we may individually, as God or man, but in our organization he should have no place whatever, more than God in our State Constitutions. Not Christian nor Bible Spiritualists must we necessarily proclaim ourselves, but simply Spiritualists, and then live in accord with all that word implies. Spiritualism should be presented by competent lecturers, exemplified by honest mediums, demonstrated by positive demonstrations, and brought into constant favor by open and pronounced denunciation of all known charlatanry and fraud in every city throughout the civilized land. Our literature should also be extended to all these. Our lecturers should find a welcome in every place, instead of finding themselves strangers there. Our mediums, whether for physical, mental, clairvoyant or healing power, should have sure and just protection. Now let us find our needful places, if we have not already, and go at once to work. Let us select them most carefully, thinking carefully. resolving carefully, and may I say solemnly, for then I feel all will act manfully, and in such a way as to accrue to the honor of Spiritualists, to the triumph of Spiritualism and to the happiness of humanity.

Here I close, leaving with you the lessons and advice of the lecture, hoping and praying due consideration will be given. Summing all, and pressing it. I need only do so by repeating : "If you 've any task to do.

Let there whispered be to you, Do it !

If you 've anything to say, True and needed-yea or nay-

Original Essay.

MATERIALIZATION VERSUS "EFFI-GIES,"

NO. 11.

BY MRS. K. R. STILES. "No ! I have friends in spirit-land, Not shalows in a shadowy band. Not others, but themselves are they."

The above quotation from one of John G. Whittier's poems came forcibly to mind while perusing Mr. Wetherbee's article in the BANNEB of April 18th entitled. "Thoughtston Materialization." With all deference to Mr. Wetherbee's ability as a writer, we can but feel that his explanation of the modus operandi by which materialization is accomplished is quite too shadowy to be correct.

That "things are not what they seem " at all times, we allow; but to be told that our spiritfriends are never embodied in the materialized forms which are presented before us in the s6ance-room, but that those forms are simply effigies, gotten up and projected by the spirits to satisfy the yearnings of humanity, is, it seems to us, an illogical and unscientific statement, and one that is calculated to detract from the importance and interest of this science, by which spirits are trying to prove, not only their continued existence and their power to again take upon themselves the elements of materiality, but many other important truths, which shall result in blessings to the human family. All explanations of the process by which materialization is accomplished must necessarily be somewhat theoretical, since that which has never been performed by mortals cannot be fully comprehended by them.

In contradistinction to our friend "Shadows's" "thoughts" on this subject, we wish to present a theory which we have held for some time; and while we do not claim for this theory infallibility, we can but feel that it is a view of the subject which is better calculated to simplify an understaning of the process, and make it more satisfactory to the masses of the people, who we are sure could never be satisfied with a mere physical structure, without spirit or life.

We believe that the corporeality of the forms, as presented to us through what is termed materialization, is more apparent than real. By this we do not mean that we are laboring under a mental or optical hallucination when we see these forms, but that the tangibility with which they are for the time being clothed is simply an adhesion or cohesion of particles of matter to their spirit-forms, which are in reality materialized before this process of the aggregation of atoms is begun.

The spirit-body we believe to be composed of sublimated matter; hence all that is necessary is that it attract to itself sufficient affinitizing matter to render it visible and tangible to our. physical senses. The taking on by the spirit of generious matter is attend less difficulty, according to the degree of harmony pervading the minds of the persons composing the séance and of the mind of the medium. When there is inharmony of feeling among the sitters there must be inharmony and disorganization of the elements with which the spirit is striving to clothe itself. The greater the harmony the more readily the particles cohere. The whole process, as we are able to comprehend it, appears to be the putting on by the spirit of an additional garment, to be thrown off at will. We believe that what is called dematerialization is simply the disintegration or throwing off of the correlative particles which for the time being rendered the spirit-form visible. The naturalness of the spirit-form, or its resemblance to the spirit it embodies, depends, in great measure, upon the affinitization or resemblance of the particles aggregated to those of which the spiritual body is composed. For instance, when the emanations of the medium and of the persons composing the séance correspond to those of the spirit materializing, then the result will be more favorable for recognition. When there is but little or no affinitizing of the elements, then the opposite is the result. After frequent experimenting the spirit understands how to attract to itself a larger proportion of the affinitizing elements, and consequently presents a closer resemblance to its earthly or physical body. That there may be cases where the spirit is not embodied in the materialized form, we do not deny; even as we believe mortals have the power at times to withdraw from their bodies; but these cases we believe are exceptional. In what is known as transfiguration, we believe the spirit of the medium may be outside of its physical body, and another spirit in possession, which would, for the time being, be as really an embodiment as though the spirit had materialized a form. Too much cannot be said in relation to the preparation necessary before entering the séance-room, which is, in reality, the chemical laboratory of the spirits. Did mediums and sitters enter the seance room in a condition of harmony, the results would be far in advance of any yet witnessed. Thoughts are living things, and the auras which surround us as mortals are the emanations of these living potential agencies of good or evil. Were it possible for our thoughts to embody themselves in forms before us, what distorted monsters would greet our vision. Yet these are the shapes we carry with us into the seance-room, a conglomerate mass of inharmonies, whose subtle emanations are as poisonous to the sensitive spirits as the deadly exhalations of the Upas tree are to the physical body. As mortals we have much to do toward affording conditions for a more perfect expression of

Hypocrisy to shun. So that the world could know all men By what they 've said and done. I long for that society Where Love's the ruling theme,

h it were respe

Where all disguise is banished, And all are what they seem."

And now let me say if there are any public or private teachers, as is sometimes charged, who are recom mending questionable morality, you and I are not ne cessarily responsible for it; and if any Spiritualist prostitute the angel-crown to unworthy purposes, al though its jewels may be solled, yet their intrinsic worth is not lessened. So far as wrong doers go, re member, Spiritualism offers no scapegoat, no pardon for, it is surely proven, a disciplinary penalty most sor rowfully entails. Spiritualism teaches compensation But what is Spiritualism? The casual attendant upon some one or two lectures might remark and report that to be the genuine article which the particu lar individual happened to be employed in propagat ing from the spiritual platform the times he listened This is natural, but to those not over and unnecessa rily sensitive it need: occasion no special alarm. Al must know, after these years, that he was a partial observer and auditor and a hasty reporter. While I would maintain that a society may be responsible. in great measure, for the character and class of sneak ers it invites to lay before the public thoughts for con sideration, yet it is not to be held responsible for the topics and views of those speakers, save so far as it may have limited them to a certain theme. So if there are those who define Spiritualism as "affinityhunting," or others who declare it " only rope-tying performances and acting by clumsy mimics." or others who say "it consists in mysterious raps, tips and a variety of physical phenomena only," or others who claim it "a tear-down attempt on 'church' and 'gos pel." and others who would have it " a patching up of old, threadbare, rickety theologies," and yet others still who ironically allude to it as a "sky-scraping philosophy," a "species of castle-building in the pink and blue clouds"-they are invariably put down as ignoramuses, for the people generally know better The Wide World, a Boston secular paper, after an extended allusion to certain Anniversary exercises per taining to Modern Spiritualism, boldly said : "Two thirds of creation seemingly do not understand what Spiritualism is. Often is it pronounced an 'ism' of any diabolical tendency, and blindly disguise their perception of any pure nature. They treat it as the creed of an outcast sect, as Mormonism, Free-lovism and the like, when in fact it is the essence of life, the inner religion of all humanity, the foundation of all church creeds, but not a creed in itself." It must be remembered that we as Spiritualists are a class which strikes boldly for the ever-glorious right of private judgment. We are the Protest-ants of this age, as Luther and his followers were of his day. He and his pronounced against the infallibility of man and the authority of the Pope ; we pronounce an "Amen !" to that, and likewise denounce the infallibility of book, parchment and the authority of the Protestan Church as well as any other. The right of private judgment is an inestimable boon, and we hold it out to every lover of his race, and with it the liberty ee. Then Spiritualists are which is its natural sequen on much of the teaching of Jests, but this is introlevant. Now, because Bpiritziallini deals positively only with yacks any speculations as to God, devil or man; re-sponsibility, stoponest, or philaiment; heaven; hell us, without much thought, deem to be false, or which

And then will be justice done.

The time has now come when every Spiritualist is called upon to consider the practical bearing of the gospel he professes. Spiritualism surely demands it. Spiritualists are ever loud in crying the necessity of setting up a standard above the masses. They are continually talking of the duty of taking an independent course for the right whenever conscientiously hampered by State, Church or society. But here is a matter to be deplored-to see so many theoretical Spiritualists and find so few practical ones. Even among those who have proclaimed reform, among those who applaud the sentiment of striking down the false in society, among those who know and maintain the new cannot be established as long as so much error, dogma and evil obtain, are too many who yet shrink from needed work ; ay, worse still, they, when others have attempted to practice what they talk and approve of in resolution, notwithstanding all the heroic talk and bold applauding, curse and ostracise them, rail against and berate them for carrying into practice the very needful and reformatory spiritual work. The Spiritualists should know by this time that Spiritualism had been of none effect in the world had not spirits out of the body been aided by spirits in the body. Mediumship has been and is the only channel for spirit-communication, and the disembodied ones are dependent upon the embodied co-laborers-none other than Spiritualists-to express to the world their thoughts and ideas of action. You certainly know this fact, and yet in great measure overlook duty in view of it. 'Having your attention called to it, resolve wisely for the future, and at once put your resolution into execution. I am not demanding boisterous and lawless action from you, nor would I desire you to fly unnecessarily into the face of prejudice; but I do ask for men to be men, and women, women ; for each to be natural rather than hypo critical; for mankind to stand by principle and its practice rather than by policy and its following. I want Spiritualists better workers in the cause. I desire them to be more agreeable to each other in If you 've anything to love, As a blessing from above, Love it ! If you 'ye anything to give That another's joy may live, Give it ! If some hollow creed you doubt, Though the whole world hoot and shout, Doubt It ! If you know what torch to light, Guiding others through the night, Light it ! If you 've any debt to pay, Rest you neither night nor day, Pay it I If you 've any joy to hold Next your heart lest it get cold, Hold it l If you 've any grief to meet At the loving angels' feet, Moet it 1 If you 're'given light to see What a child of God should be, See it 1 Whether life be bright or drear, There 's a message sweet and clear.

Coming down to every ear, Hear it !'' Minneapolis, Minn.

To the Editor of the Banner of Light: Some of the leading members of our Society are talking very strongly of forming a Camp-Meeting Association and locating at some of the lovely lakes adjacent to our beautiful city, Lake Minnetonka on one side and White Bear on the other are both great summer resorts for be the other are been great numbers com-ing from the Southern oities. The borders of Minnetonka--which is a large lake with an ir-regular shore of some two hundred miles, and two or three beautiful little towns nestling in its cool and shady nooks--have a large number of record bords. of resort hotels, capable of accommodating from fifty to five hundred guests each ; they are firstnuty to nve nunared guests each ; they are first-class, with all modern conveniences; with cot-tages all styles and prices. Some twenty-five steamers ply upon the lake, their capacity rang-ing in size from ten to twenty-five hundred pas-sengers. Four lines of steam-cars make hourly trips to and from St. Paul and Minneapolis to this lovely sheet of water, which is filled with a great variety of fish.

this lovely sheet of water, which is filled with a great variety of fish. We think a Spiritual Camp-Meeting would be a grand success, and that it would be a great field for mediums of all classes and phases of manifestation. I would like to have any who desire to come this way-mediums, speakers or any who are interested-write me at once (Box 399), giving full particulars of what they want to do, prices, etc.; and any suggestions from those who have had experience in the camp-meeting field will be thankfully received. We are prospering and growing fast spiritual-

well S. N. ASPINWALL, Pres. First Society.

The Fliegende Blastier thus satirizes the condition in which divers "Regulars" find themselves now-sdays:

Doctor — "Your wife is in a very critical state, and I should recommend you to call in some specialist to consult on the case." *Husband* — "There, you see. doctor, I was right again! I told my wife long ago she ought to get, proper medical advice, but she always thought you might be offended."

LIGHT. \mathbf{OF} BANNER

the science of materialization, which is yet in its embryonic state. We are well aware that there is a tendency, even among Spiritualists, to ignore the utility of this, and every other phase of physical manifestation. We were wont to do so in days gone by, before experience had taught us something of their grand educational purposes. The truth is, we cannot afford to ignore one of nature's laws, nor is it for mortals to decide which is the more important. Every manifestation speaks to us of a law by which it is projected into the realm of matter, and only by the outward expression of any force in nature do we know of its existence. Instead of crying: "Away with the physical manifestations," we should seek to understand what their true mission is. Let us take up the study of these questions in a spirit of teachability and of humility, and we shall then become more truly co-workers with the spiritworld in its effort to inaugurate a new era upon earth-even the era of angelic wisdom. Let us deem no work unimportant in which wise and benevolent spirits are engaged.

2

At a recent private scance with Dr. D. E. Caswell, a very ancient spirit materialized, and remained outside the cabinet over half-an-hour. We took occasion to ask the spirit how long a time must elapse before materializations would occur spontaneously and in the light. The reply was, that in homes where there is spiritual illumination this much-to-be-desired result would ere long occur; that in proportion to the enlightenment of the minds of the people will be the degree of perfection in materialization. It has been our privilege to attend some very interesting seances at Dr. Caswell's, Mrs. Fay's, and the Berry Sisters', of which we would like to give a detailed account; but this article is perhaps full long enough for the crowded columns of the BANNER, and we would not trespass. We hope to have some interesting facts to communicate to the public in due time, relative to events at our own home.

free Thought.

ORGANIZATION OF SPIRITUALISTS,

To the Editor of the Banner of Light:

Articles on the subject of organization of Spiritualists, appearing in the BANNER OF LIGHT of Feb. 28th, suggest some additional points in favor of business organization.

In our day certain great theories of the nature of matter, of the constitution of the universe and of the cause of life, have been framed by scientists. These theories were soon accepted by others, and then followed their perversion. A large number of people have taken them as absolute truths, instead of statements of probabilities or of some person's ideas of unknown conditions, based upon observed facts, inferences as far from absolute truth as the knowledge from which they are drawn is short of complete knowledge.

Assuming these theories-these inferencesto be fundamental truths, those people have made up their minds that progress is to occur only in certain lines, as by additions to knowledge of phenomena, or by discoveries of laws in harmony with the theories, and that nothing inconsistent with those theories can occur. Taking this stand they have disregarded observed facts, which seemed not to harmonize with the theories, declaring that they were not facts at all, but the results of careless observation. In this they have given instances of bigotry and intolerance quite equal to any to be found elsewhere; for if they have not put any one on the rack, they have shown the same spirit that tortured, people for opinions in times when torture of the body was deemed an admissible argument on many questions.

The Christian Church started with the as-

Christian church; they would commit the articles to memory as an epitome of what they knew of the spiritual life, duties, etc., and calling the creed truth, would call anything that failed to agree with it, error. One great work of the society would then be to more firmly establish the creed, and convince others of its truth. So men and spirits who supported it would be welcomed, and no event which seemed to strengthen its position would be overlooked; while dissenting opinions would fail to get a hearing, or at best would only be tolerated. Stagnation would result. The meetings would be dead-ever the creed and proofs of its truth and perfection, instead of earnest, unbiased consideration of all the thought and action of humanity which would make those meetings thrill with life and progress.

I know that advanced thinkers may say: Absurd : such a condition would never be reached. But I fear they would be judging from their own feelings; for I also know that they, the progressive thinkers-the free, far-seeing minds would never be fettered by a creed, and would always welcome new ideas of whatever bearing upon their own notions. But I am not thinking so much of them as of the great majority of people who, I think experience has shown, like to feel that their opinions and beliefs are firmly settled, and would therefore take the course and reach the result I have pointed out. This might not happen at once-it may not have happened yet in existing organizations of this kind; for a time the more progressive thinkers, who would naturally be the movers in making the organization, would give it its distinctive character, and it might be quite progressive. But it seems to me certain that sooner or later people would do just what they have done in like cases, and what many are now doing in the case of scientific theories, and the society would become a Christian Church with a more modern creed. And then progress would have to come from the unfettered thinkers outside, wrestling alone and unaided with the prejudice of the world.

But if Spiritualism is a more rational belief than Christianity: if it gives us conceptions of spiritual life which are nearer truth than the fundamental principles of the old church; if it is spiritually an improvement, why shall it not develop improved methods of doing its work for humanity? I hope I am not so bigoted as to refuse to admit a thing to be good because I find it in the church; but is the organization of the Christian Church good?

To my mind the object of organizing should be to distribute knowledge. To this end a society would control or own a hall for large meetings, and rooms for circles, reading and social intercourse. It would supply its readingroom and library with periodicals and books relating to human progress in general, and of every shade of opinion. It would conduct public meetings, which would be addressed by speakers whom it had engaged without regard to differences of belief, so that all views might be heard ; also meetings for general discussion, at which any person might express any opinion, so that all could have the benefit of the experience and thought of each. It would make its work generally known in order to extend its benefits to the greatest number. These are some of the principal functions which a spiritual society could perform. It would be a business organization, accomplishing by united action work which could not usually be done by individuals. But cannot individuals form opinions? and is it necessary that a society should formulate religious convictions for all its members, bringing them to a uniform belief?

In practice, probably no two people hold exactly the same opinions on any subject, and it is the differences of opinion which, brought to light by interchange of thought, produce advancement in knowledge: consequently the best ed. In this way the true and good will at once become the possession of mankind, while for error, probably no better treatment can be found than to bring it freely to the light and subject it to searching scrutiny. C. C. ANTHONY. Ithaca, N.Y.

society. From whence these soul germs enter our productive field of generation is not yet known, but we cannot believe this world, or life, a manufactory of souls that are to live forever and people thousands of worlds starting from such corrupt sources as many of our bodies are, and from this little speck of matterearth. We trace the growth of body which has its orlgin and decay here, and search, so far in vain, for the motive power in the germ, penetrating the cell and the protoplasm and vital spark interior to it, and it still eluding our grasp and hiding its origin, if it has one. If, as we suppose, we are surrounded and penetrated by a finer and subtler elemental force to which the soul belongs, we may trace and leave it there and deal with mind and body as we can find them.

Psychic Phenomena-"Mind-Reading and Beyond."

BY "SHADOWS."

"Mind-Reading and Beyond" is the title of a book lately issued, containing mostly matter from the doings of the Society of Psychical Re-search of London. It is not our purpose to speak of the book, or of the society above mentioned, but mention the fact, and the further one that a society for the same purpose has been formed in this vicinity, and in both cases composed of scholarly and scientific men, merely to show the trend of thought at the present moment in the direction of mind per se as a field for exploration independent of the world of physics. The conclusions of the foreign and Ider society, so far as they go, are affirmative of the fact of a transcendental mode of thought

Alfred R. Wallace, LL. D., a member of that society in London, and a distinguished scholar, in a copyrighted article printed in the New York Tribune, Boston Sunday Herald, and other appears, simultaneously, says: "Modern solence utterly fails to realize the nature of mind, or to account for its presence in the universe except by the very unthinkable dogma that it is the product of the organization. Spiritualism re-cognizes in mind the cause of organization and perhaps even of matter itself." Everything Prof. Wallace says commands attention, as an eminent scientist, even by those who do not affiliate with his views on the subject of Spirit-ualism. It is not our purpose, however, to write an article on Spiritualism, but to relate an incident in the line of psychical research, or mind-reading, leaving the "beyond" in the caption to be emphasized or otherwise as the facts in the case strike the render. We think the relation of it will be found interesting in account for its presence in the universe except the relation of it will be found interesting in itself as mental or spiritual phenomena, and interesting also as containing reminiscences from olden times, at least to those who enjoy rambles in memory" of Boston nearly a hun-

dred years ago. In a gentleman's house in this city, he being a merchant of wealth and respectability, there were gathered, by invitation, a few friends, some twelve or sizteen, to enjoy, in spiritual par-lance, a séance with a psychic, as Mr. Wallace would say; and her chief and most interesting feature was the reading of the names of dead persons, written by several persons present, on slips of paper, and rolled or folded up securely. so that there was no possible optical connec-tion ; also to tell their modes of death and the place where the events severally occurred, etc. The whole evening was spent in this way, and I suppose at least two or three hundred names were used in the aggregate, and never a hesita-tion or a mistake. So correct and so ready, it seemed certain that this person must have had a royal road to a knowledge of the writing in the pellet, or a transcendental one, for an op-tical performance-that is, a cheat-was impossible

We were all seated around a table, and the plan was for each to write a few names, four or five, more or less, of their friends who had died, on as many slips of paper ; these were cut uniform for the purpose, about three inches long and one inch wide. Each one wrote such names as he or she chose, and rolled them up securely and as small as possible, and placed them in a pile in the centre of the table; there them in a pile in the centre of the table; there might then be fifty or sixty of them, in meas-ure perhaps half a pint. It will not be inter-esting or worth while to relate in detail or at any length the experiences of the evening, so I will only mention one, which will give the gen-eral idea, and I will do the one quite elaborate-ly, for it is of interest in itself, and the circum-stances were such as to be of interest irrespec-tive of anything occult or psychical. Being satisfied that this phenomenon was in the domain of mentality and not necessarily spiritual. It grew into amusement after a while.

sumption that certain teachings were eternal truths; it organized with those teachings as basic principles. Of course when those principles had been declared absolute truths the prosorew names from my memory rather than my heart, and so I wrote at this present moment the names of suicides. I wrote on one slip, and folded it up, the name of John W. Smith, my mother's cousin, who shot himself in New Bed-ford, from mortification, when I was a youth. Next I wrote the name of Henry Jacobs, a dis-tant relative who and his theory with a various Next 1 wrote the name of Henry Jacobs, a dis-tant relative, who cut his throat with a razor because a girl much too young for him refused his offer of marriage. Then I wrote the name of my friend, Thomas W. Hooper, the teller of the Merchants' Bank, who hung himself in its cellar on being detected as a defaulter. Then I wanted a fourth; but I could not think of one readily so I wrote the reme of Potter Cran readily, so I wrote the name of Patty Gray who hung herself many years before I way who hung herself many years before I was born, and the circumstances were these—it is necessary to relate them for effect in this nar-rative, so the digression will be excused: The house where Mr. Gray, the father of Patty, lived, was on what was called Pember-ton Hill. It is now the westerly side of Court street, and the location nearly opposite the Crawford House. Pemberton Hill, as will be remembered by the old folks, was separated from Court street by Scollay's Building and the extension of the block northward in small-er measure almost to Hanover street, and the er measure almost to Hanover street, and the hill was a parallel street to that part of Court street, and was noticeably higher by several feet, hence its name of hill. The house of Mr. Gray, as I remember it, was the residence of Dr. Shurtleff, and was a broad, three story, yellow and, I think, wooden building, the front door in the centre, and with high steps. My mother had an older sister who was a school-mate of Patty Gray, and when I was a boy, walking around with this aunt, she used to show me the window in that house out of which show me the window in that house out of which Patty jumped in an attempt to kill herself; she showed me the spot where she struck, breaking a limb; how she looked up at that window, shaking her hand, and said, "Ah i devil i you deceived me !" and often afterwards, passing the place. my thoughts would revert to the in-cident. Patty subsequently committed suicide by hanging herself. These are actual circoum-stances that occurred probably eighty or nine-ty years ago, and are important to remember in connection with what i am now going to re-late. Returning to the pellet experiments, there was the pile of which I have spoken, and, stir-ring them around with the end of her pencil, she would knock one out and toward the per-son who wrote it, and then go through the cir-cumstances that seemed to fit the case; and in cumstances that seemed to fit the case; and in this way, after a while, one was rolled out toward, or for, me; and, taking it in my hand, and before opening it, the lady wrote back-ward, as usual, like a witch's prayer, the name of Patty Gray; and, on opening my pellet, I found it to be the one on which I had written that name. She next—as she did in all the cases— asked me to write several kinds of death, in-cluding among them the richt one for Patty cluding among them the right one for Patty Gray. I did so; and, touching the list of words Gray. I did so; and, touching the list of words with my pencil, one at a time, a rap came when I touched suicide, which was right. She then said: "Write the names of several kinds of suicides." I did so, and the rap came when I pointed at hanging. She then said: "Write several names of places, including the one where she died"; and I wrote Roxbury, Dor-chester, Boston, Brookline, Cambridge, Charles-town, touching them one at a time. The rap did not come at Boston, as I expected, but did at Cambridge, which was wrong. I said I thought it was Boston--infact (to myself) I was sure it was. Did I not know the old house, and could I notsee it then in my mind ? Still, every-thing had been so correct all the evening number or the members would come to look upon the creed as a statement of positive truths, and being organized with that creed as a foundation, would follow in the steps of the

wrote in reply, "No, Cambridge !" with vigor enough to break the lead of the pencil, and I let it go at that.

let it go at that. The affair disturbed me a little, as anything will when one's mental solution meets with a misfit. I was sure, as I have said, that she had a transcendental way of reading the pellets, and when the rap came at the right point the party pointing knew the right one. There was no perceptible difference that I could detect in obperceptible difference that I could detect in ob-serving the others, and I was very careful to give no pointer when I was operating. Still, on the psychical principle, she might have seen with my eyes, or noted the perception that was in my mind. But what disturbed me was, on that principle, why the rap did not come when I pointed at Boston, which was the positive point in my mind—the rap coming at Cam-bridge, which I as positively knew was wrong, and then vigorously writing the word, witch-style, backward, seemed to show that my con-clusion of the solution was wrong, and that the "force" had a mind distinct from mine. A few weeks after this, the sged aunt of whom

"force" had a mind distinct from mine. A few weeks after this, the sged aunt of whom I have spoken, and who lived in Sharon, made us a visit; and, thinking of the late experience, I said: "Aunt Caroline, do you remember Patty Gray?" "Oh, yes," said she. "Where did she live when she died?" "Why, on Pem-berton Hill; you can remember the house where Dr. Shurtleff lived so long." "Yes," said I; "but I did not know but she might have died somewhere else." "Oh, she did !" said she. "After she jumped out of the window her fa-ther felt sure she would kill herself unless she was carefully watched; so he boarded her in Cambridge with a discreet friend, and paid her a good price to look after and constantly watch her, and never to leave her alone; but she man-

a good price to look after and constantly watch her, and never to leave her alone; but she man-aged, after awhile, to elude her somehow, and, after being missed a few moments, she was found hanging on the limb of on apple tree." By this it seems the "psychic force" was right, and knew better than I did the facts in the case. I will now only add that there was not a person in the room on the occasion re-ferred to that knew this circumstance, which had happened years before any of them were had happened years before any of them were born, and by no possibility could the fact have born, and by no possibility could the fact have been gathered except from me; and then gath-ered wrong as to locality; and the idea, as will be seen, of writing the names of suicides was wholly spontaneous, done on the spur of the moment. The title of W. A. Hovey's book, "Mind-Reading and Beyond," its terminal word and this instance of Patty Gray, would seem to oursent the nearbility of a "beyond" to rule and this instance of a try Gray, would seem to suggest the possibility of a "beyond," to which the wise men of the world here and in England are now directing their mental telescopes. May it heave in sight !

Experiences at the Berry Sisters'. To the Editor of the Banner of Light :

A short time since I attended a séance for materialization held at No. 1 Arnold street, Boston. by Gertrude Berry. I was called to the cabinet by a lady spirit, who said, "I'm cousin Nell." I have a cousin Nell who passed to spirit-life September last, but her mind had been so disordered for many years that I could not realize she stood before me in materialized form. Supposing she must be in spirit-life a long time before her mind would be returned to a healthy condition, and she understand the law of materialization, she was the very last of my many spirit-friends I expected to see. But although the light was not so good as usual, and I could not distinctly see and recognize her features, I did recognize her form, which was peculiar, her stature, which was like that in earthlife, and three times she told her name without the least help on my part. She talked with. embraced and kissed me, and appeared delighted to see me. All in the circle were strangers except the lady friend who accompanied me Mr. Albro and the Berry Sisters knew nothing whatever about me, or my relatives; no spirit could have read my mind, and imposed upon me by personating my friend, for she was not in my thoughts at all. I saw, and took by the hand, that noble, grand spirit, Ed. S. Wheeler. If I ever saw Mr. W. in earth-life I saw him that day, and I have listened to his eloquent lectures when he was in earth-life, until my soul has bowed low before him as to a spirit of wisdom.

I do not write this feeling that that seance was any more wonderful than the others I have attended held by the Berry Sisters, whom I know to be true, honest mediums.

itnessed materis lizing th NUA W

have issued. It is a compliation from Gordon's private letters, and proves a timely addition to Forbes's ' Life."

PAMPHLETS RECEIVED: GERMAN SIMPLIFIED. Being a Concise and Lucid Explanation of the Principles of the, German Language, accompanied by numerous examples and exercises. Especially intended for self-instruction. By Augustin Knoflach, Part 6. New York : A. Knoflach, P. O. Box 1550.

Verifications of Spirit-Messages. ANN F. BUZBY.

In reading in the BANNER OF LIGHT of April 25th he message of Sister ANN F. BUZBY, Second Family of Shakers, Mount Lebanon, N. Y., spoken by the controlling spirit. I found in it so many test points of identification that I could not feel justified in not verliying it. I have been a member of the Society of Shakers for nineteen years, eight years of which were spent at Mount' Lebanon, and although not living at the same Family with Sister Ann F. Buzby, I was well acquainted with her, and the positions she held with them. . The first test appears where she says "she had to manifest through the controlling spirit, having not the power of communicating personally for herself." As I am well acquainted with the 'effect it has upon the mind of an individual when cramped for any length of time in that narrow circle in which the Shaker so-

cletles move, separated, as they are, from the outside world, I readily see the reason. The second test is in her saying that "many little walfs come to us to be taken care of." Sister Ann was for some years a caretaker of little girls, whom the Shakers take in from outside to raise and educate, hence characteristic, and corresponding with her employment in earth-life. The third test is in calling herself "Sister Ann." For many years, and at the time of her departure, she held the

position of second Elderess, called so in distinction from common female members. The fourth test is found in her saying : "Oh! I could sing a song of rejoicing that I am no longer aged, and worn, and feeble; that no perplexing thoughts annoy my mind." Sister Ann was one of the singers, and as she held positions of care and trust, and was faithful and industrious, she was worn and feeble when she passed over at an advanced age. The fifth where she speaks of having lived at "the Second Family." indicating her carefulness not to be misunderstood, as there are seven Familles at the Shaker Society of Mount Lebanon, N. Y. The sixth, and to me the most convincing, is this: When I had thus far verified her message, she stood before me, and with a smile approved of my having done so. I have been clairvoyant from childhood, and plainly see her spirit by my side this moment which is very pleasing to me, as I have not seen Sister Ann since 1865, when I left the Society at Mount Lebanon, N. Y. It is a remarkable fact that all intelligent, spiritual-minded individuals who leave the Shakers are gathering into the Spiritualist fold, either on earth or in spirit-life. Yours fraternally,

FREDERICK HAASE.

National Military Home, Montgomery Co., O., } May 6th, 1885.

CLARA M. EDSON.

CLARA M. EDSON, whose message was printed in the BANNER OF LIGHT of May 16th, was well known in this place, and lived in Windham, Vt. She was a fine scholar, but not a believer in Spiritualism. Her family know nothing of its teachings; therefore the correct message from their dear one will undonbtedly lift the veil of darkness from their eyes, and they will gather the glorious rays of the sunshine and know that once again they will meet her in the realms of ADELLA E. STANNARD. glory. Simonsville, Vt., May 19th, 1885.

JAMES H. COFFIN.

Wm. G. Wood of Providence, R. I., writes that he has ascertained that the statements given in the spirit message of the little boy, JAMES H. COFFIN, printed in the BANNER OF LIGHT of May 9th, are all correct.

May Magazines.

THE VACCINATION INQUIRER .- In "Notes for the Month" allusion is made to the great impetus given to the movement by the demonstration at Leicester. A vaccine disaster of terrible significance is mentioned as having recently occurred in the South of France, where, at Villefrance d'Aveyron, out of forty children vaccinated by a doctor, nine died within forty-eight hours of the operation. Are we to have in the United States a similar fatality before our people will become aroused to the danger incurred by poisoning the blood of their offspring? The annual meeting of the London Society for the Abolition of Compulsory Vaccination was held on the 22d ult.; a report of its proceedings occupies a large portion of this number of the Inquirer. The meeting was addressed by distinguished speakers; much enthusiam was manifested,

ples had been declared absolute truths the possibility of any change for the better could not be admitted. We know the result : The church clung tenaciously to the old and bitterly rejected the new, vainly endeavoring, by oppression and suppression, to hold in check the uncontrollable force which causes progress. Nevertheless people had new ideas and progressed, and when torture, and then anathemas, and then protests, were of no avail, the church accepted the new order of things. The first steps in progress were usually taken by individuals and not by the church as an institution, which generally opposed; for it had extended its control or influence over such a diversity of affairs that almost every discovery menaced some weak point in the system.

The first case to which I have called attention above illustrates well, I think, the ease with which a grand conception may fill the whole range of mental vision in many persons. A great idea is often like an immense wall, People are confronted by it. With their limited vision they are unable to see top or ends; it is so great that it stretches away beyond the reach of sight... They conclude that it is infinite in extent; it is the end; no further advance is possible in that direction, and they turn aside. But there is always some restless spirit who is not satisfied with that conclusion; he follows patiently along the wall and at last reaches the end and passes to fresh fields beyond; for it is not infinite; what man can build an infinite?

Christianity has shown us what stagnation results from a general acceptance of a doctrine as positive truth, especially when organization is effected to keep that doctrine firmly established and to bring all men to a belief in it. While organization must surely be a great aid to progress, if the object were as much to get as to give knowledge, it has, as we have seen, when based upon a statement of principles affirmed to be positive truths, directly opposed progress, because the end of advancementperfection-was assumed to be attained.

It is proposed that Spiritualists form organizations based upon statements of fundamental principles which should indicate the lines on which they should work. But, if Spiritualists organize in this way, what shall prevent them from repeating in a measure the history of the Christian church? Of course it would be understood that the tenets of such associations could be changed whenever additions to knowledge should make it desirable. Nevertheless those principles must be such as a majority of Spiritualists would regard as truths viewed in the light of existing knowledge, or organization could not be based upon them. It is but a step to the belief in them as absolute truths. Have we not seen that such a step is too easily taken? It seems to me, then, that when a society had been formed it would not be long before a great number of the members would come to look

SOME THOUGHTS ON MIND AND BODY. BY WARREN CHASE.

To the Editor of the Banner of Light:

There seems to be accumulating evidence that a soul, which is the motive power and germ of our earthly and spiritual life, is the developing power of our physical and mental existence here and in spirit-life. and producing both the mental and physical phenome na of life so far as we can trace them. The mind is evi dently subjective to the physical body, and developed through the senses, and expressed through the organs of the brain, always in accordance with the quality, quantity and locality of its organs, some lacking one or more of these organs in sufficient quantity or quality to give mental expression, as in music, language. benevolence, love, veneration, etc. There are no signs of mind before the senses are opened at birth, although a body is built by some force back of it and superior to it, which science has not reached with its scalpel or microscope, and which the superstitious still say is God, the author and father of our existence, but which, or who, is a very unwise father, to put so many poor miserable specimens into such wretched conditions as we find them, where not one in ten gets out of misery in this life. I think we must look to some other source for the starting-point of earth-life, and so far as will and voluntary action are concerned, we cerainly cannot find the source in the earthly parents.

To me mind seems like the steam in the engine, the soul like the fire producing it, and the body like the engine in which the force is confined, controlled and utilized. It seems to me that the soul is immortal while all forms through which it expresses itself are ephemeral, and forever changing. If the soul is, as I believe it to be, a unit of the infinite Divine essence, forever indivisible and indestructible, of course it is eternal, and that is all there is of us as individuals that is immortal; for the spirit body, and this body and mind, are surely productions of some unseen force known only by and through its outer expression.

That the soul was, and is, and is to be, I have no doubt, and I have no doubt of its power to develop a spiritual body during our life here, in which and on which it stamps the experiences of this life, and thus carries them to the next, and maybe through many changes : but it seems to me that in time we shall have no more recollection of this life than we have in it of the short life we had here before birth. As we move along the line of changes we gradually drop the past, and live more in the present, as it becomes more interesting to us. Such is the case in the short life here, as the experiences prove. I have lost all that transpired the first two years of life here, and nearly all of the first five, and the events of to-day may sometime be of as little moment.

The manifestations of mind, even in consciousness, are incidental, and like the eyes which open and shut to the light, they open and shut in sleep and wakefulness, while existence is permanent and not affected by either. The soul that made both body and mind lives independent of either, but ever renews a form through which it can come in contact with the forms and obBliss, Mrs. Fay, Mrs. Hatch, Mrs. Pickering, Mrs. Whitney and Mr. Shear, and know them each and all to be genuine mediums, for I have seen friends at the séances of each of them whom I have fully identified. I know my influence in the world is feeble and my opinion not important, but I deem it the duty of every Spiritualist to defend all true mediums against persecutions by pretended believers and coldminded investigators. SARAH F. BREED. North Reading, Mass.

New Publications.

THE BIBLE ANALYYZED IN TWENTY LECTURES By John Kelso, A. M. 8vo, cloth, pp. 821. New York : Truth Seeker Office, 33 Clinton Place. The author of this book began life as a Methodist minister. He was an officer in the Union army and subsequently represented the State of Missouri in Congress. Of late years he has been engaged as a lecturer and writer in the interest of free-thinkers. The volume before us is given to the public with the belief that it will "save thousands from the unutterable horror of religious despair" he has suffered. The "analysis" is severely thorough ; and as its purpose is to exhibit the inconsistencies, inhumanities and unreasonableness of the Bible, in order to deter mankind from worshiping it as the "only word of God" and only guide to happiness in a future life, those passages aiding in that direction are dwelt upon to the exclusion of those of a loftler and more spiritual nature. The danger is in thus treating the subject that the methods adopted may lead to a diametrically opposite extreme, and that the idolators of the book may become its contemners, overlooking the fact that many bright jewels lie amid the rubbish to which their attention has been mainly directed. The Spiritualism of the Bible has been its great preservative through all the centuries; denude it of that and it falls to the ground. the worthless thing Mr. Kelso claims that it is. The aim of the writers of this age should be, in their treatment of the Bible, to separate the chaff from the wheat : cast the former to the flames, and hold fast the latter as a means of spiritual support.

A COMPANION TO THE REVISED OLD TESTA-MENT. By Talbot W. Chambers. 12mo, cloth, pp. 269. New York: Funk & Wagnalls.

The author of this volume was for ten years a mem ber of the American Old Testament Revising Committee, hence is qualified to write understandingly of the subjects he treats upon; and while he wishes it distinctly understood that he alone is responsible for what his book contains, he is at liberty to say that his colleagues approved of his undertaking, and aided him in its prosecution. The volume furnishes a complete manual for those who wish to inform themselves of the origin and purpose of the revision, and of the principles upon which it has been based. In a clear, com-prehensive manner it indicates the changes that have peen made. Specimens are given of words and phrases in the old version, that the progress of the English language since it was made has rendered obsolete and unintelligible. Examples are also given of renderings declared to be incorrect by all lexicons and commentaries of a critical character. For instance, the word hypocrite is found eight times in the Book of Job, in not one of which has the original term that meaning. The volume is indispensable to all who possess a copy of the Revision, and will be found interesting and highly instructive to those who do not.

"CHINESE GORDON : THE UNCROWNED KING," is the title of a handsome ribbon-tied book, by Laura C. Holloway, which Funk & Wagnalls (New York City)

and reports from all quarters indicated a rapid growth in the public mind of views favorable to the cause London: E. W. Allen, 4 Ave Maria Lane,

THE SIDEREAL MESSENGER .- The editor, W. W. Payne, contradicts the statement that the "Star of Bethlehem" has been seen this year, the one supposed to be, undoubtedly being the planet Venus. He then proceeds to give interesting facts respecting the former. Northfield, Minn.: Carlton College Observatory, BABYHOOD.-Marion Harland furnishes the opening article, "Mrs. Gamp in the Nursery": Christine Ladd Franklin an article upon " The Infant's Earliest Development." We cannot too strongly commend this periodical to young mothers; the next generation will be superior to this if its instructions are followed Published at 18 Spruce street, New York.

Another Nobleman Re-born. To the Editor of the Banner of Light :

Just before I left Boston I learned that Mr. George Whitney of San Francisco passed to his home in spirit-life, April 29th. He formerly lived in Boston, and for many years was a successful business man. In early life he was a skeptic. Being naturally religious, he became a devout church member: but he had foo active a mind and too progressive a spirit to remain in creedal swaddling-clothes, and many years ago grew naturally into a complete Spiritualist. He was one of my first auditors in San Francisco on my advent there in 1873, and one of my best supporters during my last eighteen months' services in that city. Holding intimate social relations with him, and knowing his high worth, I wish to pay the meed of honor due to his memory.

He was blessed with a strong and manly physique, and lived more than "three score years and ten robust health and clearness and vigor of mind. Spiritualism to him was a living faith, a vital religion; and his arge, sympathetic heart prompted his willing hands to many deeds of benevolence. For many months, prior to is new birth, he sustained one of the faithful but unappreclated workers, whose mediumship has long been given for the uplifting of earth-bound spirits, and one who now must sadly miss his kind words and noble support. More than this, he was a patron of nearly dil mediums and of all the public meetings within his reach devoted to our cause, and of the spiritual press he was a liberal supporter. In short, he was a model Spiritualist in word and deed; a publicspirited citizen, a genial gentleman, a kind husband and father, and at home and abroad he will be missed, as one whose genial presence brought comfort and joy to all.

He was fully ripe for the change he has made, and for hfs sake we can congratulate him in the removal of earthly weakness and physical encumbrances, while we properly sympathize with his family, who now cannot as fully realize his daily presence. While he has paid the last debt of nature and gone to his reward, his great heart, will yet throb in sympathy with his remaining friends, and we may be assured he will visit us as often as the duties of his pres-ent station will allow, for he well knows the value to weak and doubting mortals of the blessed ministrations from souls emancipated and glorified.

His was a useful, practical and noble life, and he has left the legacy of an example that all well-to-do Sniritualists may most profitably follow to gain the greatest happiness here and the most exalted joys hereafter. May many more win the ministrations of exalted spirits while on earth, and pass like him to the ineffable joys of a celestial home, halled by the plaudit of "Well done, good and faithful servant, enter thou into the joys prepared for you by your own noble thoughts and generous deeds as a mortal." May the ad hearts of his family be comforted by the same inspiring belief and trust that ever sustained our elder brother, and may they so let their light ahine as to bring no shadow over his loving spirit as he visits them to comfort and to cheer. DEAN CLARKE

Hale's Honey the great cough cure, 25c., 50c. and fl. Glenn's Malphur Sonp heals, and beautifies, 25 cls. German Corn Remover Hills. Corns and Bunions. Hill's Hair and Whisker Dye-Black and Brown, 500. Pike's Teelhache Dreps cure in One Minute, Sc. Denn's Elicamatic Pills are a sure cure, Se.

Banner Correspondence.

New York.

BROOKLYN.-Sara Williamson writes: "In the séance-room of Mrs. L. S. Cadwell, Tuesday evening, April 21st, were assembled eight persons, three of whom were ladies. Very harmonious conditions prevalled, all present being familiar with manifestations of spirit-power, and each ready to aid with sympathy and love. After singing and a cordial greeting from the control, the spirit-form of Elizabeth Hatch darted, from the cabinet, and, approaching a gentleman who sat in the circle, began to manipulate his hands rapidly with hers, producing in a moment billows of lace, which she shook out in clouds. Standing close to the circle, she took up the gossamer fabrio, and, after waving it for a moment, there was emitted from it an exquisite perfume of violets and roses. She then made the tour of the circle, throwing the veil over the head and face of each sitter, so that they could smell the perfume, which resembled that of fresh flowers; then, retreating to the cabinet, she bade the friends farewell and dematerialized in full view.

The next spirit materialized from the floor in front of the curtain. This was a spirit known as "the angel-mother," the mother of the medium. She is one or great strength and wisdom, and is she stood before us, tall, erect and 'stately, she made a profound impression of intelligence and power upon those present. She remained for some time, answering questions upon the laws of spirit-control and manifestation. Before her departure she called up three individuals of the circle, and, taking them into the cabinet. caused them to put their hands on the entranced medium seated in her chair, after which she held the curtain aside so that all might see the same; finally she took the hand of a gentleman and dematerialized outside the curtain, he holding her hand until it melted from his grasp on the floor.

During the singing the sitters were admonished to keep their attention fixed upon the curtain; this they did, but all were astonished by becoming aware of a spirit sitting in a chair at the end of the circle, near the alcove which formed the cabinet. She explained afterward by saying that she materialized upon the chair; it was so unexpected, however, that it caused much wonder. This was the spirit 'Pansy,' one of the baud, who sings in a soprano voice of great sweetness and compass. She is small and fairy-like in form and very vivacious in manner. She took the hand of a gentleman, walked out into the room, and, after conversing a moment, dematerialized in view of those present. After this the control of the cabinet. 'Nelse Seymour,' made his appearance at the curtain, and after conversing in his characteristically jovial and witty style with his friends, allowed each one present to go up to the cabinet and salute him and inspect his features. When all had availed themselves of this privilege he called for more light, and for some moments he stood fully revealed by the full light of the lamp, so that his face could be plainly seen by all. During this time he kept up a running fire of conversation and jest, in the easy and lively style peculiar to him, interspersed with singing in a most musical and powerful tenor voice. Other spirits would join the singing of the simple melodies in use by the circle.

A beautiful female spirit came forth, and, beckoning a friend in the circle, passed through the parlor into a room beyond, where she stood in the light of an electric burner, outside, so that every feature was dislinctly seen ; then, returning, she conversed with her friends and dematerialized before them. Another, the brilliant and vivacious 'Lucille Western.' made the tour of the room, distributing confectionery brought by a gentleman visitor, and sitting upon the knees of several, so that they could test her weight, which seemed not more than a pound ; then, going to the door of the parlor, she stood in the light, allowing

several to look at her lovely face. The next spirit was also a female, most exquisitely formed, with small and perfect hands. Standing in the centre of the room, beside her mortal friend, she first caused her hands to be inspected, to show that they were free of any ornament, perfectly bare; then, waving them for a few seconds, there appeared on one finger a large single-stone diamond ring of great weight and lustre. After this had been inspected thoroughly she repeated the waving motion ; in a few seconds the ring had disappeared; this was repeated several times. After conversing at some length with friends who recognized her fully, she dematerialized in view. At the close of the séance the baby daughter of the medium, 'Little Lulie,' materialized and came into the room, leading her mother in an entranced condition, and passed round the space between the cabinet and the circle, chattering all the while. She then retreated to the cabinet, and, still holding the hand of the entranced medium, dematerialized beside her. With the return of the medium to the cabinet and the singing of the closing song the seance closed."

Mrs. Grey with Lawyer Hartshorn, of Ca-

ton people are favored by having first-class mediums and facilities for investigation."

Massachusetts.

BOSTON .-- J. L. D. writes: "Meeting a friend with whom I had occasionally enjoyed a familiar conversation, I said to him, 'Have you ever visited a séance for materialization?' 'No,' said he, 'I never have, but desire to, though I do n't believe in it. When aud where shall we go?' I proposed Mrs. Fay's, and appointed an evening.

The evening came, a fair circle convened, the scance was very good. Nothing came to my friend; still he was puzzled, interested. We parted at the door without a comment. We met next day. 'Ah !' said he, 'I 'm going again, and shall take my wife.' A week later Imet him, and he said, 'I'm puzzled; can't account for it I A form came to me; I took its hands ; I asked, "Won't you please dematerialize right here?" The form said, "I will try," and passed into the cabinet. Soon appearing again, I took its hands, and held them gently, but firmly, when it melted entirely away, to my greatest surprise and satisfaction. Nothing could be better done. I was confounded before it.'

This was on the first of last February. I left the city, not returning till the 4th of May, to find my friend had a tale to tell. He had attended one more seance. and at that were a number of skeptics; very few forms appeared. At length an illuminated form floated out, when a man of over two hundred pounds' weight made a furious dash at it, both arms extended, and clutched, as he thought, the illuminated and evanescent form. Then a screech was heard, and a voice said, ' Is this the way ye come into people's houses to seize an old woman !' The light being turned on, our robust skeptic was seen holding in his arms an old lady of about eighty or eighty-five years, and the medium complacently seated in the cabinet.

I asked, 'What did the gentleman say for himself?' Ah !' said my friend, 'he was sadly mortified. I think the lady he so rudely seized was Mrs. Fay's mother.' This was undoubtedly the case, for I have often seen the mother of Mrs. Fay seated in a corner near the cabinet, and being so seated on this occasion the illuminated form was at the time directly in front of her. When the attack was made the form vanished, and he grasped the form of the old lady instead of what he supposed.

'Now,' said I to my friend, 'you lost faith by the misdoings of persons who knew not the requirements of good behavior.' 'But,' continued he, 'that dematerialization I witnessed at a previous séance, I cannot rub out : I have no solution for it but the fact it-

It is my opinion that a person has no more right to disturb a medium in her own house, and charge her with fraud, than he has to enter a church, and in the midst of a service rise and denounce the preacher as an impostor because the doctrine he inculcates is not in accordance with the views of the skeptic. But let us, in the midst of these opposing influences, keep patient. We are all watching and waiting for the truth, Public opinion will render its verdict in due time. Learn to observe the rules and conditions, and ere long we'll see greater things, that will convince even the most skeptical."

BOSTON,-Mrs. Anna C. Fletcher writes: "A gentleman who was a medium and clairvoyant, went Into the army in our late rebellion, and being in feeble health and unable to join the ranks, was placed as nurse to care for the wounded and sick soldiers. He surprised his companions by predicting approaching battles, and when they would be moved from place to place, always being correct, so that he was called the Prophet of the company. Since the war he has be-longed to the Grand Army Organization, and devotes a portion of his time to the care of the sick and dying. In a letter received from him the 11th of March, he writes as follows :

'The last week of January I was called to a town a few miles from Concord, N. H., to take care of a rela-tive, who was slowly wearing out the mortal form with dropsy and heart disease; my health was poor, and had been for weeks, yet my guides said, "Go and do the work, and we will take care of you." I obeyed, and how thankful I am that I did, for he must have suffered for want of care if I had not gone. He was a good man, but firmly united to the church. I could not talk with him, but I saw that the invisibles were preparing him for the end, by my being there as help to draw from. A few nights before he passed awaythe last of February-a plano was played upon twice, when no person was near it, and all the family heard it; a small organ in his sick room was made to play a requiem just before he died. Two picture-frames were hanging in his room; a small one, just so much above the other that the lower part would strike upon the upper part of the lower one, was swung out and in several times, sounding like the clods of earth thrown upon a casket or coffin; he heard it, because he looked up, but said nothing. The family are very much opposed to Spiritualism, yet their only son, who is now WATERVLIET CENTER .- Samuel McCleary says: about twenty years old, has a remarkable gift in mu-"Last summer I attended at Lake Pleasant several of sic. He could play upon any kind of an instrument tune hefore h e knew one note from another, and do so correctly. He has been to the best teachers here; they have done all they can for him, and they all say he is beyond them in the art of music. Could they see who his instructors are, then they would cease to wonder as they now do.'

learned in a week than in a year's study of books. The Doctor gave the Allopath M.D.s many hard hits To the Editor of the Banner of Light: in his lectures. He also lectured here before the Fu-

neral Directors' Convention of Alabama, on the preparation of corpses and embalming the dead. It was so highly appreciated that he is engaged to deliver another lecture at their next meeting in Montgomery. I believe he is a true reformer, and ought to be encour aged in all liberal communities as an avant-courier. breaking down the barriers of ignorance and superstition."

Rhode Island.

PROVIDENCE .- O. R. Ward writes : "Since the return of Mr. Roscoe to this city he has steadily gained in popularity. One of the most beautiful phases of mediumship is the production of flowers of various kinds. On one occasion, the writer being present ethereal forms appeared in the room, and various colored lights illuminated the walls, distinctly seen by all present."

To the Editor of the Banner of Light:

Being a reader of the BANNER OF LIGHT, and very much interested in the Message Department, of which Father Plerpont has control, I would like to see this tribute to the memory of the great advocate of phrenology relippear in your columns. I am sure numbers of your readers will be pleased to see something of the work accomplished while on earth by one who is now laboring so earnestly in spirit-life in the cause HENRY C. PULPRESS. of humanity,... 310 West Randolph street, Chicago, Ill.

ODE ON SPURZHEIM.

BY THE REV. JOHN PIERPONT. BY THE REV. JOIN FIRHPONT. Stranger, there is bending o'er thee Many an eye with sorrow wet; All our stricken bearts deplore thee; Who, that knew thee can forget? Who forget what thou hast spoken? Who, thine eye-thy noble frame? But that golden bowl is broken, In the greatness of thy fame.

Autumn's leaves shall fall and wither On the spot where thou dost rest; 'T is in love we bear thee thither, To thy mourning mother's breast. For the stores of solence brought us, For the charm thy goodness gave To the lessons thou hast taught us, Can we give thee but the grave?

Nature's priest, how pure and fervent Was thy worship at her shrine i Friend of man, of God the servant, Advocate of truths divine— Taught and charmed as by no other We have been, and hoped to be; But, while waiting round thee, brother, For thy light—'t is dark with thee.

For thy light—'t is dark with thee. Dark with thee? No; thy Creator, All whose creatures and whose laws Thou didst love, shall give thee greater Light than earth's, as earth withdraws. To thy God thy God like spirit Back we give in filial trust; Thy cold clay—we grieve to bear it To its chamber—but we must.

Written for the obsequies of Dr. Gaspard Spurzheim celebrated in the Old South Church, Boston, Nov. 17th 1832.

Translations from the Foreign Exchanges of the Banner of Light.

La Revue Spirite, Paris, gives an interesting acount of Spiritualism at Odessa, in Russia (on the Black Sea)-the narration of the interesting phenomena which happened at several scances in that place being here condensed for the benefit of our readers : On September 12th, 1884, in M. Bourkser's apartment, a small table was magnetized; and after fifteen minutes it rose into the air, flew over the heads of the company, and, as was desired, went from one room into another. M. Bourkser expressed the wish that the table should go into the room where the plano was, and play upon the instrument. The table went directly, reversed its feet in the air, and began to strike with one of its feet upon the notes designated. During the same evening there were mediumistic experiences by the aid of "typtology."

During a séance held October 10th, Councillor of State Minkoff was present, and requested the presence of his father, whose age, time of dying and place of burial none of those present knew. M. Minkoff was much astonished at the correct replies that were received to all the questions.

One of the company desired that the spirit of his brother should come. The spirit was asked his age at the time of death, the number of brothers and sisters living, and the number of those who had died. The replies were so precise, that the company were convinced of the actual presence of the spirits called for. At a séance held in December, in full light, a table rose, placed its feet upon the dining-table, tumbled the table cloth, and then rolled it carefully up. The small table then descended and kept following one of the ladies. The lady finally stepped upon the table, which had reversed its normal position, the top being the lowest, and steadying herself by the hands of others of the party, was borne into the chamber, where the table threw off its burden. The legs of the table were slight,

In Memoriam A. P. Morgan.

To the Editor of the Banner of Light: The Spiritualists of Portland, Me., have met with a great loss in the transition of their brother, Mr. A. P. Morgan, an early advocate of Spiritualism, and ever firm and unshaken in his faith. The funeral services were held at his late home on the afternoon of May Oth. The large concourse of friends were addressed by Mrs. Neille L. Palmer, of this city. At the annual meeting of the Portland Bpiritual Temple, Thursday evening, May 14th, the following resolutions were read and adopted, and it was voted that a copy of the same be sent to the BANNER OF LIGHT for publication, also to the family of our lamented friend: Whereae, Our brother, who was respected by all who

sent to the BANNER OF LIGHT for publication, also to the family of our lamented friend: Whereae, Our brother, who was respected by all who know his name, particularly by the Portland Spiritual Tem-ple, as an early advocate of its principles, has passed to the other shore; Resolved, That, although in the transition of our friend and fellow-laborer we are deprived of his visible presence, we find consolation in the knowledge which was the guite of his life, that the spark of life once kindled never diss out, but reaches onward, ever onward, with no broken link in the chain of continued individual being throughout all the gradations of change and condition haddent to the un-folding of the spirit toward the ultimate. Resolved, That we recognize the life and character of Mr. A. P. Morgan as worthy of all praise. As a citizen, he was constant in every duty and failtful to every trust; as a man among men, he was deserving the respect of all lovers of good works; as a friend, he was ever true and steadfast, living less for himself than for those dependent ones upon his bounty and his love; as a Spiritualist, he was always consistent and unwavering, being over anxious for the out-spreading light of the new gospel, and of generous regard ior the wolfaw and prosperity of our solery. Resolved, That we hold in grateful remembrance the kindness and brotherly regard of our late follow member toward the Portland Spiritual Temple, whose vacant chair reminds us that it is not here alone we are called upon to ever ourselves for the advancement of that insclimable knowledge which lifts the veil from the world of spirits, and welcomes the change which we call death as only a tep in the natural order of progression, which is denied to no willing soul. Portland, Me., May 16th, 1885. C. H. JEWELL.

Portland, Me., May 16th, 1885. C. H. JEWELL.

SHADOWS: Being a familiar Presentation of Thoughts and Experiences with Spiritual Matters. By John Wetherbee. Boston : Colby & Rich. 1885.

& Rich. 1885. This exposition of Modern Spiritualism ex-plains why the writer "is obliged to be a be-liever" in it. His first interview with spirits is given in detail. This "dawning light" from the other world is considered "a boon and con-solation to advancing years." Independent slate-writing is pronounced "one of the most satisfying phases of spiritual phenomena." ll-ustrations from experience are given addressed satisfying phases of spiritual phenomena." Il-lustrations from experience are given, addressed directly to the senses. "Phantomatic table-talk" is followed by a sketch of Epes Sargent. "Home-manifestations" and "bottom facts" concerning seership, clairvoyance, apparitions, identifications of spirits, unknown quantities, Indian spirit influences and materializations, with wayside sketches and detached thoughts, make up a volume which will be interesting to the reader in proportion to his faith in this class of real or supposed phenomena. Mr. Wetherbee is evidently sincere and very much in earnest. II. B. B. --The Woman's Journal.

-The Woman's Journal.

The Vermont State Spiritualist Association

The Vermont Sinte Spiritualist Association Willhold its next Quarterly Convention at Dr. C. F. Ran-dall's Hold Hall, Hyde Fark, June 5th, 6th and 7th, 1855, commencing at 10:39 A.M. Friday. The speakers for the occasion will be: Mr. Albert E. Stan-ley, Leftester, Vt.; Mrs, Fannie Davis Smith, Brandon, Vt.; Mrs, Emma L. Paul, Morrisville, Vt.; Mrs, Abble W, Crossett, Duxbury P.O., Waterbury, Vt.; Mrs, Abble S, Manchester, West Randolph, Vt.; Mrs, Sarah A, Wiley, Rockingham, Vt.; Mrs, A. P. Brown, St. Johnsbury Cen-ter, Vt.; Mr, Alonzo F. Hubbard, Tyson Furnace, Vt., and others.

Rickingham, Vt.; Mrs. A. P. Brown, SI. Johnsbury Cmiler, Vt.; Mr. Alonzo F. Hubbard, Tyson Furnaco, Vt., and others.
 Test and Circle Mediams: Mrs. Gertrude B. Howard, East Wallingford; Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colurn, Bennington, and other good mediams are expected to be present. Janes V. Mausfold, the spiritual postmaster, has expressed his intention of being with us, circumstance permitting.
 The Duxbury Glee Club, or other good music, will be procured for the occasion as usual.
 Hyde Park is a good and accessible point for a Convention, studied upon a high bluif overlooking the surrounding country, and but a short distance from the dépôt. It is hoped and expected there will be a large attendance, as we invite all, of whatever name or belief, to come and take part with us in this Convention.
 Horse-keeping 50 cents per day.
 Free roturn checks will be turnished as usual over the various roads to those who have paid full fare over the roads to attendence.
 These who have so kindly and generously pledged themselves to pay certain sumsquarty pledged themselves to pay certain sumsquarty in defray ox penses, will please respont he person, or send to JANUS CHOSELT.

The Camadaga Lake Camp-Meeting.

The Crassadagas Lake Camp. Meeting. The date of the Annual Picuic and Sunday Assembly has been fixed this year on June 6th and 7th. Damon's Orches-tra will furnish the music for the dancing Saturday after-neon and evening; and Damon's Cornet Band will enliven the Sunday morning and afterneon sessions. It is positive-ily announced that Mrs. E. L. Watson of California will occupy the platform on both days of this meeting. This will be a welcome announcement to her host of oid friends, while welcome announcement to her host of oid friends, while a welcome announcement to her host of oid friends, while a selecone announcement to her inspiration. The Camp. Meeting will open Aug. 1st. Closing Aug. 3ist. The following are a part of the speakers engaged: Mrs. E. L. Watson, Miss Jennie B. Hagan, J. Frank Baster, W. J. Colville, Mrs. R. S. Lillie, Mrs. N. J. T. Brighann, A. B. French, Mrs. E. Bishop, Lyman C. How and Samuel WAtson.

B. French, Mrs. E. Bisnop, Lyman C. Howe are canned. Watson, Among the mediums positively engaged are Edgar W. Emerson, W. A. Mansheld and Annie Lord Chamberlain. The usual array of healing and test mediums may be ex-pected. The famous Grattan Smith family, vocalists, of Painesville, Ohlo, will add the harmony of their well-cui-tured voices both before and after each lecture during the last two weeks of the meeting. Mrs. Ohle C. Denslow will be with usduring the catiro meeting as a singer, she ranks among the best. The Children's Department has been placed under the supervision of Mrs. M. E. D. Sperry, who has the reputation of a competent and thorough instructor. If any mediums intending to visit the Camp will notify he Secretary, we shall be pleased to announce them in the circulars. Camp-Mosting Circulars will be ready for distribution about the first of June. Send your name on postal for any additional particulars. IDA M. LANG, Secretary, Fredonta, Chautauqua Co., N. Y.

Passed to Spirit-Life:

From his home in Port Huron, Mich., April 15th, Perry H. Dale, in his 71st year.

H. Dale, in his noning in Fort hurder, and a., April 1stn, Perry H. Dale, in his noning in Fort hurder, and a. Pioneer believer in Modern Spiritualism. Over thirty years ago he oblained a glorious knowledge of its truthes through the modiumship of his wife and little children. With ago this knowledge increased through the study of scientific works. He possessed an extensive knowledge of natural philosophy, chomistry and political economy, gaining almost his entire education during the odd moments of a working man's rare leisure. [His delight was to see the young educated. No tobacco her liquer ever passed the lips that utered no prolanity and never swerved in the expression of bonest conviction. His cancet detestation of hypoerisy was unbounded. The BANNER of Liour was the welcome staff of his old age; each new number was the work with enforced upon him was thus turned into a channel of mindrevely in the perfections of a future life. His notice was: "BLANCHE 4 ALBOT. BLANCHE 4 ALBOT.

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

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE SPIRITUAL PHILOSOPHY.

INNUED WEEKLY

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world, etc., etc.

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OUR HOME DOCTOR.

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

BY MOORE RUSSELL FLETCHER, M. D.

BY MOORE RUSSELL FLETCHER, M, D. It contains 400 pages of matter, and a portrait of the au-thor; it imparts to the people what they want; it makes known the secrets of centuries among the few; it affords information of stekness or disease, with knowledge of sim-ple, safe and curvitive remedies, and why they are given; it also tolls them what not to take; it ignores moreurial and mineral preparative remedies, and why they are given; traise tolls them what not to take; it ignores moreurial and mineral preparative remedies, and why they are given; traise tolls them what not to take; it ignores moreurial and mineral preparations, also all powerful and dangerous drugs. The writer removes the veil, or divine art of healing (Latin prescriptions and secrets), and calls remedies by their right English names; he tells how to relieve pain, before a doctor can be had, and avoid needless bills; he ignores all conventionalities framed in selfishness to deceive man-kind; he explains the self-evident fact why children seldom do in rural districts, away from doctors, where nurses at-tend them; he shows the failacy of the various systems and modicines which have been in use during the past thou-sands of years, which were little else but blind experiments with new and donbitur emecides. He traits the subject of Latent or Dormant Life in the lower order of animals, and Suspended Animation, a subject which, so far as we know, has been neglected in Europe and America, eiting about two hundred cases of persons burded alive by their bear *friends*, while h acataleptic, dormant or trance condition, or revised just before hurit; many of whom were acci-dentally found afterward to have revived in the grave, that inevitable prison-house where hope neure enters. He gives full directions for resuscitation, with unfailing tests of life and death. Extra cloth, gilt fide and back, plain edge or sprinkle, gt.00; do marbied edge, f2:25; cloth, black and gold bide and

naan, Vt. My wife and Mr. Hartshorn's walked out, and passed to all in a salutatory manner. The latter leaned upon Mr. H.'s arm, and as she passed around threw forth in great profusion what appeared to be lace, and this in a very fair light. The lace returned to her, and disappeared. My wife dematerialized twice in my presence. Cabinet spirits materialized and then dematerialized before all. My wife on three occasions came out, sat at a table, and with her materialized hand wrote me a letter, each time in plain view of all. This presence could not have been Mrs. Grey, as she was outside in plain view all the time, standing by my side. It could not have been her son ; he was a stranger to me; I never told him, nor any one, I had a wife in the spirit-world. It was written : 'Our friends are all here. Lulu, Viola, George, our dear papa, are all here.' These names were evidently not given for me, but for a sister of my wife, who was not present, but on another part of the grounds. I never had any relatives nor acquaintances of those names, and knew nothing of them; but when shown the writing she said, 'Why, these were all my children !'

I know these things look dark to many. Are not all things so? but shall we, therefore, give them no consideration? Who can explain how grafting may entirely change the character of a tree? Somebody cuts a number of twigs, here and there, from the top of a sour apple tree, and places grafts therein ; prunes and cares for it. By-and-bye I go to that tree, and my reason, with all my smartness, is suddenly paralyzed to find no apples, but the tree loaded with delicious pears | Upon examination we find the same soil, the same roots, the same trunk, the same pores (or tree veins) and the same everything, performing precisely the same offices as before, and the sap, or tree blood, circulating upward; everything as before until it passes those little hair-line connections, when behold, all is changed from sour apples to sweet pears 1 Who can explain the mystery? And so it has ever been. So soon as we began to penetrate any department of nature we have been confronted by the inexplicable Nevertheless there appears to be some important questions herein involved. Would it not be the part of wisdom to try and utilize what we can and do know in the premises (and which indeed is quite enough for us to know for all practical purposes) and profit by it, rather than stop grafting because we are powerless for the present to explain it? Another thought comes in with this process of grafting : May we not with pro-priety consider ourselves trees ? and the human family one vast orchard? Here, for instance, is a crabbed man : sour through and through. He don't know or realize it; was born so; never was pruned; never was cared for with kind words; never had any grafts of sweet thoughts set in his mind. His father perhaps a drunkard, mother dead, himself always neglected. Oh I dear friends, let us give thought and action, and thus improve our own fruit, in trying to improve theirs."

California.

OAKLAND.-A subscriber, "B.," writes : "I congratulate the BANNER OF LIGHT upon having commenced its fifty seventh volume. May truth and hon-esty be its corner stone and foundation in the future, as they have been, I think, in the past. I am not a Spirituslist, but fan investigator of Spiritualism. My en, deavor is to find out the truth. Whenever I read about perfectly satisfactory tests 'I feel like a very thirsty

The writer of the above is a friend who is highly valued and respected by Dr. Fletcher and myself, and his veracity is undoubted."

WORTHINGTON .- Florence Samson writes: "Haying become acquainted with Mrs. L. A. Coffin, the psychometrist, in a peculiar manner, and learning she was in poor health, I invited her to my home for rest. During her stay I received many wonderful tests in her giving names and descriptions of incidents, etc. She also gave many satisfactory tests and readings in Cummington. Being improved in health, she is now at hen home in Somerville, Mass."

Connecticut.

NEW HAVEN.-E. P. Goodsell writes: "I wish to record my protest against the efforts being made in certain quarters to confound and pollute Spiritualism by mingling and mixing it with effete Christianity. The advocates of Churchism do not scruple, so far as I am able to judge from the evidence of my own reading and experience as a healing medium since 1848, to afflict and punish, and seek to drive all instruments of the angel-world from the field of their appropriate labor. The Church tenets are believed to be decidedly objectionable, and we do not wish to become confounded with them. But knowing as I do, through a vast amount of evidence, that Spiritualism is true, and that truth makes free the enslaved. I accept it pure and simple. The evidence being full and complete, filling | of the eyes was equally varied. One had a black garthe measure to overflowing long ago, and the child that was threatened in its infancy having grown to manhood, I do not see the need of its being proffered a Christian paternity. And doubtless this evidence will continue to be poured into our world, however much or stoutly pulpitarians may strive to thrust it back. Spiritualism, then, being not unlike the human spirit, indestructible, lays its broad and deep foundation in all the solid ground of earth. Spiritualism is an immortal truth and cannot die; Christianity is mainly error, and it must yield and submit to the light and power of truth. This our declaration is due to mankind, as is also our duty to earnestly and decidedly protest against its becoming mixed or incorporated, by engrafting upon the dry and lifeless tree of Christianity, which does not nourish the present life, and gives but glimmering hopes of that beyond.

The spirit-world called this great modern movement into existence, and will not suffer it to be defeated, cast down or destroyed by its foes, or its pretended or well-meaning but mistaken friends. I therefore here write my heartfelt protest against adopting or using the word church as signifying its having any proper connection with Spiritualism. This is destined to bless mankind. So let it stand or fall on its own merits."

ES: R. E. Sarah Alabama.

BIRMINGHAM .- H. Houpt writes: "We have a few Spiritualists scattered over our city, but no society. I think a good independent slate-writer or a materializer would do well here. We had a series of inter esting lectures on physiology, anatomy and hygiene, illustrated by charts, manikins, etc., given by Dr. Stolze of Toledo, Ohio. By his methods of imparting person near water but unable to reach it. You Bos- | knowledge on these important subjects, more can be | for the prevailing chills and fever.

nd would have been broken if human hands had tempted to force it through such a manifestation.

There are in Odessa a great many persons interested in Spiritualism, but for reasons independent of their will, they have been hindered in forming an organized society.

"Spiritualism at Marseilles" is a letter from the Trasse-street group, containing some spirit communisations, and an announcement that, for a month and a half, their medium has lost her mediumistic power. but they hope strongly for a return of the missing faculty. In one of the communications a point is strongly insisted upon, to the effect that great care should be exercised in allowing unbellevers to enter scances. These persons always exercise a repulsive influence, and the very phenomena desired for the purpose of their conversion often fail through this same inauspicious influence.

"Studies in Economics," "Victor Hugo," " Landed Property among the Germans," are the titles of some of the remaining articles in this interesting review.

La Lumière (Paris) .- Three numbers are at hand On the 5th of March a materialization séance was held at the house of Mme. Bablin. When Mme. Bablin asked for some one to the her hands and fasten her to the chair the company protested against any restraint being placed upon the medium, so entirely convinced were they of her loyalty. The company were rewarded; for scarcely had the seance begun when those present were overwhelmed with flowers, fresh and moist, and light was given by which to see the flowers. Then spirits materialized : forms of every kind, from a little four-year-old girl to that of a large man. Some were blonde and others were dark, and the color ment and a white cravat, and another was clad in a simpler fashion, and, finally, many spirits were seen at the same time, at several points in the circle.

In the same number of La Lumière in which the above is recorded we find another installment of the 'Study of Conditions for Producing Physical Effects." In the first place the medium must conform to the laws of hygiene and use an abundance of good, healthy food, without going to excess. "A sound mind in a sound body " is a maxim of the first importance. ' No seance for physical manifestations should be held sooner than two hours after eating, and not at all if the medium is in any way indisposed. Again, every medium has his idiosyncrasies, which should not be ignored by those surrounding him.

Then, there are two kinds of temperaments from hich the medium must be separated : the absorbents active and passive. These persons assimilate fluids from others without any exterior result, causing in this way a feeling of lassitude in the medium. Experience has shown that no animals, plants or flowers should be in the seance-room during, before, or after the scances. A medium should never permit animals, especially dogs, to remain too long in the same apartment with himself.

Finally, the medium ought to allow himself to be guided by a band of rather than by one or two spirits, and must not allow himself to be led blindly by his guides. If his conscience or personal conviction objects, it is his right and his duty to seek to know the reasons for which the objectionable thing is to be done.

-Druggists' in malarial districts say that Lydia E. Pinkham's Vegetable Compound is as much the standard remedy for female weaknesses as guinine is

Annual Mass Convention.

Annual Mass Convention. The friends of Spirituajism will hold their Eleventh An-niversary of the Dedication of Eureka Itali at the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 12th, 13th and 14th, 1855. For speakers we shall expect A. E. Stanley of Lelcester. Mrs. S. A. Wiley of Rockingham, Mrs. Fannie Davis Smith of Branden, Mrs. L. S. Manchester of West Randolph, Mrs. Emma L. Paul of Morrisville, and Mrs. Abbie W. Crossett of Duxbury. In addition to the above, we have engaged Joseph D. Sitles of Weymouth, Mass., the wonderful test medium, who will give tests from the platform; also George A. Ful-ler of Dover, Mass., the oppular platform orator. Good music will be furnished. The railreads will extend their usual courtesles. Hoard at Wilder Houses \$1,00 per day. A cordial invitation is extended to all. Per order. D. L. WILDER.

nvitation 18	xtonde	d to all. HARVEY HOWES, D. P. WILDER. A. F. HUBBARD, H. H. SPAULDING, DR. E. A. SMITH.
and the second diversion of th		

Camp-Meeting at New Era, Ore.

Camp-Meeting at New Era, Ore. The Spiritualists of Oregon, and all others who may feel an interest in the spiritual awakening here, are informed that a bpiritualist Camp-Meeting will be held at New Era, be-ginning June 18th, 1855, and ending the 221. Good test me-diums will be present, and efforts will be made to secure good speakers. Accommodations for the general public are convenient and reasonable, and a free back will be run to and from the camp-ground for the convenience of those who may chooses to board at the hotel and attend the meeting. No reasonable Gort will be spared to secure good order and a quiet meeting. This camp-groued is beautifully located on the cast bank of the Willamette Hiver, twenty miles above Portiand, on the line of the 0. and C. R. R., and is casy of access from both North and South, either by river or rail. *Glackamas, Ore.* WM. FHILLIFS, *Pres. O. C. R. S. S.*

Spiritualists' Convention.

Spiritualists' Convention. There will be held a Spiritualists' Convention at Benton Harbor, Michigan, on Saturday and Sunday, June 6th and 7th, 1885, to be addressed by the gifted and eloquent A. B. French of Clyde, Ohlo, assisted by other able speakers. The Convention will open at the Fashion Rink on Saturday, at 2 o'clock r.M.; evening session at 7 o'clock. Sunday ses-sionsas follows: Conference at 9:30, lectures at 0:30; lectures at 2 and 7 r.M. Reliable and trustworthy mediums are ex-pected to be in attendance. Strangers will be entertained as far as possible, and reduced hotel fare will be secured. The Committee are negotiating for excursion rates on all railronds and steamers connecting Benton Harbor and other points. By order of Committee M. T. JONES, Benton Harbor.

Annual Meeting at Sturgis.

The Harmonial Society of Sturgis, Mich., will hold its Twenty-Seventh Annual Meeting in the Free Church at this village on Friday, Saturday and Sunday, the 12th, 13th and 14th days of June. A. B. French, Eq., Miss E. M. Gleason, Mrs. E. L. Watson and other speakers will be in attendance to address the monley

the people: - A good test medium will be present to give public tests from the platform. By order of the Committee. May 4th, 1885.

Three Days' Meeting.

Three Days' Meeting. A Three Days' Meeting. of Chagrin Falls (0.) and neighboring towns, on Friday, Saturday and Sunday, June 28th, 27th and 28th, 1885, with the following prominent speakers: Mrs. Eliraboth L. Wat-son of California, Mr. A. B. French of Ohio, and Lyman O. Howe of New York. A glorious time is anticipated, and friends of the cause are cordially invited. L. S. LOWE, Chairman of Com.

Annual Moeting.

The Windsor Society of Spiritualists of Eston Co., Mich., will hold its Annual Meeting at Potter's Hau, in Potterville, on Baturday and Sunday, June 6th and Th. Every one in vited. IRVIN JONES, Secretary.

The directions for resuscitation, with unitating tests of ite and death, Extra cloth, gilt side and back, plain edge or sprinkle (2,00; do, marbled edge, 2,25; cloth, black and gold side and back, bevel boards, glit edge, 2,50; half initiation Morocco, marbled edge, 8,40; full sheep, sprinkled marbled edge, 3,25; half Morocco, extra marbled edge, 83,56, Bubscriptions received by COLBY & RICH, **TRACTS.** By THOMAS R. HAZARD, Esq. **AN EXAMINATION OF THE BLINN IM-BHOGLIO**, both in its Spiritual and Legal Aspect; to which is supplemented what occurred at an interesting Spirit-Séance entitled A FAMILY RE-UNION. Price 10 cents.

Spinielsonic entried a PARIDI RECENSE.
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 CIVIL AND RELIGIOUS PERSECUTION IN THE STATE OF NEW YORK. A meaty and tren-chant series of articles, showing up the pretensions of the fossilized medicos, while pointing out the danger of allowing these bigots to call in the arm of the law for their support in a proscriptive course which seeks by force to rule out of the field all eclectic, liberal and spiritual modes of healing. Price 10 cents; \$6,00 per hundred, sent by Express. ELEVEN DAYN AT MORAVIA. This is an inter-esting account of the wonderful physical manifestations witnessed by the author in a sojourn of eleven days at Mo-ravia, N. Y. Price 10 cents. MESSAGE SERIES: No of Windred, MORAV HAUBURTHAL AND

MESSAGE SERIES: No. 2. ENATY: MORAL, NPIRITUAL. AND DIVINE. (Part I.) Addressed by a Spirit Wife and Daughters through the Mediumship of the late John C. Grinnell, of Newport, R. I., to a Husband and Father in the Presence of the Compler. Price 10 cents. No. 3. EMAATA: MOBAL, SPIRITUAL, AND DIVINE. (Part II.) Price 10 cents.

No. 5. INSPIRATIONAL WRITINGS of the late Mrs. Juliette T. Burton, of New York City, addressed to ne Compiler. Price 10 cents.

No. 6. INNPIRATIONAL WRITINGS of Mrs. J. Stants, of New York, in the presence of the Compiler. Price 10 cents.

BLASPHENY: Who are the Blasphemers?-the "Or-hodox" Christian, or "Spiritualisis" A searching analysis of the subject of blasphemy, which will do much record Price 10 cents.

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Esoteric Buddhism.

BY A. P. SINNETT, ESQ.

CONTENTS :

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- Cloth. Price \$1,25, postage 10 cents. For sale by COLBY & BICH.

Cloth. Prices, 25, postare 10 cents. For sale by COLBY & BIGH. A GASSIZ AND SPIRITUALISM. Involving A the investigation in 1857. By ALLEN PUTNAM, Eso. In this work, Mr. Putnam, who was present at the so-called investigation of Spiritualism by certain Professors of Harrard University, has given a carefully-written and sutheatic history of that famous transaction, which exhib-its very clearly and forciby the dictatorial and unsclentific spirit and methods of that tribunal. The motives, charac-ters and immediate alms of the parties then concerned are commented upon kindly and yet with freedom and obvious candor. Though he was aligned there of these who has much reason to feel that haughty arrogance attempted to browbeat themselves and malign their cause, no indices of browbeat the inselves of several of the prominent egenerously defonds the motives of several of the prominent actors opposed to his views, and put forward such facts in their lives as tend to palliate their doings. For sale by CULBY & BIGH.

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SPECIAL NOTICES.

SPECIAL NOTICES. BY In quoting from the BANNER OF LIGHT careshould be taken to distinguish between editorial at lices smid the communications(condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indisponsible as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desirespecially to recommend for perusal.

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.



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The before the oncoming light of Truth. Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Plerpont.

Thomas R. Hazard and the Seyhert Commission.

The Philadelphia North American of May 18th contains an article from the pen of Thomas R. Hazard, detailing at considerable length the origin of the Seybert Commission, the duties assigned to it, its proceedings, in a degree, thus far, and his own opinions regarding the qualifications of its members to deal with the subject in accordance with the wishes of Mr. Seybert, a strict compliance with which was made the condition of his bequest of \$60,000 to the University.

It having been stated in the North American that Mr. Seybert was not a believer in Spiritualism, Mr. Hazard says that from knowledge derived from years of friendly acquaintance with him that if Mr. Seybert was not a believer in Spiritualism, he never knew a man who was. Mr. H. also denies the statement made in the same connection that he, Mr. Hazard, had said "that the proceedings of the Commission were nerfectly fair."

It further appears that in compliance with times made, Mr. Hazard, in the presence of Dr. William Pepper, Provost of the University, consented to act as his representative, with the "distinct understanding that he should be permitted to prescribe the methods to be pursued be consulted, and reject the attendance of any

timony of the almost universal belief of the advocates of our cause in the phenomena of "materialization and clairaudience." Indeed, we do not hesitate to affirm that there is scarce-

ly a Spiritualist in the world who does not believe in the power of certain sensitiveswhether publicly known as "mediums" or not

- to hear the voices of spirits in conversation or discourse; and this is all that "clairaudience" means. Persons can be met every day who can and do converse with unseen attendants, speaking to them by the aid of the natural voice, and receiving answers from these invisible callers through the agency of the internal ear.

While it may be true that a very small proportion of those claiming to be Spiritualists disclaim any belief in the power of spirits to materialize a form through which they may temporarily manifest to their friends, no one at all conversant with the facts would for a moment think of estimating the number at "nine-tenths of those who advocate Spiritual-The statement is ridiculously wide of ism." verity. Never has there been such an interest manifested in the various phases of phenomenal Spiritualism as there is to-day. Inquiry rages all over the land, not only among our avowed believers, but in circles far removed from the adherents of our cause. Materialization was never so sought after as now. Thousands are eagerly asking how they may find conditions for the production of this most wonderful phase of Spiritualism, and thousands more are rejoloing in the knowledge of immortal life they have already received through these same pow-

erful demonstrations of spiritual truth.

The Spirit Message Department Opens with an Invocation which voices in earnest fashion the great central message of the Spiritual Dispensation to mankind, in its closing sentence : "May those of earth who now sit in darkness, sorrowing for the friends who have gone before, he raised up and comforted by the blessed assurance that there is no death." The Questions considered this week are varied in scope, and receive Answers replete with interest from the Controlling Intelligence-the themes treated being: "The Incarnation of the Spirit in more than one body "; the existence of animals, trees, etc., in spirit-life ; "Guardian Angels"; the gift of clairvoyance, its powers and limitations; "a better organization of society" Symbolic Dreams" and their interpretation; and the duration of suffering in the next stage of being: HON. A. A. ABBOTT, of Peabody, Mass., in the course of his message gives a good answer to an idea frequently cherished in the minds

of those unacquainted with Spiritualism, when he remarks: "Some of my friends might say: 'Oh I he has passed through death; he has overcome its mystery; if he can speak at all he must cer-tainly be able to reveal something of the grand-eur of the eternal life.' But when one passes from the darkness of midujoh, so to speak eur of the eternal life." But when one passes from the darkness of midnight, so to speak, into the splendor of an August noon, he is so dazzled by the light and the brilliancy around him that he cannot take note of es-pecial objects, and for a time must wait until his vision grows stronger and his nerves become invigorated. I am like such an individ-ual."

MRS. JULIA ADAMS, of Michigan, gives a communication which is in itself a psalm of praise and gladness: E. G. BACHELLER, of Boxford. Mass.. clothes in quaint fashion a moral which will bear deep reflection; ELISHA T. ANDREWS. of North Easton, Mass., sends regards to friends and relatives, and wishes to be allowed the privilege of meeting them more the earnest solicitation of Mr. Seybert, many privately-recommending as a step in that direction the forming of a home circle for medial development; ANNABEL MILLER, of Philadel phia, Pa., assures her mother and sister, on the part of herself and her father, "that we are one loving, united family, those on the spirit-shore in the investigation, designate the mediums to | closely allied to those who are here," and that when they are called to pass from the body persons whose presence he deemed might con- they will rejoin us in a brighter home above ": flict with the harmony and good order of the IDA M. HULL, of Boston, has pleasant words known Spiritualists of that place. He argued spirit circles." To this arrangement Dr. Pep- for those of her friends yet in the physical body; that what had occurred showed conclusively per consented at the time it was made, and sub- JOHN MCKEE comes hoping to reach the attention of Mrs. F. M. Webster, of Newport, Ky., also other friends there. in Cynthiana. " and in places near"; and MRS. ELIZABETH GOULD. of Buffalo, N. Y., sends assurances to friends in New York and Connecticut of her watchfulness over and desire to bless them.

The "New" Old Testament.

The newspaper critics are making havoc with the newly revised Old Testament-and no wonder, when such outrageous changes as the following are made: The familiar sentence 'All is vanity and vexation of spirit," is changed in the new version so as to read, "All is vanity and a striving after wind." Men who have striven long and often to "raise the wind." will appreciate this new light shed on Solomon's career. Again, "The way of the transgressor is hard," is changed in the new version to "The way of the treacherous is ragged." A pretty ragged and stupid change ; yet Queen Victoria and the Prince of Wales are said to have publicly endorsed such stuff. Sensible Americans do

Rev. H. Bérnard Carpenter preached on "The Old Bible and the New" at the Hollis-street Church last Sunday forenoon to a large audience, introducing his subject by speaking of three great manuscripts of the Bible: The Alexandrine manuscript presented to Charles I. by the Patriarch of Constantinople in 1628; still higher in value, the Vatican MS. in the famous library of Rome; but highest of all, the wellknown Sinaitic MS., which was given to the world by Tischendorf in 1862.

There have been not a few people in the world, said he, who have regarded the Bible as though it came straight from heaven, distributed into chapters and verses; but men, quite as much as God, are its authors,-men from Italy almost to India; from the snows of Scythia to the sands of Egypt; men of every clime and class. The speaker said he regretted that the revisers, in the opening sentence of Genesis, did not place the plural number to the name of the Deity, as should have been done. In the beginning the gods wanted the heaven and the earth-not God; for there, are three successive stages of theological belief indicated in the first two or three chapters, said the speaker: First, there are dimly discerned through the haze of history the gods, the very divinities which were antecedent to the thought of the one God. Just as the petty patriarchal chiefs were soon to be lost in one imperial ruler, for man's theological condition is often the result of his altered political situation. And thus it is that the gods, not one God. say: "Let us make man in our image, after our likeness." And again: "Man is become one of us, etc." The second stage is that of the one God. El. or Elohe. the Deity of all mankind: the third is Jehovah, or Yawreh, the local or national Deity of the Hebrews. The plural, therefore, has no reference to three gods, but to a celestial multitude. [This is exactly what Modern Spiritualism teaches.] The talented speaker, continuing, said that the day is coming when the Bible will no longer be regarded as a final and infallible standard of appeal. And as the hour is not far distant when the locomotive will no longer draw our trains, but a portable battery in one of the railroad cars will urge or arrest the flight of our iron chariots, so the clumsier external machinery of morals and religion will surely give place to moral machinery more internal and self-adjusted. The Bible written on tables of stone must henceforth be transferred to the fleshy tablets of the heart.

Decoration Day.

May 30th being a legal holiday, the BANNER OF LIGHT Establishment will remain closed during that date.

Patrons having advertisements which they wish renewed in our issue of June 6th must see that their applications are at this office on Friday morning, 29th inst.

1 A Rockford, Ill., audience having been imposed upon by bogus representatives of Spiritualism, the editor of the Register gave place in its columns to a defense of the truth against the abuse of it naturally incited by their doings, by Mr. Sylvester Scott, one of the bestthat the interest in the manifestations had not in the least degree abated, asserting that the host of adventurers who have traveled over the world as its "exposers," united with the opposition of materio-scientific and sectarian bigotry, have failed to prove that the little rap that came to the humble home of the Fox girls thirty-seven years ago was fraud; that instead, nearly every nation on the face of the globe has societies that held the thirty-seventh anniversary of that event. Continuing, Mr. Scott says : "If you doubt my word, kind reader, just subscribe for the BANNER OF LIGHT. of Boston, and read its correspondence for a year, and you will be convinced." In closing, the writer advises that if the services of such a man as Prof. J. W. Cadwell can be obtained. it would be well to secure them, and place before the oitizens of Rockford the well-substantiated facts of Spiritualism, a suggestion which the editor of the Register fully endorses. As one illustration of the work for Spiritnalism now being accomplished by the guides of Mr. James R. Cocke, No. 6 Worcester Square, Boston, we place before our readers an incident which has recently come to our notice: Some weeks since a gentleman engaged in mercantile pursuits called upon Mr. Cocke for a sitting, during the progress of which a prediction was made with reference to a business transaction in which the gentleman was interested, which prediction, we are assured, has since been accurately fulfilled, both as to period of time and manner of accomplishment. Mr. Cocke's chief work, however, appears to be the development of mediumship, in which it is reported he is remarkably successful. His advertisements on the fifth and seventh pages of this issue will prove of interest to those who possess mediumistic powers and desire to have them unfolded. # "The Woman's Spiritual Meeting of New York City" makes a call for assistance in its work of extending the influence, and increasing attention to the rights and wrongs of woman. At the meetings of this Society, brief addresses are delivered, followed by the reading of short essays on "Heredity," "Pre-Natal Influence," and kindred subjects. It is desired by the management of these meetings that such addresses and essays be put into pamphlet form for more extended circulation. For this purpose money is needed, contributions of which may be forwarded to Mrs. F. R. Emmertz. 205 E. 86th street. New York City.

The Dreaded Cholera.

The Federal Government having done its best to keep cholera out of the country, now it behooves the State governments to do their best thority of a special despatch to the Wachita to prevent it from spreading, in case it should | Eagle, from the Cheyenne Agency, Indian Terfind entrance; and besides, the people them- ritory,) that another forward movement is selves, individually, in the large cities especially, should be on the alert to prevent the contagion spreading if peradventure it finds lodgment in their midst. When it reached these shores many years ago the public prints contained advice regarding it, but none were so fully given as that (in The Univercœlum, a magazine published in New York, of the date of Oct. 7th, 1848) by the well-known seer, Andrew Jackson Davis. His essay is entitled, "CHOLEBA, Its Causes and Cure." Recently questioning Mr. Davis upon the subject, whether or not he had changed his views since the article first appeared, his reply was, "No; I stand by it now; I would not alter a single word." We shall print it entire in the next number of the BAN-NEB OF LIGHT, without comment, leaving it with the intelligent reader to form his own opinion of its merits.

Woman Suffrage.

The executive meeting of the National Woman Suffrage Association of Massachusetts was held at 5 Park street, Boston, May 22d. Since the last meeting the principal items of advance have been the election of forty-five women as poor law guardians in England and Scotland; the admission of a woman to the Federal courts of Oregon, because the judge "recognized a woman as a person." and the convincing testimony of Gov. Warren, of Wyoming Territory, as to the good results of women voting there. It was voted to petition for National and State Suffrage to the next Legislature, and to request all members to write short articles for local newspapers on Woman Suffrage topics.

Hon. D. P. Holloway's Message.

The National View of April 4th, printed in Washington, D. C., copies in full the spiritmessage of Hon. D. P. Holloway, late of that city, from the BANNER OF LIGHT of March 28th,

Dr. LaRoy Sunderland passed away from his home at Hyde Park, Mass., May 15th, at the advanced age of eighty-two years. He was a most remarkable man; a reformer for more than half a century, and a writer of note. He was one of the very first psychologists we became acquainted with many years ago, and the experiments he made were truly wonderfulindeed, he claimed to be the discoverer of the science. To-day thousands of people, Spiritualists especially, understand this esoteric law sufficiently to produce results of a very convincing nature in the presence of those who have had no previous knowledge of it. In speaking of the subject of this notice, The Investigator says :

"In social life, Dr. Sunderland was a gentleman of pleasing manners and of a kind and generous disposition, truly liberal in his views, and charitable to all who differed from him. His life was useful because devoted to the welfare of humanity, and there is no higher standard of character. He met the final hour with the composure and resignation of a philosopher, and by all who knew him best he will be long and kindly remembered. At the funeral the exercises consisted of an address by the editor of The Investigator, singing, and the reading of a poem by Mr. Stuart. The remains were burled in Mount Hope Cemetery."

We wish it distinctly understood that the BANNER OF LIGHT is a fearless advocate of the theology of Nature, irrespective of the sectarian dogmas of men; hence it is its paramount duty to keep in view at all times and under all circumstances the great fact that the spiritual phenomena-which embrace psychology, or the science of the human soul-are the keys that have unlocked the doors of heaven. and that our medial sensitives are the custodians of those keys. No matter how loudly theo. logical bigots may condemn, or illiberal Liber-

MAY 30, 1885.

Another Oklahoma Boom.

The editor of the Halstead (Kansas) Independent states in his issue of May 15th, (on the aubeing made on the part of those who covet the rich lands in the region named above. It is affirmed that twenty-seven boomer wagons, each partially loaded with Indian supplies from Arkansas City, have gone into the Territory, delivered their goods, and then moved on into the Oklahoma district, where they have located claims, and commenced farming operations. It is reported that the boomers are exultant, and have sent word to the campers in the vicinity of Caldwell that the coast is again clear for another raid. To the Eagle's representative some of their number openly boasted that they had outwitted the authorities. Each of the twenty-seven wagons contained from two to three men each. They went from the Cheyenne Agency directly down the Cimarron River. by Camp Russell, which had just been vacated by the troops, which had been ordered to the northwest. It is the judgment of the authorities at the Agency [so the account concludes] that all the boomers left on the border will again flock into Oklahoma. We trust the power of the United States government will be exerted to the full for the suppression of this new defiance of its laws.

The revival of the blue-law spirit shown in bringing actions against the Boston and Albany Railroad for running Sunday trains exhibits a narrowness of mind which should have no place in the present generation. Sunday trains have become a necessity ; they are not only a convenience, but serve the purposes of mercy and charity; they enable physicians to reach the sick, and clergymen the dying; and there is probably not a Sunday in the year when the trains do not bring one or more passengers hastily summoned to the bedside of a departing friend. Whoever in the present day objects to occasional Sunday trains on the score of morality mistakes narrow zeal for enlightened piety .- Boston Evening Record.

10 On Sunday last a largely attended and highly successful seance for form materializations was held at No. 1 Arnold street, Boston, by Miss Helen Berry. All who attended were evidently satisfied of the verity of the phenomena witnessed by them. The seances of the Berry Sisters will be continued in Boston till June 3d, after which, and till September 1st. they can be found at the Onset Bay Campground.

We are pained to learn that our old friend and co-laborer, Thomas Gales Forster, whose health has been feeble for some time past but whose recent improvement we noted with pleasure in our columns, has had a relapse, and is now confined to the house. He is still in Washington, D. C.

From Mrs. John C. Grinnell we have received an interesting account of materializations witnessed by herself and others at seances of Mrs. H. V. Ross, in Providence, R. I. It will appear in our columns next week.

EFH. A. Budington writes us from Springfield, Mass., under a recent date, speaking highly of the work accomplished in that city (at 274 Main street) for several years past by Mrs. Dr. L. F. Hayden, a clairvoyant physician.

Senator Hoar made a great speech in the Tremont Temple, Boston, Monday evening, 25th inst., before the New England Woman Suffrage Association. The anniversary from first to last was a grand success.

Attention is called to the announcement made on our fifth page by Mrs. Sawyer, materializing medium, of New York, now in Boston.

"THE CAUSE IN WASHINGTON," reported in a

sequently confirmed his approval of it by a letter which is now given to the public.

Acting in the capacity above designated. Mr. Hazard emphatically objects to Rev. Geo. S. Fullerton, Dr. August Koenig and R. E. Thompson, as members of the Commission, giving his reasons therefor. These are based on the fact that "their education, habit of thought and preiudices disqualify them from making a thorough and impartial investigation of the subject, which the Trustees of the University are obligated both by contract and in honor to do." Mr. Hazard supports this charge by proof that admits of no question, and intimates that in a certain contingency the failure to comply with the terms and conditions upon which the sixty thousand dollars were bequeathed to the University, the heirs of Mr. Seybert may yet appear before some judicial tribunal as the complainants, the Trustees of Pennsylvania University respondents. in an "action for non-performance of contract, and obtaining money under false pretences."

In the course of Mr. Hazard's ably written article he relates in detail a portion of the doings of the commissioners at seances held by them at which he was present. His experience leads him to say: "I should feel great satisfaction should the entire investigation be assigned to Messrs. Pepper, Leidy and Furness, . . . in which event I would pledge myself to do all I can to the best of my abilities to forward the objects now in view by Mr. Seybert, without charge to the commission, as I have heretofore done, including traveling expenses. car rides. hotel bills," etc. He further states that should his suggestion be adopted, he has confidence to believe that within a few months the Commission will have acquired sufficient knowledge and experience to compile a report "that will prove alike satisfactory to the Board of Trustees of the Pennsylvania University and to Mr. Seybert and his friends in both worlds."

Willfal Misrepresentation or Pitiable Ignorance.

It is estimated that there are in round numbers about 5,000,000 professed Spiritualists in this country. Of this number at least almo-tenths do not accept materialization er clairaudience, and beliere that their development and ad-vocacy are injurious to the popular acceptation of their belief in spiritual inspiration.-Boston Daily Globs.

We clip the above from the Boston Daily Globe. It approaches about as near the truth as any tion of justice by legal methods has become so statement that journal is pleased to make concerning Spiritualism and its adherents ever bitration are appealed to by litigants in preferdoes, and that is very far away indeed. The charge that nine-tenths of the professedly society, he thought they may be said to constiavowed Spiritualists of this country "do not accept materialization or clairaudience, and be- antagonisms between capital and labor, withlieve that their development and advocacy are out the disruption of the social fabric, and the injurious to the popular acceptation of their be- subversion of government. At the close of lief in spiritual inspiration," we know to be ab- | President Tyler's address the League adjourned solutely false.

On the contrary, our long connection with the journalism of Spiritualism, bringing us into contact with many thousands of Spiritualists year- Norwood, N. Y., which will be found on our of the 9th inst., which we shall give our readers ly as it does, has brought us overwhelming tes- | eighth page.

An Item for the Seybert Commissioners.

In "The Spiritual Outlook," in London Light of the 9th inst., the writer, remarking upon an incident coming to his knowledge of the futility of all efforts made to prove that the spiritual phenomena have no foundation in fact. says : "This reminds me that a conjurer in Amer-"This reminds me that a conjurer in Amer-ica, who some time ago gave his testimony to the genuineness of the manifestations, has found it more profitable to eat his words, and turn exposer. This has led to a soathing expo-sure of himself in the BANNER OF LIGHT. I was about as well acquainted with Ira and Wil-liam Davenport, and their business manager, Dr. Ferguson, as one could be. I watched the manifertations in public and wirete Or Formanifestations in public and private. Dr. Fer-guson was a well-known clergyman of high character, and made the sacrifices he did for Spiritualism simply because he held it to be the most important phenomenon of our time. I he most important phenomenon of our time. I saw the manifestations tested by such men as the Hon. J. L. O'Sullivan, William Howitt, and many of the leading intellects of England. The time is coming when these pioneers in the movement will have justice done them."

The National Arbitration League of America held its annual convocation in Washington on the 13th inst. Officers for the ensuing year were elected, Hon. John Tyler, Jr., of Virginia, being chosen President. A committee was appointed to revise the constitution and by-laws of the League and report at an early day. The newly elected President addressed the League, recognizing in the course of his remarks the efforts being made between Great Britain and Russia to adjust their disputes without a resort to arms, as an evidence of the growing tendency among nations toward an adoption of the principles of arbitration. He called attention to the fact that the influence of these principles is daily witnessed not only here in the United States, but across the ocean, in the settlement of questions of variance between employers and employed; that the administrapermeated and impressed by it that courts of arence. So far as these principles affect civil tute the only ultimate solution of the growing to meet June 9th in Washington.

HE Read what is said of Dr. J. S. Loucks,

TO C. C. Anthony of Ithaca, N. Y., has an essay on our second page. in advocacy of organization among Spiritualists for business purposes, rather than the ratification of distinct statements of belief. We are in receipt of a continuation of his views bearing upon Mr. A. E. Newton's communication in the BANNEB and a start a start of the - next week.

als may howl, or *quasi* Spiritualists may advocate creedism, the heavenly doors have been opened, never again to be closed. As the world of causes governs the world of effects, no power on earth can impede the progress of the Spiritual Philosophy of the nineteenth century. Our mediums may be martyred-as many already have been-but the great work will go on and on, until the whole land is permeated by the divine truths brought to earth by the angel messengers who are coming and going continually.

From the St. Louis Globe-Democrat we learn that the Grand Jury among its indictments presented to the present session of the Criminal Court included one against Mr. and Mrs. Geo. Miller, charging them with a committal of fraud. "This," says the paper above mentioned. "was very evidently in the nature of a surprise to Mr. Clover. He approached the bar, and in presence of the jurors said that he would nolle pros. the case against the Millers right there. There was not a particle of evidence, as the jury had been told by his assistant, to show that they were guilty of fraud." Mr. Clover, whom we presume to be the government prosecuting attorney, though we are not informed, subsequently said he had consulted with Judge Van Wagoner and Mr. Mo-Donald, and it was mutually agreed there was no case in it.

Read the announcements on our third page regarding a Mass Convention at PLYM-OUTH, VT.; a Three Days' Meeting at CHAGRIN FALLS, O.; a Pionic and Sunday Grove Meeting, at CASSADAGA LAKE, N. Y.; a Camp-Meeting to take place at NEW EBA, ORE.; a Convention to be held at BENTON HABBOB, MICH.; the State Spiritualist Association Convention at HYDE PARK, VT.; the Annual Meeting at STUBGIS, MICH., and the Annual Meeting at POTTERVILLE, MICH.

19 Some time since we made reference to a classical and pertinent article on the relations of "Science and Spiritualism," which had appeared simultaneously in several secular journals, and was from the scholarly pen of Prof. Alfred R. Wallace. We now have the pleasure, by special permission of A. T. Rice, Esq., of New York. (the holder of the copyright,) to transfer this essay (see eighth page) to our columns-for which kindly courtesy we thank that gentleman, and confidently assure him in advance that our readers on its perusal will do so too.

Read the letter of S. N. Aspinwall, President of the First Society of Spiritualists of Minneapolis, Minn.-which will be found on our first page.

H. A. Budington's report of the close of the Springfield, Mass., meetings for the season will appear next week.

letter from a correspondent, received too late for insertion this week, will be given in our next.

BT The reader will find much matter of deep interest under the heading of "Banner Correspondence," on our third page.

We shall print next week a trenchant article from the pen of Prof. Henry Kiddle, enentitled" Bible Revision."

Mrs. Mary Eddy has a card on the fifth page of the present issue, to which attention is called.

English Notes.

Mr. and Mrs. Britten arrived safely in Liverpool on the evening of Sunday, May 10th. Reaching the hotel a large company greated them, and an address of welcome was made by Mr. J. Lamont, to which Mrs. Britten responded, giving some account of her work in this country, and stating that on the voyage she had delivered half-a-dozen addresses to appreciative listeners.

Mr. C. G. Oyston, whose reports of lectures given in England by the spirit-controls of Mr. Charles De Main have appeared in our columns, announces in the Modium and Daybreak of the 15th that he will in a few days rejoin Mr. De Main in this country.

From the cheapest newspapers to the half-crown reviews in Europe, America, all over the civilized world, we have evidence of the increasing interest in Spiritualism.-*Light, London*.

The address of Tillie R. Beecher is 207 Pennsylvania Avenue, Allegheny City, Pa .- not as given on our seventh page, the notice for correction in that advertisement having arrived at this office after the forms containing it had gone to press.

Testimonial to the Shawmut.

Testimonial to the Shawmut. In consequence of the stormy character of the evening on which the former Testimonial was rendered—which, by depleting the attend-ance, severely marred the financial returns hoped for for the Lyceum's exchequer—it is an-nounced that MRS. HELEN STUART RIGHINGS and those who assisted her will kindly repeat the entertainment at Wells. Memorial Hall, 987 Washington street, Boston, on the evening of Thursday, May 28th. The hall on the occasion should be crowded, for we assure every person who loves elecution in its highest sense that he (or she) will find it in the choice renditions of MRS. RIGHINGS on this, probably her last ap-MRS. HIGHINGS on this, probably her last ap-pearance while in Boston.

Dr. H. B. Storer

Will lecture at East Bridgewater, Mass., after-Will lecture at East Bridgewater, Mass., after-noon and evening, on Sunday, May Sist; will attend State Convention at Keene, N. H., June 26th, 27th, 28th; will speak at Rindge, N. H., Camp-Meeting first week in July: at Harwich, Oape Cod, Camp-Meeting from the 12th to 17th of July; at Sunapee Lake Camp-Meeting during August, and at Queen City Park, Vt., in Sep-tember. Patients and friends in Maine will see why previous engagements compel him to decline invitations to Etns. Verons Park, and Temple Heights Camp-Meetings.

My wife used DR. GRAVES' HEART REGULATOR with great relief. It is the only relief from Heart Disease. I obserfully recom-mend it J. B. Miller, P. M., Mulberry Grove, IIL \$1.00 per bottle. Free pamphlet of F. E. Ingalis, Cambridge, Mass GIADESS PREPAR

ALL SORTS OF PARAGRAPHS.

THERMOPYLE.

The eyes of the Median mother are dried, And the Spartan maid's heart has forgotten its pride; The Kings and the Kingdoms have sought their dark beds, And the ages file over their low-lying heads; But those dead herces live, and they camp, and they fight.

But those deau noises into a fight, fight, Wherever the fettered arise in their might; The mountains may crumble, the oceans may dry, But the good of a deed that is great cannot die. —Franklin E. Denton.

The Investigator of May 20th commences its leader.

under the heading of "Past and Present," in this wise : "It is doubted by some people whether mankind are growing better, and whether the Liberalism of to-day is any improvement upon the teachings of We should say it is not, if the commuformer times." nication from Maine, printed in another column of the same issue, is any criterion, wherein the writer slurs one of the most respectable ladies in this city, pronouncing her mediumship "a fraud," when we know, as do hundreds of the best people in this country, that she is a genuine medium. If this is the method Liberalists are to assume who profess to deal justly, the sooner they call themselves illiberalists the nearer they will arrive at the truth. Wholesale denunciation is exceedingly poor argument, especially when exercised by a bigot, whether he he a theologian, a professed Liberal, or "twenty-five years a Spiritualist" - it makes no difference. It is, however, pleasant to see that Bro. Seaver is liberal enough to inform Mrs. Fay that she can have the use of his columns to publish whatever she may choose to send in reply to The Investigator's irate correspondent.

We are thankful to be informed that the Crematori-um at Woking is now in actual public use, and that, under proper regulations, the process of cremation is now available as an alternative to the horrible process of burial with all its disgusting and dangerous results. The prospectus states that "the cost of performing cremation, and everything connected with it, is, as compared with an ordinary funeral, amail." Full par-ticulars will be supplied by Mr. W. Eassle, O. E., 11 Argyll street, London, W.-The Truth Seeker, Rev. John Page Hopps, London, Eng.

Victor Hugo, known to the human race almost universally as a friend of liberty, a poet of wonderful pathos, and a prose writer of surpassing beauty, passed to spirit-life at an advanced age in Paris, May 22d. His funeral will occur next Sunday, and will be one of the most memorable occurring in that wondercrowded city. Victor Hugo was a Spiritualist in belief, and not afraid to own it.

Hon. Warren Chase, one of the veterans in the ranks of Spiritualism, has been sojourning in our midst for a fortnight. His new friends as well as his older ones were glad to see and hear him. He has taken his de-parture for Milwaukee, Wis., where he expects to remain for some time.—The New Era, Grand Rapids, Mach.

Lake Walden, on the line of the Fitchburg Railroad, is one of the finest pionic grounds outside of Boston, and we cannot imagine why the Spiritualists of this city do not utilize it at the proper season, as was their wont in "auld lang syne."

The Red-Flag Anarchists of Paris demonstrated their right to live under a Republican government by a bloody riot in the cemetery of Pere-la-Chaise, Paris, last Sabbath, in which many, both police and insurgents, were killed and wounded.

The Pittsburgh (Pa.) Leader records that Dr. J. M. Kirkland, of Millvale (and the Leader shows its animus by quoting the word "doctor" with an implied sneer), is of opinion that Gen. Grant's improved condition is owing to the fact that the general "is a man who can secure the magnetic assistance of his fellowmen. Ever since the first news of his serious illness was given to the country, thousands of his country-'men anxiously watched his case and hoped for his recovery. Unconsciously he drew magnetic sustenance from them."

UNITABIAN GROVE MEETING.—The eighth annual meeting under the management of the New Hamp-shire Unitarian Association will be held at Weirs, Lake Winnepesaukee, N. H., beginning on Sunday, July 26th, olosing Sunday, August 2d. The committee extend an invitation, not only to Unitarians, but to people of all religious views, to join in this festival. For particulars address J. O. A. Hill, Chairman, Con-cord, N. H., or J. N. Pardee, Secretary, Laconia, N. H.

Women have quite as much interest in good govern-ment as men, and I have never heard any satisfactory reason for excluding them from the ballot-box.-George William Curtis.

PROFESSIONAL AND HARMONIOUS(?) .- At the recent Convention of Homeopaths in New Orleans, Dr. Henry of Selma, is reported by the Picayune as saying in criticism of what had preceded his speech : "He had come to hear something about the practice of homeopathy, but he was listening to allopathic doctrines. If the members were to hunt in the cesspools of allopathy for their modes of treatment, it were better to dissolve."

BANNER LIGHT. OF

Notes from Cleveland, Ohio. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: If at any time this city was to be visited by a delegation of Boston Spiritualists, this certain-ly of all seasons is the time to come and see the Forest City in its greatest beauty; while we have not a Common to boast of like our Boston friends, yet our streets, lined with umbrageous foliage, the natural and artistic beauty of Euclid Avenue, Wade's, Gordon's and Lake View Parks, all so beautifully situated on the shores of grand old Lake Erie, and Cleveland streets are particulaly inviting through May and June, and we, as well as Mother Nature, would be lavish in our welcome to the Hubites. Annual Memorial Services.—As previously an-nounced, the Children's Progressive Lyceum of this city will inaugurate annual Memorial Ser-vices at Weisgerber's Hall, Sunday, June 7th, in honor of all workers and friends of the cause who have passed to spirit-life from and around Cleveland the past twenty years. Preparations are in progress to make these services in every way worthy of the occasion. The hall is to be appropriately decorated; plotures as far as pos-sible of our "arisen friends." will adorn the walls, Spiritualists being requested to loan plo-tures of their spirit-friends. All the mediums of the city are invited to be present, with the hope that conditions may be fayorable for an inof the city are invited to be present, with the hope that conditions may be favorable for an in-terchange of love and words of greeting between them and us. Friends in and around Cleveland are requested to forward the full names of those who have passed to spirit-life (giving the date), to Samuel Russell, Secretary, 1660 Cedar Ave-nue, so that a complete record can be compiled therefrom, and framed for this and similar occasions.

The Good Samaritan Relief Society (the La-dies' Sewing Society) has lately reorganized under a State Uharter recently obtained. Its officers are: Mrs. Luoy A. Turner, President; Mrs. L. James, Vice President; Miss Tillle H. Lees, Secretary, and Mrs. A. Lemmers, Treas-urer, together with George G. Wilsey, John Madden and Thomas Lees, making in all a Board of seven Trustees. The object of the Society is now "The raising of a fund at its meetings, by donations, sale of articles made by them, etc., until enough can be secured to build a small hall to hold its meetings in, also for Ohildren's Progressive Lyceums and lecture uses, and for fostering the interests of Spirit-alism generally, in the city of Cleveland." Some \$300 of a nucleus is already in the Treasury, and the Society starts out under its incorporate and the Society starts out under its incorporate papers with a fresh impetus and high hopes of ลิมจัดคลส.

success. Invitation Sunday.—The Lyceum scholars and friends were instructed and entertained last Sunday by Dr. George Newcomer, who gave an illustrated lecture on "Our Solar System, and our Relation to it as Mortal and Spirit." The doctor having painted the diagrams himself, was highly complimented for his artistic as well as his literary and scientific merit. Dr. New-comer is now fitting up a large room in the comer is now fitting up a large coom in the Carlton Block, in which to exhibit his many pictures, and to hold (in conjunction with his medium wife) weekly seauces and Sunday con-ferences, when no other lectures are being held

in the city. Three Days' Meeting at Chagrin Falls, Friday, Saturday and Sunday, June 26th, 27th and 28th, Mrs. E. L. Watson, Lyman C. Howe and A. B. French, speakers-(see notice elsewhere); cer-tainly a trio of speakers that should and no doubt will attract a large gathering of Spirit-

ualists. Children's Progressive Lyceum Picnic.—Already every one is on the gui vive to know when and where the annual Lyceum Pionic is to be held this year. The questions will probably be considered at the next Leaders' meeting, and also when the Lyceum will adjourn for its sum-mer vacation. Fraternally yours. THOS. LEES.

40> **Onset** Notes.

A correspondent, "H," writes: "Onset is a busy place now-a-days, and the prospect is that for the next two months decided changes will be made for the benefit of the visiting public be made for the benefit of the visiting public and permanent residents — the management having decided upon several important things —the most important to my mind being the new sanitary provisions that are being ar-ranged for the purpose of having not only a pleasant but a healthy summer resort by the seaside. The place is growing at such a rapid pace, it is highly essential that sanitary meas-ures should be adopted and carried out, not only for the benefit of the visitors, but for the best interest of property holders.

only for the benefit of the visitors, but for the best interest of property holders. There have been several changes here by per-sons being removed to spirit-life within the past year. Dr. I. P. Greenleaf passed on during last camp-meeting season, and his genial mate-rial presence will be missed by his friends. Mrs. Keyes, who kept the restaurant near his resi-dence, has also gone to the better land; she will also be missed, being a very worthy woman. She anticipated much in her Onset Bay enterprise, that others will no doubt carry out. Mrs. Pol-lard, a very worthy woman and medium, to whom Major Griffiths kindly furnished a room in the Mediums' Home for the past two years.

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

Movements of Mediums and Lecturers.

Frank T. Ripley, trance test medium, has just closed a successful engagement in New Hampshire and Ver-ment, having addressed large audiences in both States. He would like to lecture and give tests anywhere, for grove meetings, halls and parlors, on very liberal terms. Address him at P. O. Box 164, Corinna, Me.

terms. Address him at P. O. Box 164, Corinna, Me. Miss Rosamond Dale Owen is open to lecture en-gagements in the United States. After the ist of July next, she will accept appointments at camp-meetings, etc. Of her lectures while in England, where she has been speaking for some time past, the Medium and Daybreak, of London, remarks: "The touch of a high soul was recognized by the large audience, who fol-lowed the brilliant set of new ideas with the closest appreciative attention. Many feel that this refined and talented woman is destined to carry on the life-work of her ancestors further than they had the power to go... The people were melted by the lofty powers of mind and conscience given in this address, which seemed the very some of platform uiterances." She can be addressed 142 East 18th street, "The Stuyve-sant," New York City, for terms and dates. Mrs. H. W. Cushman, musical medium, will go to

Mrs. H. W. Cushman, musical medium, will go to Onset Bay Camp-ground about the middle of June. Shejwill stop a few weeks, and then take up her abode at Lake Pleasant.

Dr. Able E. Cutter is lecturing in Everett Hall, Brooklyn, N. Y. Her address is 441 Fulton street, while in Brooklyn. She will return to and resume charge of Wicket's Island Home from June 15th. Permanent address, Onset, Mass., Wicket's Island.

Formanent address, Onset, Mass., Wickel's Island. Mrs. H. S. Lake spoke at Kalamazoo, Mich., May 3d; at Vicksburgh, 9th and 10th; at Grand Hapids the 17th, returning to Ottumwa (Ia.) for the 24th and 31st. She comes East in June to begin a course of Sunday meetings at Watertown, N. Y., and would like to ar-range for grove meetings in that vicinity. Her hus-band. Prof. Peck, will accompany her and furnish music for these occasions. Address 12 High street, Watertown, N. Y. P. O. Mills will spack in the vicinity of Savont

P. O. Mills will speak in the vicinity of Sargent, Custer Co., Neb., during the month of June. He will answer calls to locture in Nebraska, or any of the Western States, during the summer, fail or winter. Address him as above.

Address bim as above. Capt. H. H. Brown would like an engagement for the forencon or afternoon of the 7th of June, in or near Boston, as he speaks in Brockton the evening of that date. Address bim at Browsville, Vt.

that date. Address nim at Brownsville, Vt. Well attended services were held in the new Uni-versalist Church, Plymouth, N. H., May 17th and 25th, and Thursday evening, the 21st, by Miss Jennie B. Hagan of East Holliston, Mass. She will speak May Sist at the Ladies' Aid Parlors, 1031 Washington street, Boston, and the first three Sundays of June in Washington, N. H. Will receive calls for engage-ments for the fail and winter months.

Mrs. F. O. Hyzer will speak at Essex Junction, Vt., Sunday atternoon and evening, May Sist; Friday, Saturday and Sunday, June 5th, 6th, 7th, she will attend the Hyde Park (Vt.) Convention; and Sun-days, June 14th and 21st, will speak at West Ran-dolph, forenoon and afternoon.

J. Wm. Fletcher will lecture in Brooklyn, N. Y., in June. He will close his office the last of July, we are informed, and be absent from Boston the next year.

W. J. Colville can respond to a few calls to lecture on Sunday afternoons or week-days; he will also at-tend funerals. Address Langham Hall, Room 4, Odd Fellows' Building, Tremont street, Boston.

Special Notice to the Public.

The parlors at 30 Worcester Square are now vacated by the Berkeley Hall Society. In their stead Langham Hall, Odd Fellows' Building, adjoining Berkeley Hall, has been secured. The accommodation will be much greater, and the location more central than at Worcester Square, and it is confidently expected that this desira-ble change of locality will increase the attend-ance and add new members to the Society. The ball will be formally opened on Monday, June hall will be formally opened on Monday, June lat, with a lecture and entertainment at 8 p. m., in which Mrs. Helen Stuart Richings will take prominent part. Admission free. Contribu-tions to aid in furnishing will be very thankfully received.

A Complimentary Testimonial

A Complimentary Testimonial Will be tendered by her friends to the veteran medium, Mrs. H. W. Cushman, at 212 Main street, Charlestown District, on the evening of Monday, June 1st. Those having the matter in oharge invite all speakers, mediums, and others who may feel to do so, to attend and assist in making the exercises of interest. The general public is also invited. We hope the company present will be large, and that this worthy lady, who has for so long felt the paralyzing hand of siokness, and who so much needs assistance at this particular juncture, will be oheered with a goodly pecuniary result from this kindlya goodly pecuniary result from this kindly-arranged enterprise.

'Card from W. S. Barlow.

Card from W. S. Barlow. To the Public: While recently at Toledo, O., I listened with much pleasure to a parlor lec-ture from Mrs. J. W. Elliott, who is a trance speaker (wholly unconsolous) and controlled by highly intellectual spirits. Aside from this Mrs. E. Is a woman of true worth, and will com-mend herself socially to the best minds and purest hearts. She will answer calls from any who desire speakers, by addressing her at No. 44 Madison street, Toledo, O. W. S. BABLOW. New York, May 22d, 1885.

For Sale at this Office:

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston. Single optice 10 cents. THE SFIRITUAL OFFERING. Published weekly in Ot-tumwa, lowa. by D. M. and N. P. Fox. Por year, \$1,60. Single copies 5 cents. THE NEW YOUK BEACON LIGHT.-Spiritual Journal. Published semi-monthly. Single copies, 5 cents. THE ROSTRUM, Published in Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc. Frice 5 cents. SPIRIT VOICES. Geo. A, Fuller, Editor. Monthly. Sin-gle copy, 16 cents. MISCRLLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature, Monthly. Single copy, 10 cents.

FUR OLIVE BRANCH: Utica, N. Y. A monthly. Price

DOBILS, THE MIND-CURE AND BCIENCE OF LIFE. Monthly, THE MIND-CURE AND BCIENCE OF LIFE. Monthly, THE MIND-CURE AND BCIENCE OF MICH. THE LIBERAL AGE, devoted to Spiritualism, Bolonce, Ac. THE LIBERAL AGE, devoted to Spiritualism, Bolonce, Ac. THE HEBALD OF HEALTH AND JOURNAL OF FIFTSICAL ULTURE. Published monthly in New York, Price 10 ants. Cn

Conts. THE BIAKER MANIFECTO. Fublished monthly in Sha-kers, N. Y. 60 cents per annum. Single copies 10 cents. THE THEOSOPHIER. A Monthly Journal, published in India, Conducted by H. F. Blavatsky. Single copies, 60

LIGHT FOR THINKERS, Published weekly in Atlanta, Ga. Single copies, 5 cents,

Subscriptions Received at this Office

THE SPIRITUAL OFFENING. Published weekly in Ot-tumwa, Jowa, by D. M. and N. P. Fox. Per year, 61, 50, THEOLIVE BRANCH, Published monthly in Utics, N. Y. THE OLIVE BRANCH, Fublished Monthly in Utics, A, i. 61, Op per annum. LiGHT: A journal devoted to the Highest Interests of Hu-manity, boil Here and Hereafter. London, Eng. Price 63,00 por year. THE MEDICM AND DAYBREAK: A Weekly Journal de-voted to Epiritualism. London, Eng. Price \$2,00 per year, postage 50 cents. THE THEOSOPHIST. A Monthly Journal, published in India, and sent direct to subscribers from India, Conduct-ed by H. P. Blavatsky. \$5,00 per annum.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in scriton on the seventh page. Bpecial Motices forty cents per line, Minion, cach insertion. Business Cards thirty cents per line, Agate, each insertion.

Baded matter, filly outs per lines, large type, Notices in the editorial columns, large type, leaded matter, filly costs per line. Payments in all cases in advance.

AT Advertisementato be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date where-on they are to appear.

The BANNER OF LIGHT cannot well undertake to vouch for the honesity of the many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted.

SPECIAL NOTICES.

Dr. F. L. H. Willis will receive calls at 20 Worcester Square every Thursday and Friday, from 10 till 3. -13w*.Ap.4.

Dr. Jas. V. Mansfield, at 82 Montgomery Br. Jas. v. manufacture, at of more sealed letters. Term e3 and 10a mostage. 4w*.My.16. Terms

My neighbors who have changed their old Golden Eagle Furnace for another have regret-ted it ever since. I have kept mine, and shall get another when I want one.

BUSINESS CARDS.

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

TO FOREIGN SUBSCRIPERS The subscription price of the Bunner of Light is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Universal Postal Union.

AUSTHALLAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERBY, NO. 84 Russell Street, Melbourne, Australis, has for sale the Spiritual and Beformatory Works published by Colby & Bick, Boston.

INDIA BOOK DEPOT. KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, baye for sale and will receive orders for the spiritum 1 and Beformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupes 11-12-0 per annum.

AAN FRANCISCO, CAL., AGENCY. I. K. COOPER, 746 Market street, San Francisco, Cal., keeps constantly for sale the **Banner of Light**, and will take orders for any of the **Spiritian and Reformatory** Works published and for sale by Colby & Rich. DETROIT, MICH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-itualistic Sale and Circulating Library. Agent for **Ban-ner of Light**, and all publications of Colby & Rich.

PHILADELPHIA BOOK DEPOT. The Spiritumi and Beformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 816 North 10th street. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 310 Rpring Garden street, and at sil the Spirituai meetings; also at 503 North 8th street, and at news stand at the Chesfnuct street dud of the new post-

Sturtevant's Health Home.

Tills beautiful Home is now ready for occupancy. No pains have been spared in making this one of the beat of Country Resorts. Situated on high land, near Labe and Rivor, we enjoy the best of Air. Water, Hoating, Fishing, Driving, &c. With our Home we have BTURTEVANT'S HEALTH BATHS, and have no besilancy in recommending this Home to all side and suffering humanity. The best of care and hoard guaranteed. For particulars, address STURTEVANT HHOS., Hridgewater, Hass. May 30,-2w

Mrs. Stoddard-Gray and Son, DeWitt

C. Hough,

HOLD Béances for Full-Form Maiorialization, and Com-nunlcations from splitt-friends, in answer to written questions, on Sunday, Wednerday and Friday evening, at 8 o'clock, and on Sunday and Thesiny atterneon at 20 clock, ellarp, at their residence, \$22 West 3th street, New York, May 30. -4w

Massage Treatments.

M185 A. M. LEDYARD has opened parlors at 54 Temple Place, Boston, Room 5, where she will be pleased to re-ceive her former patrons and all others needing her sorrices, Rheumatism, Neuralgis and Nervous Diseases successfully treated. Sunday, 10 to 3. iw-May 30,

LYCEUM TEACHINCS

FOR Our Children-(Shawmut Educator). A series of Questions and Answers pertaining to Spiritualism, in four numbers. Price Scents per copy. ALGNZO DAN-FORTH, 23 Windsor street, Boston. uw-May 30.

L. K. COONLEY, M.D.,

TELLS your disease at sight; reads your life-past, pro-ont and future-and gives advice on business. Magnetia treatment, \$1,00. Modelnes, when needed, will be sent to any part of the country. Call or address 200 Harrison Avo-nuc, Boston, Mass., where he will remain a few weeks long-er, and get cured now. 2w-May 30.

MRS. L. A. COFFIN

W1LL give Psychometric Readings by letter: Character and Business, \$1,00 and stamp; Ores and Minerals, Co., Corner (ross and Modford streets, Somorville, Mass. May 30.-2w*

Send Me 50 Cents,

W 1TH your age, and time of birth (as near as possible), and By return mall I will send you a wholesome and valuable test concerning your nativity and future prospects, Address, DR, J. MORTON, 412 Tremont st., Boston, Mass, May 30, -2w

MRS. DEAN CHAPMAN, 281 BHAWMUT AVF., Boston, Magnetic Physician May 30.-3w*

ASTROLOGY.-Herschel, Saturn, Jupiter, Mara, Vonus, Mercury: "The Prognostic Star Gaser," May number, price 10 cents, contains astrological information as to the influences of each of the planets for this month over all classes. Address The STAR GAZER, 70 State street, Boston, P.O. Box 3408, IW*-May 20.

ILLAVE you read that charming Poem by Mr. Luther Corby in the May number of "PACTS"? For sale by COLBY & RICH.

MARCARET FOX KANE.

OF the Fox Family, 117 West Washington Place, New York. Visitors always receive wonderful proofs of the presence of their spirit friends. 4wis-May 16, AVE you read that beautiful Impromptu LL Poem in the May number of "FATTN," delivered on March ilst at the Colubration of the Thirty-Seventh Anni-versary of Modern Spiritualism by that wonderfal medium, Mr. Joseph D. Stiller? A RICH. May 16,

"Glad Tidings of Immortality."

"Glau Huings of immortality." Finely executed lithographs hearing the above title have been received by us. The size is 22/2x24/2. The principal figure is a female, evidently designed to represent a mate-rialized spirit, crowned with a wreath of flowers, and bear-ring a long band of them in her left hand, while in her right is a scroll inscribed with the words "Message of Love," Over her head are three stars. The drapery on each side appears to be the curtains of a calinet, between which she stands in an exceedingly graceful position, suggestive of the line, "A thing of beauty is a joy forever." Form alooy a ray of light radiates over the entire form. Vignette like-besses of Mrs. Brithen, Mirs. Richunot, Mirs, Lillio and Mirs, Britten, and Messrs, Howell and Colville, are given, and excellent ones they are. The artist is Mr. Shole, who, we are informed, has executed many beautiful drawings illustrative of the Spiritual Philosophy. Price 50 cents.

Will be Issued June 1st, from the Press of

COLBY & RICH,

An Important New Book!

ANDREW JACKSON DAVIS.

ENTITLED

BEYOND THE VALLEY:

A SEQUEL TO THE

MAGIÓ STAFF:

AN AUTOBIOGRAPHY OF

ANDREW JACKSON DAVIS.

SIX BEAUTIFUL ILLUSTRATIONS PICTURIN

WHAT THE SEER HAS SEEN:

1. - Frontispieco-The Valley and the Mountains. 2. - A Man Burled Allve-First Appearance of the Spirit. 3. ->cond Stage of Resurrection-Been in a Cometery. 4. -Death in a Coal Mine-Escape of the Ppirits. 5. -Scone of Two Deaths in a New York Hospital. 6. -How the Spirit Voice is Heard by the Internal Esr.

The numerous friends of Mr. Davis will hall this fresh and handsome volume with delight. Ho has not written anything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entanglements of human society. His chapters are pathotic and authentic records of events and scenes in his private and public career, beginning where the MAGIO STAFF ends, and bringing his psychological and private ex-periences truthfully up to the present day. The following are a few of the subjects treated in this work: CHAPTER L.—Between Two Beautiful Montains.

STO STORY OF the State of the State of the State of the State of the subjects treated in this work: CHAPTER II. -A Between Two Beautiful Mountains. CHAPTER III. -A Secret Path Beset with Terror. CHAPTER IV. -Some Inhabitats of the Valley. CHAPTER VII. -Durinkards and Gambiers in the Valley. CHAPTER VII. -A Man Burled Alive. CHAPTER VII. -A Man Burled Alive. CHAPTER XII. -Fullingent of a Frivate Prophecy. CHAPTER X. -A Phenomenon in the Fulpit. CHAPTER XVI. -A Birth-Day Testimonisi. CHAPTER XVII. -Darkness in the Valley. CHAPTER XVII. -Darkness in the Valley. CHAPTER XXII. -Conflicts and a Crisis in Our House. CHAPTER XXII. -Darkness in the Valley. CHAPTER XXIV. -Death-Scores in a New York Hospital. CHAPTER XXVI. -Diakks in the Valley. CHAPTER XXX. -Volces from the Spirit-Land.

CHAPTER XXVII.-The Mystic Power as a Remedial KOTCE. CHAPTER XXIX.-Volces from the Spirit-Land. CHAPTER XXX.-Opening and Use of the Spiritual Senses. CHAPTER XXXII.-Threshing and Winnowing. CHAPTER XXXVII.-Ancient and Modern Morality Con-trasted. CHAPTER XXXVII.-Questions of Time and Eternity. CHAPTER XX.VII.-Questions of Time and Eternity. CHAPTER XLIII.-Events in the Prophet's Chamber. CHAPTER XLII.-Moral. Cowards Among the Lion-Hapter XLVII.-Moter Nature Searching for her Chil-dron.

CHAPTER LI.—Discases from Conjugal Transgressions. CHAPTER LI.—Discases from Conjugal Transgressions. CHAPTER LII.—Concorning Crime and the Cure of Crimi-nals. CHAPTER LIII.—The Bible and Other Inspired Books. CHAPTER LIV.—Christianity and Modern Spiritualism.

"Heyond the Valley" is a companion volume to the MAGIO STAFF, and resombles it in style of workmanship-in paper, press-work, binding, &c.-do pages, containing sta astractive and original illustrations. Frice \$1.60,

CONTENTS

MAY NUMBER

BY

For sale by COLBY & RICH.

A tornado struck some portions of Ohio and Illinois : Sunday night, May 24th, doing a good deal of mischief.

It now turns out that the whole trouble in the Northwest (Canada), whereby many lives have been sacri-ficed, grew out of the "big steal" from the Indian fund by individuals holding high and important posltions under the Dominion government, which "steal" has been going on for several years. The same old story over and over again, in this country as well as Canada. Cheating Indians is considered no orime. It is high time the abuse was ended.

MAGELLAN'S LIEUTENANT. [In extremis.]

"One hot sunset, as he led us, fighting, to the skifts near

In the shallows fell the Captain, foully slain-and rose no more i * * * Hark i what sound is that? The chiming of the

dreary vesper bell? Nay, I hear but ocean singing, feel the mighty waters

Barth is round, but circling sunward with my master still I fare— "Other heavens his ship is searching, and I go to join him there! — Robert Buchanan.

Mrs. Theodore Tilton is leading a retired life at Old Point Comfort, Va.

The Suakim correspondent of the Daily News tele The Suakim correspondent of the Daily News tele-graphs: "There is smallpox among the men of the Berkahre Regiment. Utherwise the health is perfect." Will the Lancet and other pro-vaccinators give a little attention to this news from the seat of war? Every recruit has presumably been vaccinated, but, to make assurance doubly sure, he is re-vaccinated, and yet, in the midst of perfect health, "there is smallpox among the men of the Berkahire Regiment !"-The Herald of Warkth London Eng Health, London, Eng.

Loyal Britons in Boston celebrated the anniversary of Queen Victoria's birth-the sixty-eighth-at the Quincy House, Monday evening, May 25th. About undred and fifty persons sat down to the dinner. The Mayor and other distinguished citizens were present. Patriotic sentiments were uttered, a fine poem delivered, and a jolly good time wound up the interesting occasion.

They have two eminent Professors in Philadelphia-"Professor Fullerton and " Professor " Kellar I

The word Oklahoma has become familiar to the peo-ple, yet the meaning of that word is understood by very few. Ok-is-hom-man is a Ohoetaw sentence, which translated into English, is "Home of the red man." It is the Indian name for what white men call the Indian territory. It is at present incorrectly ap-plied to a comparatively small section of Indian ter-ritory, which certain white men are endeavoring to wrest from the Indians.—Beston Fast.

An ingenious exchange finds danger that the Mahdi will get his revenge on Christendom for the wrongs of his country by inflicting it-or the infantile portion thereof-with dyspepsis. The war in the Soudan having nearly doubled the price of gum arabie, and the only substitute that candy-makers can find for it being glucose, which is comparatively cheap, but hard to digest, it seems, argues our contemporary, that if the war in Africa continues, and people insist on cating candy, the result will be the sure disgrantiement of the Christian stomach.

The Commencement Exercises of the Hampton (Va.) school, for the education of Indian and colored students, took place May 21st, and were very interesting and significant to all who attended.

has taken her departure to spirit-life since last camp-meeting; she had the respect and esteem of all who became acquainted with her and her situation and affliction, and no one can regret in the Medium s' Home for the

situation and affliction, and no one can regret her deliverance, as she was a great sufferer. The permanent residents of Onset look for-ward with pleasure to meet their summer neighbors in the near future. Director Alfred Nash is reported to have sold his large lot on Union Avenue, running from Highland to East Central Avenue, to New York parties for \$2,600. The lot cost him four or five years ago \$325. The parties who have bought the property are hotel men, and it is said they will build a \$20,000 hotel on the spot at once.



To the Editor of the Banner of Light: Do not the friends wish to come to our annual pienic

the 6th and 7th of June? The table is ample, viands tempting and unsurpassed, and angels will "minister

The years ago, May 9th, with some friends we were visiting, my husband and I came to Cassadaga Camp-Grounds and spent a pleasant hour or so. One board cottage was then partly finished and the builder had moved in. One pipe had been driven into the ground and a pump attached, from which flowed the coldest, clearest and purest water I had ever tasted. A few large forest trees had been felled and brush cleared away a short distance only from entrance to the grounds. This, with the thought that fitting and clear-for cottages and people would take an interminable length of time, is my recollection of Cassadaga five years ago. TRATE SCO

length of time, is my recollection of classical interpreters ago. To day the pump remains—the only landmark of these campgrounds' early days. A beautiful cottage with its gables and peaks, and restful inviting plazzas, stands on the site of the lone board cottage; and be-side and beyond stretches out a row of equally beauti-ful homes. This is only the commencement: Streets, arennes, cottages with names and numbers; hundreds of ahade trees, now clothed in llving green. The sun-light glinting upon the waters of the lake, peering down among the trees and cottages, and kissing the. bright faces of the sweet flowers that are just awaken-ing from their long winter's nap, is also shining upon a hive of busy workers. "Why" they say. "It is al-hive of busy workers. "Why" they say. "It is al-hive to hear her, and so many cottages to build be-fore Camp."

people to near nor, and as any string over the promote and the promote already, making everybody feel happy and at home. I thought I could tell you about the growth of these grounds; but it has progressed far beyond my descriptive powers; and the best of all, we entertain good angels here—not unawares. MARY PITT. Cassadaga, N. Y., May 20th, 1885.

New Hampshire.

The State Convention at Keene, to be holden June 26th, 27th and 28th, bids fair to be an occa-sion of exceptional interest. Beside several of the local speakers in that State, Dr. H. B. Storer, George A. Fuller, Dr. J. V. Mansfield and Joseph D. Stiles will be present, and it is expected that L. L. Whitlock, Esq., will con-duct Fact Meetings as a feature of the exercises. Further particulars will be announced in the Bannen or Light. BANNEB OF LIGHT.

February and May numbers of "The Mind-Cure," 425 Madison street, Chicago, denying spirits and ably arguing a better theory of being, have awakened sharp criticism, inquiry, etc. "These numbers and a good lecture, "The Supernatural Impossible," to any address for 14 cents in stamps.

Haverhill, Mass.

Mrs. K. R. Stiles, of Worcester, spoke before the Haverhill and Bradford Association yesterday, under control, and also gave many satisfactory test descriptions. She is also to give a public sitting in Brittan Hall this evening. She is under engagement to speak here next Sunday, which will be the closing meeting of the present series—which, extending from October 1st to June 1st, a period of eight months, has been a very successful one. E. P. H. May 25th, 1885.

Mr. G. M. Brooks in Willoughby, O. To the Editor of the Banner of Light: '

To the Editor of the Banner of Light: ' Mr. G. M. Brooks, trance speaker and psychome-trist, visited this place a few weeks ago and delivered three lectures, all of which were good, and we can recommend him to any society wanting a good speak-er and psychometric reader. The friends in Geneva engaged him for April, and were so well pleased with him that they engaged him for May and again for June. I am told he is doing a noble work there. His address for June will be Geneva, O. Very respectfully, etc. Willoughby, O., May 28th, 1885. N. POWELL.

We call the attention of our readers to the advertisement in another column of that sterling paper, BANNER OF LIGHT, the old-est in the world devoted to the Spiritual Phi-losophy, and we may safely say the best. Its pages are filled with choice reading, and any one who wishes to investigate the spiritual phenomena should obtain a copy. Specimen copies are sent free.—The Journal of Commerce, New Orleans, La.

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

13 WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

17 J.W. Fletcher, 2 Hamilton Place, Boston,

is a reliable clairvoyant.

Special Notice.

Special Notice. The date of the expiration of every subsorip-tion to the BANNEB OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subsoription is previously renewed. Subsoribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for re-newal before the expiration of their present subsoription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the dirculation 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 & RIGH, Publishers.

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

1.7

AMERICAN SPIRITUALIST ALLIANOE, 137 West S5th Street, New York. HENRY KIDDLE, Chairman. HENRY KIDDLE, Chairman. HENRY J. NEWTON, Corresponding Secretary. J. F. JEANERET, Secretary. The Secular Press Burdes has been redrganised for effi-cient work during the present year, and all persons who approved fixed beta are requested to forward any published atacks upon Spiritualism coning under their potice which they beel about be taken in hand by the Sureau, to J. F. JEANERET, Secretary, 131 Wast Stike Serves, Jew York Oity.

rs stand at the Chestnut-street end of the ne office.

-----NEW YORK BOOK DEPOT.

The **Spiritual and Beformstory Works** publish-d by Colby & Rich, also the BANNER OF LIGHT, can be build at the office of The Truth-Sector, 33 Clinton Place, d by (lew York City.

CLEVELAND, 0., BOOK DEPOT. LEES'S BAZAAB, 105 Cross street, Cleveland, C., Cir-culating Library and Good tor the Spiritual and Liberal Books and Papers published by Colby & Bich.

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

TBOY, N. Y., AGENOY. Parties desiring any of the Spiritual and Hefermate-ry Works published by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hoosick street, Troy, N. Y.

ADVERTISEMENTS.

DEVELOPED

In Twelve Private Sittings. BY aid of the powerful controls of JAMES R. COCKE, Mr. Chas. H. Jackson of Lynn was in *tuctus private* stiftings successfully developed for Psychometry and Mag-netic Healing. In six private stiftings Mrs. Cheesboro of Stonington, Ct., finished ber development as a Medical and Test Medium. MR. COCKE finds the best results in De-velopment are obtained by private sittings. 6 Worcester Square, Boston. 2w^o-May 30.

PROF. CHESTER, ASTROLOGER,

ASTROLOGER. Will.L., in accordance with the science of Astrology, an-swer questions on Health, Business, Journeys, Mat-rimoniai Affairs, &c. Consultations, \$1,00; Outline Nativi-ties, \$1,00; In all cases the correct time and place of birth, with the sex, the date of month and year, together with "the hour A.M. or P.M. (rknour, "must be given, Write the abore, with full address in plain handwriting to avoid any mistakes. Address, 302 Washington street, Boom 3, Boston, Mass. Othechours from 8 A.M. to 5 P.M. May 30,-1W

HOTEL ONSET, ONBET BAY, MASS.

ONDET HAL, HARD. THOROUGHLY renovated and newly furnished. Meals at all hours. First-class board at reasonable rates. O. H. NEAL & CO., proprietors. Fartles can be accom-modated with Boards at the office. Open from 7 J. M. to 10 F.M. J. C. VAUGHAN, Clerk. May 30.

CARRIE M. SAWYER.

OF New York, Materialising Medium, will remain in Boston only this week, holding Séances on Thursday, Yriday and Baturday evenings, and Friday atternoon at 2 o'clock. No. 30 Worcestor Square. 1w-May 30.

MRS. MARY EDDY,

OF the Eddy family, Chittenden, Vermont, will hold Boston, every evening at 7:30, except Saturday and Tues-day, at 3 P.M.

A LARGE and beautiful spray of these new Artificial Flowers, suitable for evening tollets, sent on receipt of one dollar, postage paid, Address MES. B. A. LINDELEY, 23 West 47th street, New York City. 1w-May 30.

TO LET-For Concerts, Lectures, Classes, &c. -Langham Hall, Odd Fellows' Building. Address or apply to W. J. COLVILLZ, on the premises. Terms for the summer extremely moderate. iw-May 30.

READ what the editor of "FACTS" says about Onset Day and its Improvements this season in For mis by COLBY & BICH.

For sale by COLBY & RICH. is-May 16.

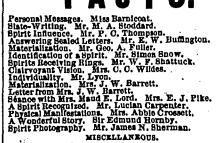
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FACTS.

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Message Bepartment.

Pablic Free-Circle Meetings Archeldstthe BANNEROF LIGHT OFFICE, Bosworth

Are held at the BANNER OF LIGHT OF FICE, Hosworth strete (formerly Monigomery Place), every TUKEDAY and FRIDAY AFTERNOON. The Hall (which is used only for these shances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the shance, ercept in case of absolute necessity. The public are cordially instited. The Messages published under the above heading indi-these who pass from the earthy sphere in an undeveloped those who pass from the earthy sphere in an undeveloped state, eventually progress to higher conditions. We wask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they percive-no more. It have express desire that those who may recognize

a All express as much of truth as they perceive-no more.
b It is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.
a More their spirit-friends will verify them by informing us of the fact for publication.
a More their spirit-friends will verify them by informing us of the fact for publication.
b More their spirit-friends will verify them by informing us of the fact for publication.
a More their spirit-friends in earth-life who may feel that it is a pleasure to place upon the slar of Spirituality their floral effectings.
b Wo invite suitable written questions for answer at these seances from all parts of the country.
c Miss Shelhamer desires it distinctly understood that and the slar of spirituality in the regard to this department of the BANNER should not be addressed to the medium in any Caso.

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

Report of Public Séance held March 3d, 1885.

Invocation.

Invocation. Once again, oh ! our Father, we approach thee with words of praise upon our lips and songs of love in our souls. We lift up our hearts to thee in exultation and thanksgiving for the knowledge of the continuity of life, for the comprehension of thy divine truth ; for al-though changes may come to the experience of man, yet there is in reality no severance of ties formed by thee ; there is no dissolution of aught that belongs to man himself ; there is no exitinguishment of any vital force that is a part of humanity; and so, oh ! our Fa-ther, despite the seening changes, and the external conditions which tell of death, of decay and dissolu-tion, we do know and realize that there is a neternity of life for humanity, and that there is a continuation for or power and of conscious activity; and we bless thee for this knowledge, streaming down upon manking in this day. Oh ! may it go forth borne by angel messengers, by teachers of light and wisdom, until its truth shall enter every home and illuminate every heart. May those of earth who now sit in dark-ness, sorrowing for the friends who have gone before, be raised up and comforted by the blessed assurance that there is no death.

Questions and Answers.

CONTROLLING SPIRIT. — We are ready for your questions. Mr. Chairman. QUES.—[By W. C. Hodge.] Some returning spirits teach the incarnation of the spirit in more than one earthly body. For instance, if Tom Jones, having lived out a full life on the earth-hance newsees to the spirit-world can be earth-plane, passes to the spirit-world, can he again take on another body and live out anoth-er full period on the earth-plane as John Smith? If so, when he too passes to the other life, which one retains his individuality, and what becomes of the other?

ANS .- Your correspondent seems to have become a little confused in his conceptions of re-embodiment. He does not seem to remember that it is but one and the same spirit who, at different times, animates the two separate bodies. Man is not the outer form; the corporeal frame being merely the covering of the an-imate conscious activity within, which constitutes the spirit or the man "Tom Jones." He who is known to you as "Tom Jones" may who is known to you as "Tom Jones" may take it into his head to go to some European city, and locate himself as "John Smith." He there becomes surrounded by associates, forms congenial companionships, and is known uni-versally among his friends, not as "Tom Jones," but as "John Smith." That same individual might again remove from that European city to some other foreign place. but you would not "John Smith," although you might wonder what name he would appear under in his next place of abode. Remember that the individual is always one, and that however many aliases he may assume, it can be but one person.

A spirit passing from earth, after a peri-od of experience in the other life may find him-self deficient in certain qualities, in the attain-ment of a special knowledge, or the acquire-ment of experience which he believes he should

special law in relation to this ministry or guardianship of angels or spirits, save the law of affinity, attraction or association. Undoubt-edly the guardian spirit to whom your correspondent refers had, when she was on earth, one or more attendant spirits who were inter-ested in her career, who did all that was possible to make it one of success, and their relation-ship to her on the spirit side must be that of advisers, friends and helpers.

BANNER

Hon. A. A. Abbott.

Will it be said: "Strange that he should come in such a way"? If so, I will answer; No; not strange, for I ever sought to know the truth, and when I had got what I knew was the truth, I wished to impart it to others; I did not want to keep it exclusively in my own mind. And now that I know I can come into loving; association with dear ones of earth; know that tender ties have not been severed, but only drawn closer around my heart, why should I not reveal this knowledge to those who are dear

No; it is not strange that I come, though I am obliged to make use of a public avenue, for I know of no private way which will afford me the opportunity of reaching directly those

whom I desire to meet. I have not long been an inhabitant of the higher realms. I am like a young student just entering upon the boundaries of knowledge, looking forward to the acquirement of learning, and yet trembling because of the vast responsibilities opening before him. I feel that I have but just acquired the first rudiments of a spirit ual education, and that I have many things yet to learn. And how can I speak to you concern-ing those things of the heavenly life, of which am almost ignorant? Some of my friends might say : "Oh ! he has

Some of my friends might say: "Oh I he has passed through death; he has overcome its mystery; if he can speak at all he must cer-tainly be able to reveal something of the grand-eur of the eternal life." But when one passes from the darkness of midnight, so to speak, into the splendor of an August noon, he is so dazzled by the light and the brilliancy around him that he cannot take note of es-pecial objects, and for a time must wait until pecial objects, and for a time must wait until his vision grows stronger and his nerves be-come invigorated. I am like such an individual. am bewildered at the strangeness of my surroundings. I have found a natural life, more so than I

anticipated—and this is one thing that is strange to me—I have also met kindly friends who have given me greeting and introduced me into courts where I have encountered many an old associate-and this also bewilders me. I have pleasant surroundings, but they are so unfa-miliar that I hardly dare trust myself to de-

And yet with all my feebleness and inability to adequately depict my spiritual condition, I am here to speak to my friends, because I wish to raise my voice, as one from the dead—calling to them from beyond the tomb-and announce to them from beyond the tomb-and announce my continued life, my ability to return to them, to watch over their affairs, and I trust to guide them forward in their future lives. And thus I come, bringing love and greet-ing to the dear ones of my family - I will not say I had, for I feel that I still have a family of noble children and a dear companion, who get to molify forward forward for who are to melike the lovely flowers of the summer time, giving me beauty and fragrance and sweetness for the enrichment of my soul. And to those dear ones I bring my heart's best

love. Not only have I these to reach, but old friends, lifelong associates, companions who have grown into my life, and who, I think, miss me from the old walks. To one and all I bring

greeting. You will pardon me, Mr. Chairman, if I seem a little strange; you will understand that this is a new course of procedure to me. My voice has often been heard in the halls of jurisdic-tion; I have filled places of public trust, and I was accustomed to facing many strange posi-tions and many individuals, but this is some-

Will it be necessary for identification or any other purpose for me to say that for many years I was the Court Clerk of the County of Essex ; that I was also District Attorney for that county ; that I was a member of the bar, and—but I think that will be sufficient. I do andnot care to proclaim my public life on earth-

let it speak for itself. I only wish to draw the attention of my friends to this life of the spirit apart from the ment of experience which he believes he should have undergone, and he may desire and possi-bly find an opportunity for returning to earth and becoming possessed of a physical body. Of course he cannot be known to you by the same name that he formerly possessed when on earth, and he will be given some other cognomen. Remember, however, that the spirit may be the same individual who once before walked among you. Names are given on earth to designate to the soul that long and grasps for futu-ing within, which it has been unable fully to express in its limited condition of earth. I will say that Gen. Sutton desires me to con-very his regards, his greetings, and the loving

I would get out of it, and I strung myself up. That's the way I got out. There did n't any-body find the body for some time after 1 did so; and so there was nothing left of me but the outside. I did n't care what they did with that, but I could n't get away. I was there all the time, and I did n't feel any better than I did be-fore, because a way a longeome and

OF

but I could n't get away. I was there all the time, and I did n't feel any better than I did be-fore, because, you see, I was lonesome, and there I was, all alone, looking at that thing dangling down. I could n't get away from it. Did you ever have the horrors? Well, I have, and I had 'em then. I've had 'em a good deal since. I haint just got'em now, but I do n't want to go where I will be likely to have 'em. I do n't know just what to say to you, but they told me to come in, and it would be all right, so I came right along without looking. The first thing I knew I saw all these people, and I was in a bad way. I felt it. I could n't get out of it; I could n't get out of it after I had shuffled off the old body; it stuck to me just as though it was a part of me, and I have been walking over some dark places. That's just what I mean. I could n't see the light; I could n't see clear, it seemed as though a great -well, not black darkness, but smoky some--well, not black darkness, but smoky some-thing, came down over me. I do n't know what

thing, came down over me. I do n't know what it was, so I could n't tell you. I'll do the best I can, because they said I'd feel better if I'd speak. I did n't talk a great deal when I was here: I kept things to myself, and I should n't wonder if some thought I was a queer fellow. I do n't feel good, and I'm free to say it. If any of you people are thinking of putting your-selves out, stringing yourselves up by the neck, do n't you go to do it, you'll not feel good after it, you'll feel as though you was tied and bound, and could n't get a hand free, and nobody to do it for you. I tell you that's the way it was with me, and I would n't do it again, if I know myself. But; you see, things were kind o'

with me, and I would n't do it again, if I knew myself. But, you see, things were kind o' shaky, and I did n't know just what to do. Well, I used to be fond of a drop. But I do n't want any now; so I'm not going to ask you for a drink, but I used to take it, and it seemed to set me up, make me feel good for a while. But it did n't last, and I know that it did n't do me any good, after all. I knew it then, but some-how I did want it, and I would take it. I sup-pose if I had n't I'd have been better off. It's all very well for people to talk who do n't know anything about it, and say a man can get along anything about it, and say a man can get along without it if he has a mind to. Well, he can, if he begins before he ever takes it in his life, but he begins before he ever takes it in his life, but if he keeps taking and taking, and then tries to drop it off, he'll be very likely to walk into the dram-shop when he's made up his mind to walk the other way. It's all bad, and I've been in a bad way since. I do n't feel good over it. I do n't want to say I've been back here making any poor fellows drink and make beasts of themselves, for I've not done any such thing. I've just been keeping in my own way, away from others, and if it has been sort of dark-look-ing it has n't been pulling anybody else down. I do n't know why I come here: but some good

I do n't know why I come here; but some good spirits came and talked with me, and I felt a little better; it seemed like I could see through the smoke, see something bright ahead; it looked like-not exactly like the old place, but better places out the they told me to looked like—not exactly like the old place, but better, pleasanter. And then they told me to come here, they'd guide me along, as thoy said, help me on, and I'd feel as though I'd got out into the clear air, after all. I do n't know whether I will or not. I think they mean well; perhaps they do n't know. Anyhow I've come, and I want to say to everybody, those that think you 'll feel better and get rid of your troubles by putting your-selves out afore your time, better just turn your ideas in another direction; just as sure as you

ideas in another direction; just as sure as you do that thing, you'll find yourselves in deeper mire than you was afore. I want to say to those that take the liquor and think it won't do 'em any harm, the best thing they can do is to try with all their might to let it alone, and get out among those people who don't use it, and have got good strong power about 'em. That 'll help 'em, I think, to do better.

That aint preachin', is it? because I am no preacher. I lived in Boxford, Mass. My name is E. G. Bacheller.

Elisha T. Andrews.

l am pleased to meet you, Mr. Chairman. I have only a brief message to give. I come here with the expectancy of reaching my friends. I lived in North Easton, in this State. About two years ago I was summoned to the other life. A man may pass through many experi-ences in that time, or he may just vegetate, and not learn anything new; but I have been try-ing to gain something, so that when I came back I should be a little brighter than when I went away. I lived quite a long life on earth. I formed some associations and ties which I

wish to see strengthened instead of weakened. I come to send my regards to friends and rel-atives, and tell them I wish to meet them. I wish some of them, especially those nearest to me, would form a circle and try to get the spirits to come to them. I want to manifest right there, in the old place, and other spirits I have met wish to do the same. We think we can, after a little while. Elisha T. Andrews.

by the spirit of one of her band who is called her medical adviser to diagnose and prescribe her medical adviser to diagnose and prescribe for disease. A great measure of success was thus attained in medical practice—the medium herself knowing nothing of medicine or of the laws of therapeutics. She does not claim, and never has, to be a clairvoyant; she has no clair-voyant powers of her own; therefore is not able to come en rapport with any spirit save through the exercise of her mediumistic pow-ers. In her method of treatment she de-sired that the patients should send a description ers. In her method of treatment sue unsired that the patients should send a description sired that the patients should send a description of their leading symptoms; she called for no lock of hair, nor even for the handwriting of the patient. When the brief outline of the lead-ing symptoms or of the general feelings of the patient arrived, she would sit quietly, placing the letter upon her table. awaiting the control of her spirit physician. This spirit coming en rapport with the medium, would handle the paper, read what was traced thereon, and im-mediately come into sympathy with the patient. It mattered not to him whether the letter was written by the sick individual or by some one else. In this case it was the reluctance of the medium to place before her spirit-guide a case. else. In this case it was the reluctance of the medium to place before her spirit-guide a case, knowing nothing of its bearings, rather than any requisite demanded by the spirit himself. We think this may be the case with other me-diums; they feel that they are moving upon firmer ground if they can receive something from the patient or those with whom they wish to communicate that will please their spirit from the patient or those with whom they wish to communicate that will place their spirit-guides in direct sympathy with the case in ques-tion. Every medium and every individual case has special bearings of its own which must be considered, therefore we cannot speak sweep-ingly for the whole.

LIGHT.

Q .- [By N. H. Colson.] Many earnest souls have passed away from earth sighing for a better organization of society, one more in accordance with the principles of brotherly love and heaven-born justice. Why do they not re-turn and communicate from their higher standpoint to their fellow laborers left behind, who are still sighing, laboring and praying for the same great end—the knowledge necessary to effect a consummation so devoutly to be wished ?

A .- It is true, many earnest souls have passed and are passing to the spiritual world sighing for the accomplishment of some good work for humanity, desirous of being instru-mental in forwarding reformatory measures for the good of all. It is also true that there are many noble souls still on earth who desire to promote the same grand end-the education and elevation of humanity. But it is equally true that mankind cannot attain to the height of achievement, to the granduer of full devel-opment, to an elevation of character, at a sin-gle bound. The progress of the race has uni-versally been by slow movement, and it would versally been by slow movement, and it would almost seem by spasmodic effort. Yet in re-viewing the past and reading its pages cor-rectly we can see that mankind has advanced surely and grandly, until it has attained a much higher degree of unfoldment than before. Through struggle, through endeavor, through the conditions of failure, of mistakes, of all sorts of avaptiences hard and trying at the sorts of experiences, hard and trying at the time, the human race overcomes obstacles, sur-mounts difficulties. It is not given to wise phimounts difficulties. It is not given to wise phi-losophers and philanthropists of the higher life to come to you and reveal conditions whereby you can attain heavenly unfoldment at a single bound, it would be contrary to the natural laws of life. There are those on earth who feel within them a mighty desire to do something for their race, to speak some word which will call humanity up to a nobler state of being. These souls are attended by earnest, devoted workers from the higher life, and, although no word is spoken that can be interpreted by the external ear. although no message is delivered external ear, although no message is delivered which you can say is given by ascended spirits, yet the influence goes forth, the soul of man is imbued by high intelligences, and he receives from beyond that which is an impetus to move onward, to battle against wrong, and to labor for the right. You must remember that spirits must have instrumentalities ere they can work in connection with earthly conditions; it is not for lack of desire, but it may be for lack of means that you do not get from the spiritual world all that you demand. world all that you demand.

Q.-[By the same.] Is there any law or "sci-ence of correspondence" known to the spirit hand of the Banner of Light Circle by which to interpret symbolic dreams? A.-We know of no branch of the "science of

correspondence" that will interpret or explain the "interpretation of symbolic dreams." We know of no law that will do it, and no means except the interposition of spiritual intelli-gences. Spirits approach their friends of earth for the purpose of making themselves known in to the purpose of making themselves known in a loving way, of guiding and directing their friends, guarding them from danger, and warn-ing them of impending evil. It is not always possible under the present condition of things-we may say that it is really impossible—that the ideas and thoughts which they wish to con-vey to them. But sometimes in the hours of bodily repose, when the external senses of mor-tals are wrapped in slumber, their spirits be-the ideas, and would like to tell them of the tals are wrapped in shortcartai schees of mor-come receptive to spiritual influences, to im-pressions from beyond. At such times their spirit-friends approach them, and seek to op-erate upon their minds or brain for certain purposes; possibly they may succeed in giving them the thoughts which they wish to convey, warn them of danger, or present counsel which is needed, and which becomes so thoroughly enneeded, and which becomes so thoroughly en-graved on the brain as to be remembered and acted upon in the waking hours. Again it may be possible that spirits will not be able to do this clearly and directly, but they may succeed in conveying to their friends ideas through sym-bolic visions, or through words that may ap-pear as parables, and may be interpreted in an intelligent manner. The only explanation we can give of dreams that are not vagaries of a disordered physical organization, or of an over-worked or distressed brain, is that of spiritual interposition. worked or distressed brain, is that or spiritual interposition. Q.—Spiritualism teaches that we shall reap in the next world as we sow in this, implying that suffering will be unending; also it teaches that suffering is not unending. Please recon-cile these conflicting ideas. A.—It does not necessarily follow, because cution, oppression, and the manifold evils of life, when they come to view themselves truly in the spirit world, and know themselves truly in the spirit world, and know their own souls as they are known by higher powers, will suffer in consequence, and repent of their past mis-takes and desire to retrieve them. The more the moral sensibility of the wrong-doer becomes developed the keener will be his remorse, his anguish, because he is sensitive, and perceives the anormity of a sin much more fully then ho the enormity of a sin much more fully than he did when insensible to spiritual conditions. But did when insensible to spiritual conditions. But to say that this suffering will be "endless," is to affirm something which we believe does not exist in the wisdom of God. To assert that the errors of a brief span of life, even for three score years and ten, shall entail upon an igno-rant, weak spirit an eternity of anguish, is to affirm something which we cannot believe the goodness of the Infinite permits. But it may be years before the repentant spirit fully out-grows his condition of sorrow, and it will not occur until he arouses himself to the consider-ation of his fellow-oreatures, and desires earn ation of his fellow-creatures, and desires earn-estly to work unselfishly for their benefit, and forget his own personal griefs in the effort to minister to others. When this condition comes minuter to others. When this condition comes to the soul it emerges from its atmosphere of pain and goes forth to labor for others; then peace begins to dawn, and it arouses gradually into fa condition of happiness. It will never forget its past wrong doing, which will contin-ually serve as a teacher to guide its steps and movements in the future, a valuable experience to profit by in the coming time. But often to profit by in the coming time. But after a spirit has passed through this discipline of pain and repentance it will not cause it that ex-treme angula which the word "suffering" means to mortal comprehension.

MAY 30, 1885.

soon grew resigned, and even happy in my new condition. I want to say that very soon after passing away I met my father, and he told me many things about the spirit-world, what strange experiences he had been passing through, and how he had desired to come back and tell them to others : yet while he saw other applies coming and doing inter a there spirits coming and doing just about as they wished, he was not able to do so.

Then I thought I would try and see what I could do, and I came here because I was told of could do, and I came here because I was told of this place. I have before attempted to speak, but could not. I knew it was so near my friends that I could almost go cut from here right into their homes. At last I am able to speak, and all I wish is to send my love, and tell them I am strong and happy in the spirit-world, and have no desire to come back to live, because there is much connected with earthly life that is just as well to lay aside; and taking up the spiritual, I can go on and learn, and do much more than I could when here. I shall try to come to my friends in private, because I have many things I know they would like to talk about. Ida M. Hull.

John McKee.

I did not expect to go North when I died, but. 1 have come around these parts, and, indeed, have been to a good many places since I went out of the body. That is not very long ago, yet have been to a good many places since I went out of the body. That is not very long ago, yet I have felt a desire to travel, and learn things which I did not care for when here; for I had my interests, and they were of a worldly na-ture. I had ties binding me here; there were those who were dear to me, and I had no par-ticular wish to go out of those conditions into others. But I had to go. I come here hoping to reach my friends in Kentucky who are in Cynthiana, in Newport, and in places near. I feel that if I can get to them and make them feel my presence, and know that I have not been altogether extin-guished, it will at least do me good.

guished, it will at least do me good. I was not an old man; my powers seemed to belong to this world, and there are interests here now that concern me. I want to speak to here now that concern me. I want to speak to my friends, but not here in this far-off place and through a public channel. I think that I can get what I wish nearer home; it seems to-me there must be people there who can be used as your mediums are here; and my particular wish is to give what I can through the slate-writing phenomena. I have been informed that there are mediums for that phase not far from Newport, and I think if I can only get some of my friends to yish them. I may accom-

from Newport, and I think if I can only geo-some of my friends to visit them, I may accom-plish something. I have tried to get to Mother Webster and talk to her as I wish, for I think she would ac-complish as well, if not better than anybody, what I have in mind. I am going to keep on what I have in mind. I am going to keep on trying, and see what I can do. I wish, sir, you could get my few words to Mrs. F. M. Webster of Newport, Ky., for somehow I feel that there I can make a point, or do something to bring me in connection with others whom I hope to reach. I send my love to all, and wish them to know I am satisfied with the change. John McKee.

Mrs. Elizabeth Gould.

I lived a good long life in the body. I was here over seventy-three years, and I had some experiences that were sad and others that were good. I felt worn, and was glad to be released from the body. Wedo not measure our spirits, I think, on this side; we cannot realize that we are longing for release, but as soon as we slip off the old form and find how free we feel, how unconfined, we can indeed realize what has come to us.

I parted with my companion before I left the ones were taken from my sight. Oh! how I missed them | Death sometimes seemed hard to me, as it must do to all who miss their loved ones from their homes; but, after all, it was only an angel of light, and when I opened my

only an angel of light, and when I opened my eyes in the spirit-world I found my dear ones awaiting me. Jacob was among the first to give me greeting, and as I looked upon him, saw how young and fresh and bright he ap-peared, I felt rejoiced: I knew I, too, should be, for I felt it in my being, and I could afford to part with the old, worn-out frame. I come back, Mr. Chairman, because I want-my friends to know there is life beyond the tomb; there is activity and freshness of spirit. and a delightful condition for those who pass-on into a higher life. There is pain and sorrow in the heart when it looks back upon past wrong doing, or upon things which have been left undone, and there is suffering for those who have been wicked and afflicted their fel-low beings. Life in the spirit-world does not bring complete happiness to all, at first; but I find it a regenerative life—it works reformation in those who require it—it gives power to those

you. Names are given on earth to designate people; to distinguish between them to save confusion. They may not belong to the spirit at all; and he who is known as "Tom Jones" here or "John Smith," may be known in the other life by some entirely different name.

Q.-[By H. C. Read.] I am instructed that animals, trees, fruits, vegetables, buildings, and nearly everything that exists in earth-life exists also in spirit-life. If that is so, are they subject to the same law of decay as in this life? A.-Objects in spirit-life are as constantly parting with emanations or elements that have

served their purpose, as are the objective forms of material life; but as these emanations pass off, the waste is supplied by new, fresh ele-ments, gathered or absorbed from the atmosphere, and consequently the objective form of whatever it may be appears for an indefinite time—we had almost said for an eternity—to be as fresh and vigorous as in its early days; even as you may remove a brick or a stone from a structure, placing in its stead another, new and fresh, and so continue, gradually removing stone by stone, and placing some new form or new stone in its stead, until you have an entirely new structure, or a fresh, bright-appear tirely new structure, or a fresh, bright-appear-ing building. You may have seen no form of decay, you may have witnessed no dissolution of the elements formerly composing that struc-ture, yet you know that its renewed elements today are fresher, newer and more durable than those which formerly composed it.

Q .- [By R. F. L.] Please give us light on the Q.-[By R. F. L.] Flease give us light on the subject of "Our Guardian Angels," or Dual Souls. Where does this guardianship begin? And how long does it continue? My guardian lived on earth one hundred and twenty-five years ago. Had she a guardian then? And what are his relations to my guardian now? A. We compute recognize the term "dual

what are his relations to my guardian now? A.--We cannot recognize the term "dual souls" in connection with the subject, for the idea of duality as expressed by spirits is that the duality of life is to be found in one spirit, one individual. Guardian angels or spirits are not the duality, seldom the counterpart of those whom they have under their charge. The individual on earth is one heing the guardian those whom they have under their charge. The individual on earth is one being, the guardian spirit another, in every sense of the term. A spirit may be attracted to you by some element in your organization; there may be a bond of sympathy between you and him; he is pleased with you and your abilities, and he desires to aid you in the unfoldment of your nature, or in your passage through the material life; he at-taches himself to you, and becomes, so to speak, an assistant or a guardian spirit. This individ-ual spirit may not be very wise, may not have an assistant or a guardian spirit. This individ-ual spirit may not be very wise, may not have attained an exaited state of spirituality, yet-there is something which attracts him to you, and makes him feel that he can be of assistance to you. He will guard you in times of danger as far as possible, he will aid you to make a success in life, he will assist you to rise into as high a condition of spiritual life as he has at-tained. This spirit may have been an inhabit-ant of the other world a short time, or he may have been there for years; it matters not. have been there for years; it matters not. Sometimes a spirit who has only recently passed over is so strongly attracted to one of earth that he takes up his abiding place with that that he takes up his abliding place with that friend, and becomes, to an extent, a guardian spirit, an attendant. All on earth are attended by spirits; the infant in his cradle is guarded by spirits; the infant in his cradle is guarded by spirits; the infant in his cradle is guarded by spirits; the infant in his cradle is guarded by spirits; the infant in his cradle is guarded by spirits; are attended to the house-hald through some law of association, sympa-ths life, and they do all in their that. I don't know how long I have been out. Sometimes I think I have been out. conditions for the unfoldment of the best pow-ers within. Some only dwelt there a few years on habitants of the higher life for ages, or they is and they do all in their habitants of the higher. If effort and passed through this discipline of pain that kind of a place I was getting into; I the spiritant attendants, would be sufficient to a conditions for the unfoldment of the best pow-ers within. Some only dwelt there a few years on may have only dwelt there a few years on may have only dwelt there a few years on the spiritant attendants of the higher. If effort ages, or they that if a vaste alone, and then I thought the spiritant attendants of the higher. If effort ages, or they that they shall appropriate and erpend the same the spiritant attendants of the higher. If effort ages, or they that they shall appropriate and erpend the same to my years, but I felt old and tired and lone-some. You see, I was alone, and then I thought the spiritant attendants of the higher life for ages, or they the the case may be. We know of no

vey his regards, his greetings, and the loving expressions of a faithful heart to those on earth who are dear to him. He has kindly assisted me in my researches in the spiritual life, and I

me in my researches in the spiritual life, and 1 anticipate aid from him in my future studies. I may say I was a lifelong resident of Pea-body, Mass., not a native; I might almost have been considered one, for I claim that as my home. As a physician, in coming to you, would call himself: Doctor so and so, because without his title friends would say, "Oh! he never would come in that manner," I shall be obliged to call myself Hon. A. A. Abbott.

Mrs. Julia Adams.

I was an old lady ere I passed from the body, and I have been absent six years, yet I do not feel old and worn.

I was a Spiritualist. I believed in the return of the splrit, and I really think that my belief kept me young. I know that it did in feeling. I think that all Spiritualists, those who really are entitled to the name, who not only believe in the return of their spirit friends, but v do their duty, and to live so they would be glad to remember that the loved ones of the angel life are watching them, and know their inmost thoughts and secret actions, do grow young, and forget that there is such a thing as age. I come here because I wish to send my love to my friends. I desire them to know how

I have been during the years of my spirhapp itual life. I have not stood still in one place, oh ! no. I did not believe in standing still and

oh i no. I did not believe in standing still and idly looking around; but I have been trying to go forward, to step higher, day after day, to gain something new, that would not only en-lighten me, but perhaps be of use to others.

For many years Spiritualism was a light to my soul; it gave mestrength to encounter afflicmy scal; it gave mestrength to encounter afflic-tion; it held me above deep waters sometimes, and made me sing in spirit, knowing that I had loved ones on the other side, who were guiding me on, and feeling that all things were wisely ordained by a grand power. So I come back singing a song of rejdicing because of Spiritual-ism, of all that it means to humanity. It gives light and hope and consolation to weary, sor-rowing mortals; it opens the doorway of com-munication between the two worlds: it gives munication between the two worlds: it gives

munication between the two worlds; it gives the spirits opportunity for reaching their loved ones below, and imparting knowledge, comfort and peace. Surely it is a blessed thing. I lived in Michigan. I went there many years ago. I like the State. I felt somewhat in feel-ing as though belonging to it, because I had ex-periences there which vitalized my being, and not only gave me something of value here, but followed me to the spirit, world, and made their followed me to the spirit-world, and made their power felt. I wish to send to my friends there my love and sympathy. Tell them I am work-ing, am happy, and never forget them. My husband, Mr. Homer Adams, was with me in husband, Mr. Homer Adams, was with me in-my feelings. I knew that he would understand, and I came to him to bring peace and comfort, and to all who knew me I tried to be a useful friend from the other side. I shall not cease my ministrations over any dear friend, but will be glad to come to all. I am Mrs. Julia Adams.

E. G. Bacheller.

Annabel Miller.

My name is Annabel Miller. It is over nine years since I died, and I have never been back before. My father has joined me since I went over; his name is William. I was one of the first to meet him; his mother and I came together to meet him; his mother and I came together and gave him welcome. When he knew that earthly scenes were fading from his sight his thoughts turned to me, for I was his favorite child, and when I died he felt very sad, and I may say rebellious; he wondered if there was a good God, to permit such suffering; but now he sees things in a clearer light; he knows he can reconcile the goodness of God even with the sad occurrences which come to earthly life. He wishes me to send his love to mother and to my sister, and tell them that we are to-gether, but that, although we live in a pretty gether, but that, although we live in a pretty home in the spirit-world, we do not forsake them, but we come, day after day, trying to aid them in their work. We bring them our love; we wish them to feel our presence, and know that death has only drawn us closer to them in front interpreterment of the state of the the affectionate sympathy and solicitude for their welfare. My sister's name is Nellie. My moth-er's is Frances. I have tried many times to get close to them, and whisper in their ears of my abiding-place, of the dear associations there, to tell them of my father, how he has grown in spirit, how satisfied he is now; but I have not been able to. I want them to feel that we are one loving, united family, those on the spiritone loving, united family, those on the spirit-shore closely allied to those who are here; and that when they are called to pass from the body they will rejoin us in a brighter home above. I wish my sister would send my mes-sage to my. dear cousin whom I love so well, with assurances of my watchfulness and affec-tion; I feel that it may result in good. My mother resides in Philadelphia.

Report of Public Séance held March 6th, 1885.

Questions and Answers.

QUES.-[By C. A. S.] If spirits can diagnose the disease of parties living at a distance from their medium, as is claimed, why can they not ascertain the sex of the patient, which to a mor-tal would seem less difficult than the determin-ing of particular diseases? The question is sug-gested on reading numerous advertisements of mediums recuring. In addition to pames hand mediums requiring—in addition to names, hand-writing and lock of patient's hair—sex, and frequently leading symptoms, thus making the test of spirit knowledge very unsatisfactory. ANS.—The best test of medical ability, wheth-

er it be of spirit or mortal, lies in the success of treatment. A spirit may give to you evidence of knowledge independent of any mortal or-ganism, any brain-power incorporated in a form gantsm, any brain-power incorporated in a form of fleah, but the spirit may not by any means be competent to prescribe for your physical ills or to alleviate them. It would seem to us that a medium who is truly clairvoyant would not require to know the sex of a patient at a dis-

My good husband joins me in sending love to friends, and would like to tell them of the bright beyond and ask them to so live in purity of thought and deed that they will rejoice in a blessed condition when they pass over, and to assure them of our watchfulness and desire to bless them.

I lived latterly in Buffalo, N.Y. To my New York friends and to my Connecticut, friends. my words are given. Mrs. Elizabeth Gould.

MESSAGES TO BE PUBLISHED.

March 6.—Oliver Davis; Grace Stoddard; Mrs. Annie-lopkins; Bennie Manning. March 10.—Capt. Sydney B. Smith; Norman H. Peters; Alice Carver; William Gill; Caroline Armstrong; Father Dhomas Clarke

to John M.; Florella. March 24.—George W. Wyatt; Abner J. Emerson; Han-nah Blake; Farker Hooker; Annie Bramhali. March 27.—William Sweeney; Aaron Somers; Elizabeth-Bradley; Abbie Hall; John Sexton; Hannah G. Wing. April 3.—Mary Dana Shindler; Edward W. Lawioni Dr. Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs. Polly Gregory.

Hofen M., Marsh; Louisa Murphy; Harrison Auams; Polly Gregory. April 7.-Lucius Aldrich; Edward Leach; Mrs. Mary Newcomb; Samuel Hunt; Mrs. Ellen Perry; Henry South-worth, for W. F. Brett and others. April 10.-Dr. George E. Hayes; John B. Osgood; Mar-garet Fisher; Freddle Scanlon; Susan Wilder; John Cum-mings; Barah Marks. April 14.-Ira A. Eastman; Fitch Shepard; Danlel W. Bell; Ruth Hamilton; Lawrence Slattery; George Wad-leigh.

April 14.-Irs A. Eastman:, Fitch Shepard: Daniel W. Bell; Rath Hamilton; Lawrence Slattery; George Wadlegh.
 April 17.-Controlling Spirit for Samuel A. Bailey, Stohen L. Sawyer, David Sanders, Alexander and Frances. Leatrd. Mary A. Shedd. Emma E. Jones, William Billit, 'Oonnie,' James Parker, Martha Sawyer.
 April 21.-William H. Gurney; Artemas Bryant; Bertha. Morrison; Dr. John E. Cosson; John T. Parker; Carrie Small, o. Helen M.
 April 23.-Abner C. Coombs; Mrs. Kate Griggs; William J. Hubbard; Caroline Somers; l'atrick Holton; Marja, to Chalmers; Louis Schindler, 'W. Watkinson; Mary Harvey; Berigare Hotson; E. Davis, Wartha Fleiner; Horace B. Wooster; Julia Smart; Sarah Thayer; James Patterson.
 May 6.-George F. Davis, William Helen; Horace B. Wooster; Julia Smart; Sarah Thayer; James Patterson.
 May 8.-William Fishbough; Maria Gliman; Col. Joseph Waterhouse; Lucy Coleman; James McLaughlin; Mary 5.-George Y. Louis McDermott; Elizs Wells.
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 May 1.-Chomas Lister; Mrs. Busan Marsh; Henty F. Boven; Harrig F. C.; Louis McDermott; Elizs Wells.
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BOSTON, SATURDAY, MAY 30, 1885.

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SCIENCE AND SPIRITUALISM. THEIR CONCLUSIONS NOT NECESSABILY AN TAGONISTIC.

> BY ALFRED R. WALLACE, LL.D. Copyright, 1885.

"Life is the elaboration of soul through the varied trans-formations of matter."-Spiritual Evolution.

It is a common, but I believe a mistaken, notion that the conclusions of science are antagonistic to the alleged phenomena of Modern Spiritualism. The majority of our teachers and students of science are no doubt antagonistic, but their opinions and prejudices are not science. Every discoverer who has promulgated new and startling truths, even in the domain of physics, has been denounced or ignored by those who represented the science of the day, as witness the long line of great teachers from Galileo in the dark ages to Boucher de Perthes in our own times. But the opponents of Spiritualism have the additional advantage of being able to brand the new belief as a degrading superstition and to accuse those who accept its facts and its teachings of being the victims of delusion or imposture-of being, in fact, either half-insane enthusiasts or credulous fools. Buch denunciations, however, affect us little. The fact that Spiritualism has firmly established itself in our skeptical and materialistic age, that it has continuously grown and developed for nearly forty years, that by mere weight of evidence and in spite of the most powerful prepossessions it has compelled recognition by an ever-increasing body of men in all classes of society, and has gained adherents in the highest ranks of science and philosophy, and, finally, that despite abuse and misrepresentation, the folly of enthusiasts and the knavery of impostors, it has rarely failed to convince those who have made a thorough and painstaking investigation, and has never lost a convert thus made-all this affords a conclusive answer to the objections so commonly urged against it. Let us, then, simply ignore the scorn and incredulity of those who really know nothing of the matter. and consider briefly what are the actual relations of Science and Spiritualisni; and to what extent the latter supplements and illumines the former,

Science may be defined as knowledge of the universe in which we live-full and systematized knowledge leading to the discovery of laws and the comprehension of causes. The true student of science neglects nothing and despises nothing that may widen and deepen his knowledge of nature, and if he is wise as well as learned he will hesitate before he applies the term "impossible" to any facts which are widely believed and have been repeatedly observed by men as intelligent and honest as himself. Now Modern Spiritualism rests solely on the observation and comparison of facts in a domain of nature which has been hitherto little explored, and it is a contradiction in terms to say that such an investigation is opposed to science. Equally absurd is the allegation that some of the phenomena of Spiritualism "contradict the laws of nature," since there is no law of nature yet known to us but may be apparently contravened by the action of more recondite laws or forces. Spiritualists observe facts and record experiments, and then construct hypotheses which will best explain and coordinate the facts, and in so doing they are pursuing a truly scientific course. They have now collected an enormous body of observations, tested and verified in every possible way, and they have determined many of the conditions necessary for the production of the phenomena. They have also arrived at certain gener al conclusions as to the causes of these phenomena and they simply refuse to recognize the competence of those who have no acquaintance whatever with the facts to determine the value or correctness of those conclusions.

We who have satisfied ourselves of the reality of the phenomena of Modern Spiritualism, in all their wide-reaching extent and endless variety, are enabled to look upon the records of the past with new interest and fuller appreciation. It is surely something to be relieved from the necessity of classing Socrates and St. Augustine, Luther and Swedenborg, as the credulous victims of delusion or imposture. The so-called miracles and supernatural events which pervade the sacred books and historical records of all nations find their place among natural phenomena, and need no longer be laboriously explained away. The witchcraft mania of Europe and America affords the materials for an important study, since we are now able to detect the basis of fact on which it rested, and to separate from it the Satanic interpretation which invested it with horror and appeared to justify the cruel punishments by which it was attempted to be suppressed. Local folk-lore and superstitions acquire a living interest, since they are often based on phenomena which we can reproduce under proper conditions, and the same may be said of much of the sorcery and magic of the middle ages. In these and many other ways history and anthropology are illuminated by spiritualism. To the teacher of religion it is of vital importance. since it enables him to meet the skeptic on his own ground, to adduce facts and evidence for the faith that he professes, and to avoid that attitude of apology and doubt which renders him altogether helpless against the vigorous assaults of agnosticism and materialistic science. Theology, when vivified and strengthened by Spiritualism, may regain some of the influence and power of its earlier years. Science will equally benefit, since it will have opened to it a new domain of surpassing interest. Just as there is behind the visible world of nature an "unseen universe" of forces the study of which continually opens up fresh worlds of knowledge often intimately connected with the true comprehension of the most familiar phenomena of nature, so the world of mind will be illuminated by the new facts and principles which the study of Spiritualism makes known to us. Modern science utterly fails to realize the nature of mind or to account for its presence in the universe, except by the mere verbal and unthinkable dogma that it is "the product of organization." Spiritualism on the other hand recognizes in mind the cause of organization and perhaps even of matter itself, and it has added greatly to our knowledge of man's nature by demonstrating the existence of individual minds indistinguishable from those of human beings yet separate from any human body. It has made us acquainted with forms of matter of which materialistic science has no cognizance, and with an ethereal chemistry whose transformations are far more marvelous than any of those with which science deals. It thus gives us proof that there are possibilities of organized existence beyond those of the material world, and in doing so removes the greatest stumbling-block in the way of belief in a future state of existence-the impossibility so often felt by the student of material science of separating the conscious mind from its partnership with the brain and nervous system. On the spiritual theory man consists essentially of a spiritual nature and mind intimately associated with a spiritual body or soul, both of which are developed in and by means of a material organism. Thus the whole raison d'etre of the material universe-with all its marvelous changes and adaptations, the infinite complexity of matter and of the ethereal forces which pervade and vivify it, the vast wealth of nature in the vegetable and animal kingdoms-is to serve the grand purpose of developing human spirits in human bodies. This world-life not only lends itself to the production by gradual evolution of the physical body needed for the growth and nourishment of a human soul, but by its very imperfections tends to the continuous de-velopment of the higher spiritual nature of man. In a perfect and harmonious world perfect beings might possibly have been created, but could hardly have been evolved, and it may well be that evolution is the great fundamental law of the universe of mind as well as of matter. The need for labor in order to live, the constant struggle against the forces of nature, the an-tigonism of the good and the bad, the oppression of the weak by the strong, the paintaking and devoted search required to wrest from nature her secret pow-ers and hidden treasures—all directly assist in devel. by its very imperfections tends to the continuous de-

oping the varied powers of mind and body, and the nobler impulses of our nature. Thus all the material imperfections of our globe, the wintry blasts and summer heats, the volcano, the whirlwind and the flood, the barren desert and the gloomy forest, have each served as stimuli to develop and strengthen man's intellectual nature; while the oppression and wrong, the ignorance and crime, the misery and pain, that alway and everywhere pervade the world, have been the means of exercising and strengthening the higher sentiments of justice, mercy, charity and love, which we all feel to be our best and noblest characteristics, and which it is hardly possible to conceive could have been developed by any other means.*

Such a view as this affords us perhaps the best attainable solution of the great world-old problem of the origin of evil; for if it is the very means of creating and developing the higher moral attributes of man, those attributes which alone render him fit for a permanent spiritual existence, and for continuous progression, then the mere temporary sin and misery of the world must be held to be fully justified by the supreme nature and permanent character of what they lead to. From this point of view the vision of the poet becomes to us the best expression of the truth. We, too, believe that

All Nature is but Art, unknown to thee; All Chance, Direction which thou canst not see; All Discord, Harmony not understood; All partial Evil, universal Good.

Finally, these teachings of Modern Spiritualism furnish us with the much-needed basis of a true ethical system. We learn by it that our earth-life is not only a preparation for a higher state of progressive spiritual existence, but that what we have usually considered as its very worst features, its all-pervading din and suffering, are in all probability the only means of developing in us those highest moral qualities summarized as "love" by St. Paul, and "altruism" by our modern teachers, which all admit must be cultivated and extended to the utmost if we are really to make progress toward a higher social state. The modern philosophers can, however, give no sufficient reason why we should practice these virtues. If, as they teach us, not only our own lives end here but the life of the whole human race is sure to end some day, it is difficult to see any adequate outcome of the painful self-sacrifice they inculcate, while there is certainly no motive adduced which will be sufficiently powerful to withdraw from selfish pleasures that numerous class which derives from them its chief enjoyment. But when men are taught from childhood that the whole material universe exists for the very purpose of developing beings possessing these attributes, that evil and pain, sin and suffering, all tend to the same end, and that the characters developed here will make further progress toward a nobler and happier existence in the spiritual world, just in proportion as our higher moral feelings are cultivated here-and when all this can be taught, not as a set of dogmas to be blindly accepted on the authority of unknown ancient writers, but as being founded on direct knowledge of the spirit-world, and the continued actual reception of teachings from it, then indeed we shall have in our midst "a power that makes for righteousness."

Thus, Modern Spiritualism, though usually despised and rejected by the learned, is yet able to give valuable aid to science and to religion, to philosophy and to morals. Not only does it offer us a solid basis for a solution of some of the profoundest mysteries of our being, but it affords us a secure hope, founded not on reason and faith only, but on actual knowledge, that our conscious life does not perish with our physical body. To all who will earnestly inquire it gives-

The deep assurance that the wrongs of life Will find their perfect guerdon! That the scheme So broken here, will elsewhere be fulfilled! Hope net a dreamer's dream! Love's long last yearnings satisfied, not still'd!

This argument applies, of course, to other worlds and systems, all of which, on the spiritual hypothesis, either have been or will be the scenes of the development of hu-man souls.

Spiritualist Meetings in Boston:

Banner of Light Circle-Boom, No. 9 Bosworth Street-Every Tucsday and Friday afternoon at 30°clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Boston Spiritual Temple, Horticultural Hall. -Loctures Bundays at 10% A. M. and 7% P. M. R. Holmes, President; W. A. Dunklee, Treasurer. Wells Memorial Hall...The Shawmut Spiritual Ly-coum meets in this hall, 937 Washington street, every Sun-day at 10% A. M. All friends of the young are invited to visit us. J. B. Hatch, Conductor.

Paine Memorial Hall Appleton Street. near Tremont.—Chlidren's Progressive Lyceum No. 1. Ses-sions Sundays, at103 o'clock. Benj. P. Weaver, Conduct-or, All are cordially invited. Seats free.

Berkeley Hall, 4 Berkeley Street, corner of Tremont.-Public service every Sunday at 10% A.M. and 7% F.M. Permanent lecturer, W. J. Colville. Organist, Rudolph King, The public cordially invited.

The Working Union of Progressive Spiritual-ists holds public services at Berkoley Hall Sundays at 2% P.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. M. S. Ayer, President, No. 101 State street. Wm. H. Banks, Secretary, 77 State street. Longham Hail, Odd Fellows' Ballding (adjoining Berkeley Hail).—Mondays, 2½ P.M., meeting of Ladfes' Be-nevolent Union. 8 P.M., W. J. Colville's public reception for answering questions, &c. Wednesdays, 8 P.M., lecture and concert. Fridays, 8 P.M., conversations on health, healing, &c. The public cordially invited.

OF LIGHT.

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our summer vacation. W. A. D.

The Working Union of Progressive Spiritualists.

This society met at Berkeley Hall as usual last Sun

day afternoon. Assembly singing, an invocation, with a hymn by Miss S. C. Fisher, comprised the opening

This society met at Berkeley Hall as usual last Sun-day afternoon. Assembly singing, an invocation, with a hymn by Miss S. C. Fisher, comprised the opening exercises, after which Mrs. E. R. Dyar, the speaker, alluding to the discourse of W. J. Colville, published May 23d in the Baynker of Lightr, entitled, "The Rock on which Our Temples Must be Built," said, "It gives me great pleasure to learn that his spirit guides are coloperative with us in proper temple-building, and we thank them for covering many points so satisfacto-rily and for being in unison with us. It is our express desire in this temple-building that every member be individually interested, for the edifice must be essen-tially a place of the people and for the people." The speaker then, under control of an ancientspirit, delivered a discourse on "The Wisdom of the Past, Present and Future." Referring to the "First Spir-itual Temple," and the good work to be done therein, she said. "We have largely become active and deeply interested workers with you in this grand undertaking, and there are myriads of spirits who will assist you in this noble work. The day has come and the time is at hand for the picking of the beautiful and ripe fruit, the seeds of which were planted ages ago; and it is heat that your hands, you of this spiritual era, gather the fruitage. The wisdom of the past was entirely different from the needs of to-day. You are familiar with the history of my time, but not familiar with the spiritual temples of oour thought, action and duy. The wisdom of that day, the glory of that day, were manifested in the workings of that period, and consisted mainly in outward representation; and we of that time of a peculiar epoch in a spiritual sense knew that the deep wisdom of our age called for just what was represented; and yet the lily of that day in all its beauty and simplicity was not surpassed by the dazzling array and glory of a King Solomon. We drew largely from Nature's arcana, from the precious metals, the precious stones, and the wor

The wisdom of that era comes to join hands with the The wisdom of that era comes to join hands with the wisdom and enlightenment of your time. The wisdom of your true, honest, sincere effort and work—the wisdom of your earnest prayer and a desire for spirit-ual growth, makes itself strongly felt to-day, and makes a power which brings us back to you—a mu-tual strength gained by mutual love. The knowledge of the olden time was mainly gained through the errors of that period, and they have helped to lead you to a lofty wisdom and a bligh knowledge—the you to a lofty wisdom and a high knowledge-the comparative difference of the two periods being like the light of a taper to the dazzling light of the sun. The blind worship of those olden times, with all its manufactured royalty without, means to-day intense thought, a reaching out for something higher, the opening of the doors of the wisdom-temple of the fu-ture by the shaking of hands with the world of spirits, and receiving the sure and positive evidence of an im-mortal life. God stamps you with the power of de-velopment and unfoldment, and the unfolding will come as soon as you are ready to receive it. It de-mands trust and faith in all of that which is higher; it demands a spiritualizing of your materiality; you must mands trust and faith in all of that which is higher; it demands a spiritualizing of your materiality; you must possess humility, must be able to bear suffering. Spir-itual life has but one language; it is an interpretation of the divine; its utterances are few and its first and last word is always Love. We, as spirits moving in and about your Temple builded by hands, notice the absence of two earthip watchwords, 'material,' 'mammon.' The non-recog-nition of these will give power to your spiritual being, will make your Temple the right place for true wor-ship, and is an encouracing sign to the advanced in-telligence of to-day." The exercises of the afternoon closed with a vocal selection by Miss Fisher and a benediction. benediction. At the regular Wednesday evening meeting, held May 20th, at No. 170 West Ohester Park, Mrs. B. R. Dyar delivered another address on materialization, and answered many questions on this important sub-ject, gave advice to materializing media and promised a further consideration of the subject for one or more durther consideration of the subject for one or more Wednesday evenings. On the subject for one of more ston the hall and stairway were crowded with eage listeners. WILLIAM H. BANKS, Secretary. No. 77 State street, Boston.

eluded many strangers, some of whom personally ex-pressed their delight at what they had heard to the speaker after the service. In the evening the speaker took for his subject, "The Old Testament and its Revision." The lecture was a incid exposition of the true meaning of a divine revelation, and the use of Bibles; also a brief, though as far as time permitted, exhaustive review of some of the leading changes made in the text of the Bible by the revisors. Sunday next, May 31st, Mr. Colville's subjects will be, 10:30 A.M., "Inspirations and Prophecies Received at a Soldier's Grave"; 7:30 P. M., "The Spirit of the New Testament."

at a Soldier's Grave"; 7:30 P. M., "The Spirit of the New Testament." The Astronomical Lectures, illustrated with beauti-ful dissolving views, which W. J. Colville is now deliv-ering at Berkeley Hall on Friday evenings, are attract-ing great attention. The lecture on "The Sun and Moon," delivered Friday, May 22d, was a great treat, as the views of the solar or b and the earth's Batellite, together with the instructive lecture delivered, made the occasion a very pleasant and profitable one. There are only two more lectures to be delivered with views this season. Friday, May 22th, the subject, "The Planets," with elaborate descriptions and illustrations of each in turn. Friday, June 5th, "Fixed Btars and Comete." Admission at the door 15 cents. Commence 7:45 sharp. 7:45 sharp.

SHAWMUT LYCEUM-WELLS MEMOBIAL HALL-The exercises last Sunday were confined to the usual programme, consisting of reading, singing and march

programme, consisting of reading, singing and march-ing, followed by recitations from Louise Irvine, Little Blanche, Bessie Brown, Maude Gardner, Rosa Wilbur; songe by Charlie Hatch and Eddle Hatch; two vocal selections by the Shawmut Quartette, in one of which Eddle Hatch assisted. Conductor Hatch referred to the exercises which the "Independent Liberal Church" at Greenwich Village would have this week, and the kind wishes of our Ly-ceum were extended to them, as they with heart and will stem popular opinions to advance among our chil-dren a wise and consistent code of education which will in every way supersede the teachings of the past. ALONZO DANFORTH, Sec. S. S. L. 23 Windsor street, May 25th, 1885.

PAINE HALL .- Last Sunday, after an overture by Barrows's Orchestra and the Instructor Lesson, one hundred and fifteen members of the school particihundred and fifteen members of the school partici-pated in the Banner March. Conductor Weaver re-marked that it gave him and others great pleasure to welcome those who have in the past been active work-ers in this school, there being then present Prof. Car-penter, Mrs. Whitier (now of New York) Mr. Geo. E. Mansfield, Mrs. M. Folsom Butler, and Messrs. Bar-nard, Lord and George. Miss Maria Falls gave an excellent reading of "My Dear Old Wife." Mrs. Whittler was cordially welcomed, and gave a pleasing reading. Prof. Carpenter delivered an address that excited much meriment. He said. "Remember you all have a work to do, and whatever you do, do it with all your might. I am glad to see so many come upon your platform and give recitations, but there should be more. Remember the long list of now noted persons who were once children in this school; what has been, can be; improve then the present opportunity." The who were once children in this school; what has been, can be; improve then the present opportunity." The little medium, Miss Emma Ireland, was then intro-duced, and the subject taken from the audience, "In What Work Should the Lyceum Show the Most Inter-est?" was ably discoursed upon by her control. Reci-tations were given by Mary Cooper, Mark Abraham, a sweet song sung by Eva Morrison, and harmonica sole erceuted by Albert Livingstone. One of our Leaders, Miss V. Havener, has recently been called to part with a beloved sister, who, after a prolonged illness, has entered spirit-life. Friends to-day were notlified of Mrs. Cushman's birthday party, Monday evening, June 1st. Let us not forget this worthy lady, and what she and her guides have done for the cause of Truth. FRANCIS B, WOODBURY, Cor. Sec. 16 Indiana Place.

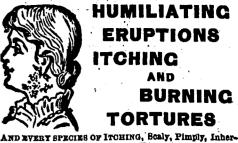
[A report of the services at the "Children's Recep-tion" in the parlors of Mrs. O. M. Pope, 375 Columbus Avenue, Boston, on Friday evening, May 22d, will ap-pear next week.—ED. B. OF L.]

THE SPIRITUALISTIC PHENOMENA ASSOCIATION opened its meeting at Wells Memorial Hall Sunday, May 24th, with a musical selection by Mrs. Gallison, Prof. Milligan at the plano, followed with an invoca-tion by W. J. Colville, atter which the audience was treated to a novel and interesting surprise in a pleas-ing musical performance, consisting of a solo by a young lady, assisted by the Shawmut Glee Club as an invisible chorus. Mr. Colville selecting by vote, from a number of subjects suggested from the au-dience, proceeded to speak upon "What are the occu-pations of the departed?" It is needless to say the matter was handled by his guides in the usual masterly manner for which this speaker is so celebrated. Miss Batson saps a solo to the gratification of her hearers. Mrs. Helen Stuart Richings nobly sustained her repu-tation as an elecutionist in a recitation that won the applause of the audience. Mr. Colville, as is his wont, also answered various questions submitted from the audience. G. C. PAINE, Cor. Sec. May 24th, with a musical selection by Mrs. Gallison.

THE FIRST SPIRITUALISTS' LADIES' AID SOCIETY will hold its annual Memorial Services in its parlors, 1031 Washington street, Sunday, May 31st, at 2:30 and 7:30 P. M. Good speakers and test mediums in attend-ance, and appropriate music. MRS. H. O. TORREY, Secretary.

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL, ODD FELLOWS' BUILDING, HAWTHORNE STREET .--Sunday, May 31st, Conference at 3 P. M.; at 7:30 Mrs. M. C. Bagley, the well-known test medium, will occupy the platform. All are invited.

E. S. WELLS, Pres.



MAY 30, 1885.

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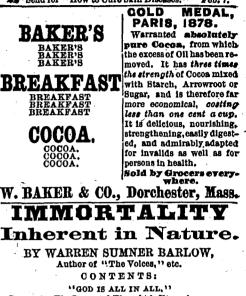
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WHICH TELLS ITS OWN STORY.

Which TELLS ITS OWN STORY. In justice to the cause of truth, and to Dr. J. S. Loucks, and for the benefit of the suffering of earth mortals, and with a heart full of grati-tude to our kind benefactor, we do solemnly and unhesitatingly state the facts just as they transpired. Our boy, Pardner Gorman, was taken sick with the dreadful disease cerebro-uning meningits, and was confined to big hea spinal meningitis, and was confined to his bed about twelve weeks. During this time we em-ployed three of our best physicians, but they gave him no relief, and he was so reduced in flesh and worn out that he was a dreadful sight cave him no relief, and he was so reduced in flesh and worn out that he was a dreadful sight to behold; nothing but skin and bones, and suffering intensely constantly, and the doctors all told us they could do nothing more for him, and left him to die, as we supposed without hope, and we were daily and hourly expecting this to come. But business called me to Pots-dam, N. Y., and while talking with a friend, Stephen Grover, we told him of our boy then dying at home, and he told us to go and see Dr. Loucks, for he had saved a boy of his son's fam-ily from death from the same disease. I went to see Dr. Loucks, and told him my story, and wanted him to go and see him, but he said he could not go, the distance was too great, it being about twenty miles away, and my sad-ness and disappointment being so great he said to come with me, and we will see what can be done. We went into a cellar with two rooms in it. He told me to sit here, and he went into the next room, and shut the door, and in a short in do y, and he is better, and will get well," and to go home and to find it so. We went home, and found that at the very hour he was treated by Dr. Loucks his pains all left him, and he rose up in bed, and began telling stories to bis mother you how ing what bed avecded treated by Dr. Loucks his pains all left him, and he rose up in bed, and began telling stories to his mother, not knowing what had caused all this change until I told them. And he contin-ued improving rapidly; but going out too soon he took cold, and had a relapse, and again we went to Dr. Loucks, and again he restored him, and discours did not no many areas. went to Dr. Louoks, and again he restored him, and the disease did not return again. He has remained well since. No remedies were used, for we had given up all hope in this direction. Now this is unexplainable by us, as well as mar-velous, and only being equalled by Bible mira-cles of old. THOMAS GORMAN, H. E. IRISH, Witness to Signature.

BANNER

Weils Memorial Hall, 087 Washington Street,-The Spiritualistic Phenomena Association holds meetings overy Sunday afternoon at 234 o'clock. G. O. Paine, No. 5 Staniford Place, Corresponding Secretary.

Stantord Place, Corresponding Secretary. 1031 Waahington Street.-First Spiritualist Ladies' Aid Boelety. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Easor Street.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street, corner of Easex.-Bundays, at 10% A.M., 2% and 7% P.H.; also Thursdays at 8 P.M. Able speakers and iest mediums. Ex-cellent music. Prescott Robinson, Chairman.

Chelsen.—TheSpiritual Association meetsevery Sunday in Odd Fellows' Bullding, Hawthorn street, opposite Bel-lingham Car Station, at 8 and 74 p. M. The Ladles' Harmonial Ald Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 45 o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

The Boston Spiritual Temple at Horticultural Hall.

Last Sunday the programme of the morning consisted of a song, "The Two Citles"; remarks by the President, Capt. Richard Holmes ; a song, "The Loom of Life"; the lecture on "Our Social Status," and a of Life"; the lecture on "Our Social Status," and a song, "Wait for the Turn in the Tide." The lecture dealt with the social evils attendant upon humanity, and suggestions as to their remedy. Mr. Baxter took the ground that we are at the dawn of a mighty moral revolution. Referring to present conditions, causing many to declare the world never was so immoral and wicked as now, he admitted the appearance, but asked "Might it not be because of the uprooting of deep-seated evils, and thus exposing them as never be-fore?" All Ontistendom is unsettled. All kingdoms and empires are in turmoil, and even republics are anxious. All society is disturbed; but notwithstand-ing this, the ocean of mind with and in all is progress-ive. The people are thinking more, and doing more. No longer are they believing the church right when it seeks to reconcileman's toil, want, disease and misery to the will of heaven. The human soul is rising in its might, and asserting its manhood. No longer does man rely upon the church. or upon any power outside of himself to save him. He has found he cannot form his character independent of the laws of heredity, in-dependent of his special organization, or wholly inde-pendent of his special organization, or wholly inde-pendent of the circumstances aurrounding him. He has learned that happiness and harmony can be se-cured only upon condition that the laws of nature and soclety are obyed. Thus mankind are learning that to education is doing great work. It is asserting song. "Wait for the Turn in the Tide." The lecture to educate one's self in natural law, and to live in ac-cordance with that law, is to make such an one mighty. This education is doing great work. It is asserting man's duties, capacity and rights—likewise woman's duties, capacity and rights. Education among the masses is leading them to demand of church and gov-ernment that equality for each and all, woman lu-cluded, which they have so long held out, but as yet never bestowed. Society is so constructed that man, in order to live, preys upon man. No animal can be found preying upon its own species. As the poet has it, "In every clime, from Lapland to Japan.

reying upon its own species. As the poet has it, "In every clime, from Lapland to Japan, This truth 's confessed-that man's worst foe is man. Lion with lion herds, and pard with pard, Instinct's first law their covernant and their guard; But man alone, the lord of every clime, "Whose port is godlike and whose power sublime, Man, man alone, no tenant of the wood, Preyson his kind and laps his brother's blood; His fellow leads where hidden pitalls lie. And drinks with ecitasy his dying sigh."

Berkeley Hall Meetings.

Description of the sectors of the sector On Sunday last, May 24th, a fine musical service was rendered at 10:30 A.M. The singing of Mme. Marie

Meetings in Providence, R. I.

Dr. Willis gave two most excellent discourses Sunday, the 24th, that of the forenoon being, "The Lesson of the Season." educing many spiritual thoughts of significance. The evening discourse was, "God in the Heaven," replete with wisdom, suggesting much to re-flect over and study. It was followed by a poem in the same line of thought, by Spirit William Howitt, the well-known writer and Spiritualist, late of Eng-uand

land. Dr. Willis speaks again next Sunday, the last meet-ing the present season, followed both forenoon and evening by Edgar W. Emerson in a descriptive seance. The subjects will be, forenoon, "The Millennium;" in the evening, "The Proper Adjustment of the Relations of Life." WM. FOSTER, JR.

Mrs. Bradbury to Resume Her Labors. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The many friends of Mrs. P. D. Bradbury, of Fair-field, Me., will be glad to learn that she is recovering from the severe liness which has prostrated her for the past few months, and hopes to soon be able to re-sume her labors for the advancement of the cause for which she has so long been an active worker. She ex-pects to attend the Camp-Meeting at Temple Heights, Northport, and at Etua, this season. The meetings at Temple Heights will commence Aug. 13th, and hold ten days; able speakers have been engaged, and a good meeting may be expected. All mediums, speak-ers, and friends who choose to visit our camp, will meet with a hearty welcome. The boats of the Boston and Bangor line of steamers make a landing at the grounds twice a day. To Lincoln street, Portland, Me.

BT J.W. Fletcher, 2 Hamilton Place, Boston, is a reliable clairvoyant.

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READ the statements made at Fact Meetings For mile by COLEY & RICH.

H. E. HIBH, WILLOSS to Eguastico. SOUTH COLTON, N. Y.—On this 1st day of May, 1885, before me came Thomas Gorman, known to me to be the individual who executed the above, and acknowledged that he executed the same. L. ROBINSON, Notary Public.

Norwich, Ct.

The lectures under the auspices of the Spiritualists have been continued at intervals during the past season. Among those who have lectured to great acceptance have been Mrs. Nellie J. T. Brigham, Mrs. Colby,

ance have been Mrs. Nellie J. T. Brigham, Mrs. Colby, Warren Chase and others. On Sunday last J. William Fletcher began a two Sundays' engagement, and, despite other services of unusual interest, attracted large and interested audi-ences. The afternoon lecture upon "Immortality; the Dream Fulliled," was a remarkably fine effort and was frequently applauded as the speaker marked how the hope of the ages had bloesomed into a reality. In the evening the hall was filled, and from the mo-ment the speaker began to the close he was followed by almost breathless interest. "The clerical critics" were dealt with in a manner that completely divested their criticisms of any power to harm, when presented to intelligent minds. After the lecture Mr. Fletcher gave a descriptive séance, and the tests, many of them of a very marked obaracter, were recognized as soon as spoken. Mr. Fletcher speaks at the same hall next Sunday atternoon and evening, and this will bring our pres-ent season here to a close. Com.

107 In Florence, Italy, Spiritualist circles are increasing in number; in one there are manifestations by direct writing and materializa-tions. Several university notabilities are in-vestigating the phenomena.—Le Spiritieme.

Spiritualist Meetings in New York.

Grand Opera Honse Hall, Sich Avenue and 33d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% F.M. Arcanum Hall, 67 West 25th street, corner 6th Ave-nue. The People's Spiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% F.M. Frank W. Jones, Conductor.

The Parker Spiritual Society holds services every Sunday, 10% A. M. and 7% P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at S P. N. All cordially invited.

HT Mrs. M. A. Newton writes, May 25th : "Mrs. Lillie and Mrs. Brigham are to make an exchange the second Sunday of June. Our meetings (the First Society of Spiritualists) are fully attended, and there seems to be a great deal of interest in spiritual things everywhere."

Spiritualist Meetings in Brooklyn.

Opiriulialist meetings and an analysis of spiritualist The First Brooklyn Seciety of Spiritualist holds its meetings very Sanday in Conservatory Hall. Bed-ford Arenna, corner of Fulton street. Morning service as during June. All are cordially invited. Spiritual litera-ture on sale in hall. Chaured wor the first service in the service of the service ture on sale in hall. Chaured wor the first service in the service of the service ture on sale in hall. Chaured wor the first service in the service of the service ture on sale in hall. Chaured wor the first service in the service of the service services at their new hall, on Adephi street, between Fulton and Groups Avenues, every Sunday, Mall Links, and 1757. M Benday School at 1, and Conforming at 1, 2, and 1757. B. B. Sichols, Vice-Prediant: C. G. Chagget, Sectors All spiritual paper in sale.