VOL. LVII.

COLBY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 6, 1885.

\$3,00 Per Annum,

NO. 12.

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> [From The Univercedum, Oct. 7th, 1848.] CHOLERA; Its Causes and Cure.

BY A. J. DAVIS.

On Saturday night, the 16th ult., I awoke from a sweet and natural sleep with the impression, deep and strong upon my mind, that I must write an article concerning postilential or Asiatic cholers. The impression was truthful the whole scene daguerrectyped upon my memand authentic—and I internally resolved to ory. I continued thoughtful and abstracted investigate the whole subject on the subsequent morning. Immediately after breakfast I proceeded to the investigation. I desired to ascertain the origin and history of cholera; and its causes, character, symptoms, and cure. In order to obtain this highly important information. I retired from surrounding objects and infinences, and elevated my mind to a higher and more perfect state; and while thus situated, I scanned the whole ground occupied by the disease heretofore and at present.

This interior mode of obtaining knowledge, independent of books and popular education, is but little understood, even by those who have most reflected upon and read concerning its novel and multifarious manifestations. The first form and manifestation of symptoms were power to investigate the pathological condition | representative of a sudden and severe bilious of one or every individual under treatment at the Hotel Dieu in Paris, or to grasp, within the brief period of ten minutes, all the information of the more familiarly known epidemic cholera. necessary concerning the number of cases of It continued to afflict the inhabitants of Jescholera in the hospital at St. Petersburgh or at | sore, and contiguous towns and cities, more or Berlin, or in all of Russia, is certainly a new less, according to the revolutions of the seaand astounding phenomenon. But the mode by sons, and variations of the temperature of the the phenomena are developed, require an illustration according to the actual occurrences. I

Previous to commencing the investigation on Sunday morning, I committed to my stomach a less than usual quanity of nourishment, abstemiousness being necessary to an easy passage into the superior condition. About twenty minutes after breakfast, I seated myself at my writing table, and became wholly absorbed in the desire to acquire the information. Soon my mind became intensely positive over every other portion of my being; it absorbed its rudimental essence, or the sensation pervading the organism, into its self, and my body was quite insensible to external objects, and influences, and disturbances - all of which I avoid, so far as possible, previous to inducing that spiritual composure which necessarily precedes the superior condition. Divested thus of that sensation which intimately connects mind with the physical organism, and that with surrounding substances, I was living no longer in the body but in the spirit. Now a soft, clear, mellow. penetrating light, emanated from my head in every direction, and almost immediately concentrated at about six feet before me-on a plane horizontal with that region designated by phrenological writers as being the location of the faculties or organs of perception. And here I will state, for the first time, that atmospherical electricity is a medium of sight to the spiritual eyes, on the same principle and by the same laws as is atmospherical light a medium of sight to the natural eyes. And the silvery light which proceeded from my mind, pleasingly blended with the atmospherical electricity which pervades immensity; and this passed to and through each and all objects and substances occupying the space between my house in Williamsburgh, and the hospital in St. Petersburgh,

I have said, that the lower contains the higher, undeveloped, and that the higher comprehends and pervades the lower; so with electricity. It is generated by chemical action and decomposition in the most interior departments of the earth, and, when developed, it permeates and penetrates, unobstructed, the most compact material substance or organization in being. Therefore no mountain, nor other obstacle. could prevent the passage of the electric medium which was the vehicle of my spiritual perception; nor could anything resist its instantane ous penetration and permeation, or retard its rapid progress toward the scene of my desired investigations, which, be it remembered, was located where existed the causes and developments of epidemic cholera. Though wonderful, it was nevertheless true, that the electric fluid shot in a straight line through the great mass

to a city which altabaneets of root

western hemispheres of our earth, owing to its spherical form or rotundity. And within the brief period of twenty seconds, from the moment my intellectual perceptions were opened and enlarged, I was in close sympathy (even to the disappearance of distance itself,) with those localities where exist partial or complete symptoms of the disease under consideration. I saw the various modifications of the original type of Asiatic or epidemic cholera represented in nineteen undoubted cases in all of Russia, eleven of which were in the hospital at St. Petersburgh. Seven of the number at the hospital were convalescent, or nearly so, and the remaining four were either dead or dying. I saw that the pestilential character and tendency of the disorder had abated in violence in almost all parts of Russia, and that (excepting in Berlin) there were no substantial indications of the advancement of the disease any further west on the continent of Europe. I saw that in the whole of Russia, since the latter part of the month of October, 1846, there had occurred. including all the forms and phases in which the disease is capable of developing and manifesting itself, two hundred and ninety thousand and twenty-seven cases, and one hundred and sixty-six thousand six hundred and seventy deaths—showing a defective and inadequate mode of medical treatment.

After making all necessary observations concerning the history of the disease, and satisfying myself as to the means prescribed by nature for its prevention or effectual cure, the electric light, or rather my spiritual perceptions, returned to, and retired within me. And as the mellow light reëntered my mind, and through it my organization, the latter was restored to its ordinary condition of life and sensation. I arose from my chair, twenty minutes after passing into the superior condition, with ory. I continued thoughtful and abstracted until about four o'clock in the afternoon of the same day, when my brain was relieved of its congested and over-burthened state, by a copious bleeding at the nose. Thus I obtained all the information requisite to the construction of the following article; and in this way do I always perceive and receive whatever I feel moved to seek. I will now proceed with what I was then and am now impressed to say concerning this most formidable enemy to individual life and health, and to public safety.

1. Its History. The disease under consid-

eration is called Asiatic cholers, because in the year 1817 it originated in Jessore, which is in that portion of Asia known as Hindostan. Its colic, which rapidly increased in quickness and intensity until it ultimated all the concomitants which this knowledge is obtained, and by which atmosphere, for about ten years, when it pro- It is not known to scientific men, but it is ceeded westward; and in the year 1828 it was developed in many portions of Russia. The disease was new to medical practitioners, and, notwithstanding their individual and combined exertions, it marched onward and westward, and at length appeared in England. This was about three years subsequent to its first appearance in Russia. This caused its first appearance in England to be chronicled in 1831; but I can safely affirm that the undoubted precursors of the Asiatic pestilence were manifested ten months previously, in the form of general tendencies to influenza, intermittent fever, billous and hepatic disorders, and flatulent dysentery. In England, the disease seemed to encounter but few if any obstacles to its advancement westward. True, medical science rallied all its available forces to the combat, but though at first it was partially effective, at length it seemed only to subserve the progress of the enemy by weakening, with experimental and debilitating treatment, a line of individual constitutions - which, with a succession of adequately predisposing causes and complaints. opened a path through Montreal and Quebec. for its passage into America. This was in the year 1832. It prevailed in Europe and America during the summer and autumnal months.

2. Its CAUSES. In the chapter on Consumption, I have said, "To understand the cause and nature of disease, some universal and unequivocal standard must be ascertained, whereby to measure and represent that just condition of body and mind termed health. It will be universally conceded, I think, that the true standard and representative of health is HARMONY, that all else is disease and discord. . . . There are three general causes of disease. 1. Hereditary, or constitutional predisposition. 2. Accidents of life, or repeated changes in the organic or mental temperature. 8. Voluntary or unexpected exposure to disturbing social circumstances, and atmospherical violssitudes." My object in re-stating the foundation-causes of all human constitutional disturbances, is to impressively define, in the mind of the reader, what constitutes the parent cause of the dis-

ease in question. Those who have in their possession thorough or even but partial information concerning the diseases of India, fully comprehend what influence predisposition, occupation, food and olimate, in a state of partial or complete combination, have upon the development of organic and functional disturbances. The diseases of India are almost entirely produced by the three general atmospherical conditions, which are the distinguishing characteristics of the whole peninsula, vis.: a hot season, a rainy season, and a cold season. Those complaints which are not produced by these conditions are developed. of matter which lies between the eastern and by them, especially among persons belonging leval combinations, electricity is not constantly

ome in the carried the constant of the

to the army and navy. Natives of India, and | given to the atmosphere, owing to attractive | the individual, occupy an important position those who were born amid surrounding mediums and conditions indigenous thereto, and who are consequently acclimated, are seldom the subjects of those diseases to which the European army is ever exposed. And there is a manifest difference in the susceptibility of individuals of different nations, who join the European regiments, and sojourn in India; for statistical statements, and pathological and olinical observations, arranged and communicated by appointed physicians and surgeons of the army and hospitals, prove that the young are more frequently the victims of Eastern disorders than those who have passed the age of twenty-five; and that the Irish soldier is more susceptible than the Scotch, and the latter more than the English.

The diseases of India-those which are induced principally by diet and climate, are hepatitis or infiammation of the liver, abdominal inflammation, dysentery, paroxysmal, intermittent and remittent fevers, encephalitis, or inflammation of the brain, rheumatism, syphilis, indigestion and cholera. The primary or developing causes of these respective complaints are to be found in the elements constituting the atmosphere, the equilibrium and temperature of which are quite frequently disturbed. The hepatic or liver complains prevail during the hot season; the fevers and paroxysmal symptoms, together with encephalitis, indigestion and rheumatism, during the rainy season; and the dysentery, and other abdominal disturbances, and their ultimate form, which is cholera, during the cold season! Remember, I have said that the primary or developing causes of these complaints are to be found in the elements constituting the atmosphere of India. I do not mean by this that liver disease is confined entirely to the hot season, fevers to the rainy, and cholera to the cold, for clinical observations and statistical statements made by the presiding regimental surgeon at the hot stations—such as the Madras, Bellary, Trichinopoly, Nagpoor, and other stations near the alluvial plains and marshy shores of the Bay of Bengal-prove that the hot stations are the healthiest generally. But I mean that the sudden changes in the temperature of the atmosphere are uniformly followed with the development of new symptoms, or diseases—generally arranging themselves in the order and form of those various complaints already mentioned.

It will be seen by this that there are three specific conditions into which the elements and substances of the enveloping atmosphere resolve themselves, and that each resolution is attended with corresponding changes in the human organization. And this leads to a plain solution of the causes of cholera, or to a knowledge of those influences which are intimately engaged in its development in individuals having local weaknesses and a constitutional predisposition. The cause of the epidemic cholera is bosomed in the constituents of the atmo-

sphere. I will state the reasons. nevertheless true, that there are two sources of atmospherical electricity: one is the great mineral elaboratory in the earth on which we live; the other is the great stupendous, material Universe. The former is the inferior and lowest source, the latter is the superior and highest source. The mineral substances in the earth generate the grossest form of electricity, which ascends through the vegetable and animal organizations, that exist upon the earth, into the lower strata of the atmosphere. But the Material Universe—I mean all the innumerable systems of suns and planets that inhabit immensity—all these together generate the most perfect form of electricity, which idescends through all things, and constitutes the upper strata of the atmosphere; for be it understood that the enveloping atmosphere of our earth, as well as of all other earths, has successive stratifications corresponding to the coatings of an onion, or to the geological formations of our globe. The electricity of the earth is local, but the electricity of immensity is universal.

Chemical action in the earth is incessant, and notwithstanding the perpetually progressive refinement and ascension of its electrical productions, there is a kind of gross electrical element locally evolved in various portions of the earth. This local or chemical electricity is seldom in a state of equilibrium. I must defer the particular explanation of the causes of this to some future article, but will now state two reasons, as a basis upon which to rest the mind: first, the irregular deposition and dissimilar arrange ment of mineral particles or substances in the earth: second, the unequal exposure of the earth's surface to the sun. The frequent and sudden destruction of the electrical equilibrium of the atmosphere is constantly throwing the human system, as well as all other systems, into three electrical conditions, viz: a negative state, a transition state, and a positive state.

Here I perceive it is necessary to remark, that magnetism is only a higher form of electricity. I depend for demonstrations but little upon what has been fragmentarily ascertained through chemical experiments. I refer to them never for the purpose of supporting any hypothetical theories, nor to establish favorite conclusions, (for I have neither of such to illustrate or defend,) but I refer the reader to them simply as lights, to guide his mind into the truth asserted. I would therefore say, that whatever light has been developed by the experiments of Galvani, or Volta, or Sir Humphrey Davy, or by Franklin, or by Zulter's or Liebig's more recent discoveries in galvanio and voltaic electricity, independently illustrates the above assertion that Magnetism is a higher and gentler form of the electric medium.

Although chemical action is constant in min-

and retaining substances in the earth. In such cases, the gross portion of the electrical element in the atmosphere becomes refined, and the temperature is essentially changed. Now the hot season in India or in America, and in every portion of the Eastern and Western hemisphere. is entirely owing to a positive or magnetic state of the atmosphere; the rainy season to a transition or indefinite state; and the cold season to a negative or electrical state.

But the human organization is so admirably constituted that its resisting power is ever equal, constituted that its resisting power is ever equal, if not superior, to the action of external elements and physical circumstances—such as the air we breathe, the food we eat, the exercise we are compelled to take, and the situation in which we may be placed with reference to water and material creations. A prolonged existence of any one condition, however, will overence of any one condition, however, will overcome the constitutional power of resistance, and result in a corresponding destruction of physical and organic equilibrium. Therefore in hot seasons, or where and when the atmosphere is positive, the inward source of heat in the human system is developed. The liver is called upon to excrete more carbon, the lungs to do with less oxygen, and the stomach to do much of that labor which other organs were designed to perform. Hence proceed indigestion, dysentery, abdominal imflammations, hepatitis, and pulmonary prostration. Hence proceed the paroxysmal fevers of India, the billous, yellow and typhoid fevers of the South, and the various fevers to which the system is subject or predisposed. Therefore, too, in rainy or indefinite seasons—when the system is sproaching, or has arrived at, a transition state, when the nerves, and muscles, and vital forces are weak and languid—there are developed the milder or chronic forms of disease, viz: general prostration, hemorrhage, pulmonary diseases, rheumatism, deafness, paralysis, pains in the back and head, and all those numerous symptoms and diseases which are but modifications.

Severe flatulency, billious griping, and watery diarrhosa. Great heat and thirst and rapid and painful vomiting succeed; the pulse is irregular and bounding. It terminates in drowsiness, convulsions, prostration, death—or health, in a period not exceeding one month.

SpasMODIC CHOLERA. This is ushered in with intense heat, internal convulsions, cramps in the lower extremities, which are and bounding. It terminates in drowsiness, convulsions, prostration, death—or health, in a period not exceeding one month.

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SpasMODIC CHOLERA.

Called also, by different medical writers, Malig physical and organic equilibrium. Therefore

back and head, and all those numerous symptoms and diseases which are but modifications of one, and only one, disease, viz: a want of form. These, however, come on in a few hours, physical harmony, or a loss of equilibrium in the atomic motions and organic temperature of the body. And in cold seasons, especially in a youd the sphere of disease. certain kind of cold or electrical atmosphere-when the developed heat of the system is driven when the developed heat of the system is driven back rapidly upon the vitals, and when the whole internal viscera become loaded and congested with heat; and blood, and undistributed matter—then the inward action is exaggerated, the system is convulsed, the organs are collapsed, the membrane become inflamed, and then are developed the simple, compound and fatal cholera. Cholera is a simple disease; but of this I will speak in the section on symptoms. In reviewing the general causes of the Asiatic pestilence, we gain explanations concerning pestilence, we gain explanations concerning the phenomenon of the Potato Rot; and also

the phenomenon of the Potato Rot; and also why the magnetic telegraph refuses, at times, to transmit impressions from one station to another, through the atmosphere. All that has been hypothetically advanced, by scientific agriculturists and chemists, is far from furnishing a solution of the problem of the sudden decay of the Potato-plant. Indeed, they have signally failed in their attempts to ascertain the hidden causes, which are, in fact, neither foreign nor difficult to comprehend. They are their fact, nor the second of this disease. The treatment generally in almost all cases; indeed, it was better calculations. foreign nor difficult to comprehend. They are these: the inferior portion of the electric fluid, which is in the lower stratum of the atmosphere, (especially when the negative state is existing,) permeates everything upon the surface of the earth, and more particularly and thoroughly those localities where it is in a greater and stronger state of concentration. And the result of this permeation or saturation of the electric fluid, is a quicker and unnatural motion among the particles of the organized substance. This the particles of the organized substance. This quicker motion generates heat, this fever, and this produces decomposition. Hence the Potato decays rapidly. In fact, the atmosphere has had the cholera, more or less, for thirty years, (and will continue to have it until there occurs a geological change in many portions of the earth,) and from the atmosphere the disease has been, and is, communicated epidemically to the predisposed potato-plant, and also to the human disposed potato-plant, and also to the human

It may be well here to remark that Potatoes It may be well here to remark that Potatoes do not rot where exist substances qualified to absorb the abounding electricity—nor where the equilibrium of the soil is not partially or wholly destroyed; nor is man afflicted with the disease when the gross element is dissipated or consumed by surrounding mediums and organizations, whose power of resistance is stronger in that particular than his; but where and when the equilibrium of the soil is lost, and no organizations exist to defend the human syswhen the equilibrium of the soil is lost, and no organizations exist to defend the human system, then the Potato, and also Man, has the Asiatic pestilence. And when occurs this local disturbance in the electrical equilibrium of the atmosphere, the magnetic telegraph will manifest one symptom in the sudden cessation of its work in transferring impressions: because the electrical medium is then too gross, and the condition of the atmosphere too negative, to

electrical medium is then too gross, and the condition of the atmosphere too negative, to convey impressions which are ever in accordance with positive influence.

I desire to point the reader to a few external evidences of the choleraic condition of the atmosphere, which will be found to arrange themselves in the order of, and on a plane parallel with, those precursors of the epidemic in 1832.

1. The less than ordinary quantity of rain.
2. The frequent changes in the temperature of the atmosphere. 3. The peculiar coldness of the summers, and the unfrequency of lightning and thunder storms. 4. The tendency of inditaling and thunder storms. 4. The tendency to indinensa and colds. 5. The resolution of colds and billious disturbances into dysentery. 6. The appearance of the cholera in Russia, and its gradual advancement westward.

appearance of the cholera in Russia, and its gradual advancement westward.

I come now to a particular consideration of the more immediate causes of the disease. From what has been said, it will be seen that a gross form of the electrical fluid, locally generated, and concentrated in particular places, is the general cause of cholera in the atmosphere, in the potato, and in the human system. But confining our attention to the latter entirely, it becomes necessary to say that the oxygen, and nitrogen, which constitute the inhaling medium, contain electricity in disproportionate quantities. Oxygen contains more than any other gas; and this is drawn into the system through the lungs, and consequently a large quantity of the unhealthy element also. Thus bed, this body, like other substances and organizations, becomes saturated with it; and this generates; a quicker motion among its particles, this heat, and this cholera. It cannot be denied that uncleanliness, and unwholesome nourishment, and predisposition on the part of

the individual, occupy an important position in the list of developing causes; but they are as nothing compared to that cold, electrical and negative state of the atmosphere I have described. The immediate and last cause of the fatality in cholera is a complete paralysis of the pneumogastric nerves—a class of muscular nerves which influence and actuate the functional characters of the lungs and stomach tional operations of the lungs and stomach.

3. Its Symptoms. The symptoms of Cholera (which signifies flow of bile) are very numerous and diverse. They are diverse because the disease is simple, compound, and different in direct individuals. And there are various forms of the disorder, viz:

SPONTANEOUS CHOLERA. This is a simple form of billous coils, produced by no visible form of billous coils.

in a general prostration, or death, or convales-

Cholera Infantum. This is attended with severe flatulency, bilious griping, and watery diarrhoa. Great heat and thirst and rapid and

ure characteristic of the state of death. In the milder forms, vomiting and diarrhoan begin earlier than in attacks of the cholera in this

yond the sphere of disease.

It is quite unnecessary to dwell upon the symptoms of Asiatic cholera. The principal idea to impress upon the reader is, that all the foregoing indications are embraced in the highest and last form of the complaint, together with almost every symptom that characterizes typhoid or ship fever and formal ague, such as translutures or a birty of the complaint, and ague, such as translutures or a birty of the complaint, and ague a complaint to the complaint of the compla ver and ague—such as tremulousness or shivering, incontinence of urine, or copious discharges, and coldness. In truth, cholera is only and simply the opposite of a violent fever. Fever is the positive state, and cold or cholera is the negative state. The former is caused by a superabundance of magnetism in the atmo-

almost all cases; indeed, it was better calculatalmost all cases; indeed, it was better calculated to produce than to cure the disease against which it was employed. Bleeding, blistering, leeching, calomelizing, and debilitating the system by various allopathic remedies and proceedings did but little besides frightening the patient and hastening the period of dissolution. It would seem, however, that the simplicity of the disease was sufficient to suggest simplicity of treatment, and such I am now delighted in being able to prescribe. From what lighted in being able to prescribe. From what has been said it must appear evident to the reader that the complaint is not a mysterious or compound one, and that a simple treatment
—one calculated to restore to the system its
just equilibrium of atomic motion and temperature, is needed to cure the patient and extirpate the general pestilence.

pate the general pestilence.

But before prescribing for the disease in man I will say what is good to preserve the potato from decay. About the time the tops begin to be visible above the ground, put a pint of iron filings, or cinders or scales found around the blacksmith's anvil, upon the place where the potato was planted and is growing. This will absorb the superabundant electricity, and restore a balanced condition among the surrounding elements which are engaged in decomposing the plant and the decay will cease

store a catanced condition among the surrounding elements which are engaged in decomposing the plant, and the decay will cease immediately.

As for the individual suffering with an attack of cholera, I am impressed to prescribe the following, which I now admonish every individual to immediately procure: Get two gallons of the best cider brandy; put it into a stone vessel; add to the brandy half an ounce each of carbonate of iron, gum of camphor, gum of kino, and African capsicum. Shake it once or twice during ten days, and place it where it can be easily obtained. Now take a walk into the fields and find eight smooth, equal-sized stones, not exceeding insize asix-pound cannonball. Now, if you have no wash-tub sufficiently spacious for a man of your size to sit on a chair in, then I advise you to procure one immediately. Have the jug of brandy, the eight stones and the tub at all times on hand and available, and you can not only defy the severage facility shelper but your and deferment form of Asistic shelper but your and the set form of Asistic shelper but your and the severage of the available, and you can not only dely the sever-est form of Asiatic cholera, but you can dis-pense with the services of the physician. When est form of Asiatic cholera, but you can dispense with the services of the physician. When the patient is attacked with any of the detailed symptoms place him directly in the tub, divested of clothing, and put about him, secured around the bottom of the vessel, two or three heavy blankets (leaving an aperture to put the hand in), then, having the stones made hot by placing them in the fire, put four in the tub, under the chair on which the patient is sitting, and pour on brandy from a pitcher or some convenient vessel. Let the liquid fall with sufficient moderation on the stones to enable the fumigations to pervade the patient's body. Change the stones as they become cool or incapable of converting the liquid into steam. This direction being constantly followed, the patient's suffering will soon cease. The griping and convulsions, and indeed all the symptoms, will disappear in part or altogether. As soon as a perspiration is visible, give the patient a gill of white brandy and place him in bed. Thereafter the most ordinary nursing will restore the sufferer to a state of physical health and harmony. I would again urge the necessity of procuring the above articles and of keeping the system in a state of cleanliness and the mind in a state of freedom and happiness. and the mind in a state of freedom and happi-

Original Essay.

HOW FAR CAN MEASURES BE RADICAL WITHOUT BEING FANATICAL?

BY WALTER HOWELL.

On the threshold of our inquiry we are amazed at the vastness of the field that opens to our view. We pause, feeling our inability to do justice to such a subject. We live in a transitional age; everything around us in the form of institutions and time-honored beliefs is dissolving. It would seem that domestic relations, social usage, political governments, science, art and religious systems have all heard the sound of the trumpet and are rushing to judgment. At the bar of the enlightened intellect these are being judged, and, according to their fitness to meet our demands, we "Come, ye blessed," or "Depart, ye oursed." I would not be understood as undervaluing the institutions of the past, for I am aware they have served their day and generation: and, what is more, had they not existed the present order could not have been. When in serene eternity, John the revelator heard an everlasting truth uttered by the voice which said, "Behold, I make all things new."

As we contemplate the changes taking place in the thought-world we are struck with their radical character; nor are these changes confined to the mental realm alone. (I think it could be proven that every element in nature undergoes a corresponding change.) These changes are caused by the perpetual inflowing of the vitalizing Spirit of Deity, and this produces those radical changes that are at all orderly. We should be shocked at the idea of attributing fanaticism to Deity. I think the real source of fanaticism may be found in human folly. The purest form of radicalism does not lack the highest form of conservatism. Radical movements restore to us obscure truths. If this be so, and I think it is, it is the conserving force of the universe in operation. If this conserving force be received inversely, it will ultimate itself perversely. It will thus be seen that an originally radical spirit may assume a fanatical form.

Stagnation is the perverted form of conservatism, and fanaticism is the perverted expression of radicalism. The transition from the one to the other is almost imperceptible. But when we behold their extreme perversion we scarcely recognize their relationship to conservative and radical principles. In consequence of our educational environment we are aut to call those ideas radical that are fanatical, and theories fanatical that are truly radi-

The astronomer is apt to look through a Herschel-tinted telescope, the chemist may analyze in a Daltonian laboratory, the theologian view the Divine nature in the light of a Calvinistic or Wesleyan candle, and in this way we lose ourselves in other meh's world of thought. If we could only learn how to explore our own interior universe we would do the age in which we live great and lasting service. It is not the office of the church or revelation to make men religious. Deep in the human heart the religious element may be found. In the partially civilized, of course, this element does not manifest itself in the most elevated form. It is in the barbarian, barbaric; in the warlike, bloodthirsty; in the peaceful, the spirit of peace; in the artistic, beautiful; in the man of science, truth: in the heart of Jesus, love. While the spirit of devout emotions and religious ideas is in man, and flows out from him as naturally as runs the current of his life, it is not less apparent that foreign agents and external circumstances often determine the direction of the stream. Nor is this all. The exercise of the faculty and the right direction of the religious sentiment diffuse beauty and fertility along every walk of life, and make the summer of our being glorious and the autumn of your existence fruitful in great thoughts and illustrious deeds.

On the other hand its perversions have spread ruin like a mantle over the fairest scenes on earth, making homes desolate and turning splendid temples into prisons and sepulchres. where noble minds are kept in chains of darkness, trembling hearts crushed into dishonored graves, and the highest hopes and purest joys buried and forgotten.

It is not necessary to search the archives of remote ages for historical illustrations; but I will limit my survey to the Christian Era. The religion of Jesus was at once embraced by Constantine, when he saw its burning ensign above the horizon. Under his authority the faith so impressively symbolized consecrated splendid temples where the manger and cross had stood; the Goth was subjugated, and altars to the new religion were reared among the ruins of Byzantium. But the arm of imperial power and the sword of the conqueror were the instruments of its propagation, and the blood-stained banners of victorious armies wave over the shrines of the crucified. Are these men the followers of the prince of peace? "Jesus was a radical, but not a fanatic; this was fanaticism of the worst kind. The religion of the Koran was speedily established throughout Arabia. It carried its conquests into Syria, and its progress in Europe was arrested mainly by the death of the prophet. Mohammed, also, achieved his success by no very gentle means. Here is another example of perverted religious sentiment. But in the former case it was the perversion of Christ's teaching. In the latter, it was a perversion of the religious principle in the very beginning. The fountain of Christian ethics is a pure one, hence any inconsistency on the part of its professors is deplorable. In Jesus we have an informer as well as the reformer. In Mohammed we see but little of the in-forming quality, but much of the de-forming power. Herein seems the distinction between radical and fanatic. Jesus was a radical, but he was wonderfully conservative too-not in a non-progressionist sense, but in the highest sense of the word: "I come not to destroy the law or the prophets, but to fulfill." There was need for radical change in the Jewish church, but from the standpoint of Jesus that change must be conserving in its character. May we not take a lesson from our exemplar in this direction? I think we even to day may study his method with profit to ourselves and benefit to our fellow-men.

Fanaticism exists in all departments of thought. In the Evangelical Church we find the revivalists fanatically exhorting men and women "to flee from the wrath to come." preaching a doctrine of substitutional salvation, representing Jesus as an atterney-at-law, pleading the cause of humanity with God, rather than revealing a brother whose every word and action proclaim himself a medium through whose mission truth, justice, goodness insinuated against him. The new translators and love plead with man for God. On the see this, but they cannot afford to blot out that

other hand, the equally fanatical Agnostic, or spiritual know-nothing, raves against all religious beliefs, and because he himself is spiritually blind, or deaf, or suffering with lung disease, or nerve affection, or any spiritual defects in his organism, denies the existence of light, sound, inspiration, or power to sensate spiritual verities.

Some look wistfully into the past, seeing there their golden age, revelation, avatars, saviours, and all the finest scenes and acts in the drama of life. Still another class, who deny to the past the real glory that belongs to it. I think all these classes are in a measure fanatical. There is a golden age, whose morning light already begins to dawn upon the horizon of the human mind. Our Heavenly Father has revelations to bequeath to the sons of men more profound than those of the past; a divine humanity to ultimate more perfect than any of the incarnations of bygone days; an order in society that shall transcend everything that has preceded it. Whilst I most heartly appreciate all the developments of the past, and feel that without them the ideals we hope to attain would be Utopian, I nevertheless shrink from being too retrospective.

The ancients were the recipients of inspirations, revelations, seers, prophets, avatars and Christs. Are these things of the past? I think not. We have our inspirations, revelations. seers, prophets, and saviours. Inspiration belongs to the living organism, and is not a dead letter. There are treasures in the mind of Deity awaiting our receptive state. When we open our interiors, celestial rays illumine the soul with angelic thoughts. An atmosphere of love and wisdom embosoms us; and when our spiritual lungs are capable of dilating with upper air, we may inspire. Around us innumerable forms of loveliness appear, and if our spiritual eyes are open we shall behold the revelations of a world of glory. In the upper air the choral voices of angels vibrate through ethereal arches. If our ears are not dull of hearing, we may catch the echoes from elysian fields.

Every man should be a reformer. It is our privilege to be the creators of the thought of our age; but alas! we too often live in the thought of other men. We have too many book-worms, or living phonographs, who reëcho those sentiments and thoughts that have been breathed upon their tinfoil-like memories, and we hear from them naught but those theological or scientific utterances to which they have been set by their manipulators. We need living thought to quicken humanity, and to aid in the evolution of the highest within us.

The religious reformer must be a man possessing exquisite tact, as far as possible void of eccentricity, and whose sweetness of character never betrays him into harshness and invective. Some reformers manifest a vindictive love of virtue which spreads the stool of repentance with thistle-burrs, before inviting the erring to sit thereon. Measures may be very radical if an all-round knowledge of human needs be possessed by those whose mission it is to advocate

Narrowness of mind, ignorance of human nature, heart without a corresponding amount of brain, intellectual development without enough of the affectional element, a lack of intuition. all these contribute to the development of fanaticism. Let us then seek to take a comprehensive survey of those fields of thought in which we desire to labor, and as far as possible seek to evolve an eclecticism that shall reform our ideas and enable us to be radical without being fanatical.

Bible Revision.

To the Editor of the Banner of Light:

Spiritualists can have no direct interest in the revision of the Bible, because this book is not to them an authoritative standard of either moral or religious truth. They cannot regard it as the "word of God," or in any sense as the written enunciation and permanent record of his will, or Testament, to his creatures, to be studied as the only and all-sufficient guide for their conduct in this world, and of their way to salvation in the next. These are the claims held by Christians in regard to this volume: but the modern revelations, given to mankind

travagant but fundamentally untrue. Nevertheless, as an incident in the religious history of the time, Bible revision must interest every class of thinkers. Spiritualists see very clearly that the superstitious ideas so widely entertained in regard to the Bible, and olung to so tenaciously and irrationally, form an almost insuperable obstacle to the progress of spiritual truth; and they cannot but fe interest in every agency and event which helps

in these days, through open spirit-communion.

show that all such claims are not merely ex-

to break this barrier down.

To me it is obvious that the alteration of the English text of the "infallible book" must tend in that direction; and I most sincerely believe that until bibliolatry is destroyed, root and branch, the cause of spiritual progress cannot achieve a complete triumph. The few paltry emendations or insignificant verbal changes grudgingly and cautiously admitted by the authorized revisers of the English translation are, in themselves, of little consequence, with one or two exceptions; but even these must serve to awaken thought in many minds that are not wholly paralyzed by bigotry and superstition. They must lead thinking persons to perceive that, after all, they really have not the "word of God" as contained in the Hebrew Scrip tures; that they have never read but an imperfect translation of the Bible; and that if these alterations are needed, there may be a host of others required. This is obvious from the fact that these revisers have been so exceedingly conservative that they have refused to make any correction which might seem to militate against their formulated church principles; against their formulated church principles; and, moreover, it is doubtful if even the most learned Hebraists know what the Bible text means in many important particulars. No set of men connected with or wedded to any religious system, whether Jews or Gentiles, can make a fair translation of these ancient records.

Let me give an illustration: The very important article of the Christian creed concerning the "resurrection of the flesh," has been made to depend in some measure upon the following nassage in Job :

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Now, in the Revised Version, this passage is made to read:

"I know that my redeemer liveth, and that he shall stand up at the last upon the earth; and after my skin hath been thus destroyed, yet from my flosh shall I see God.'

It must be borne in mind that in the poem the speaker of these words is a man afflicted so direfully with boils and sores, that his skin has been almost wholly destroyed; and that those to whom he was speaking were reproaching him, accusing him of some concealed wickedness, for which, and for his hypocrisy, God was punishing him by this terrible affliction. Had not the former translators been blinded by their bigoted adherence to old dogmas, they never could have made so incorrect a transla-tion of this passage. Evidently it is not a re-deemer that Job expects, but a vindicator, one who would vindicate him from the false charges

precious word redeemer; hence they compromise by inserting as a marginal reference "or vindicator." This seems to be scarcely honest.

The main point, however, concerns the phrase "from my flesh," substituted for "in my flesh." Here there is another seemingly disingenuous compromise of the truth; for in the margin we read, "or without my flesh"; which was the version proposed by the American revisers. can revisers.

Can revisers.

Thus, either way, this passage in Job, so long used at funerals, though really having no reference to death or the hereafter, must now be abandoned as affording no support to the absurd dogma of the "resurrection of the body," which has been held to so tenaciously as an essential part of Orthodex Christianity.

This is presented only as a single example out of a large number of cases where the recent revisors have necessarily, though perhaps unwit-tingly, removed some of the choice props of their system; while the most serious removal is the idea of the awful sanctity and infallibility of the Biblical text. Dr. Talmage, indeed, sees this very clearly; and hence is loud in his clownish denunciations of what he calls "Testament Tinkering."

The fact is, the Bible, as a record of ancient spiritual manifestations is a deanly interest.

spiritual manifestations, is a deeply interest-ing and valuable collection of ancient writings, representing many different periods, states of civilization, planes of thought and spirituality, and habitudes of mind. Instead of hooting at this book, we ought to study it with wise discrimination, and in the light of the New Dispensation. The very antiquity of many of these writings, together with the wonderful sublimity of some of them, as of this Book of Job, should inspire us with reverence or respectively. spect; and those who have become spiritually enlightened, and understand the simple principles of spirit-manifestation, will derive a vast amount of instruction from their perusal. They will be able to read between the lines, as it were, and to see the real meaning under ob-scure or incorrect forms of expression, these forms being often due rather to the ignorance and prejudice of the English translators than to defects in the original text, albeit that very text, in the applied Masoretic punctuation, is, to a degree, of comparatively modern manufacture.

The present translators not only admit, but publish, their ignorance of the meaning of certain words. For instance, the word nephelim was in the old version rendered giants; but now is left without any translation, because now is left without any translation, because the revisers apparently do not know what is meant. A very interesting essay could be written on this word, but only for Spiritualists. So the word shell, previously translated hell or the grave, is now left without interpretation; for it would never do to use the phrase spiritworld; that sayors too much of Spiritualism.

Only a Spiritualist, or one thoroughly acquainted with the facts and philosophy of the New Revelation can interpret such passages:

New Revelation, can interpret such passages; and hence the Bible will never be properly and hence the Bible will never be properly presented in English, or in any other modern language, till these new truths are accepted and have become an acknowledged part of the learning of the time. Then, while the Bible will no longer be worshiped, it will be revered, or valued, as an embodiment of spiritual experiences.

There are several other interesting topics connected with this new version of the Jewish Scriptures to which I should like to refer at some future time. HENBY KIDDLE. New York, May 22d, 1885.

Spiritual Phenomena.

Remarkable Materialization Seauces -Mrs. H. V. Ross, Medium.

To the Editor of the Banner of Light: At the commencement of a scance held at the resi dence of Mrs. H. V. Ross, 172 South Main street, Providence, R. I., on the evening of April 15th, Mrs. Ross was seated on the end of a lounge in front of and near the cabinet, with one hand touching the curtain. While she was in this position a spirit parted the curtains and was recognized by a friend in the circle. Mrs. Ross then entered the cabinet, and almost at the same instant two other forms appeared, an old lady and a young man, who were immediately recognized by a lady as her grandmother and youngest son. The next to come was a child, who, as she parted the curtains, said so as to be heard by all, "I am Flora." Upon her return to the cabinet a young Indian who gave his name as "Canonchet" brought her out in his arms and placed her on the floor, midway between the sitters and the cabinet. She then ran up to Mr. Everest, a gentleman residing in Brooklyn, N. Y., who sat eight feet from the cabinet, put her arms around his neck and kissed him. This child knew Mr. Everest's wife in London, and frequently comes to them at their home in Brooklyn. While talking with Mr. Everest, the Indian Canonchet, took her in his arms, carried her back to the cabinet, then came out and remained some time. Mr. Everest's first wife next came to him with this little Flora and talked with him While the three were out a male form stood in the cabinet and was recognized.

Mr. Chappell's mother came and conversed with him soon after his wife came out to him, took him by the hand, led him up to the cabinet, and held a long con versation with him. Capt. Hull came to his wife, accompanied by a young male spirit by the name of Burns, as he has done on previous occasions. A child. Katle Maitland, came to me, for whom some time since I knit a pair of slippers, and asked to see them. At a private séance, two months previous, this child and her mother came to me, and the mother put the slippers on the child. They both walked up to parties in the circle, and asked them to see how well the slippers fitted. Mr. Whitlock and wife, present at that seance, were called to the cabinet to see the aligners on the child. The mother of Katle next came, and another child with her. Mamie, a friend of Mrs. Hull-three in all. . Upon their departure two forms came out, and while standing in front of the circle a child materialized between them; then two forms materialized behind them: they were all recognized. My husband. Dr. John C. Grinnell, who was a remarkable medium when on earth, came to me. As usual, he came with great strength, shook hands with and conversed with several. Next came five, one of them holding an infant, the most perfect I have ever seen materialized: these all were recognized. Three came out and sat on the lounge, while two stood outside the cabinet, and we saw others within the cabinet at the same time. A sister of Mr. Clough came to himself and wife; then came his niece, and while she was conversing with them, Mr. C. holding her hand, she dematerialized, then materialized again; this was done three times After this two of Mrs. Clough's spirit guides came, both Mr. and Mrs. C. being excellent mediums. My father, Wm. S. Vose, of Newport, R. I.; came to me, and conversed some moments. While we were talk ing my mother materialized beside him, and joined in the conversation with me. I introduced them, and several shook hands with them. I often see forms materialize when I have been at the cabinet speaking to my friends, and have also seen them dematerialize. Next came Mrs. Fish's mother, and her little boy. A gentleman's wife came to him, took his arm, and walked with him around the circle, shaking hands with several. Other materializations occurred, which your space will not allow me to, mention; the above will indicate the remarkable character of Mrs. Ross's

On the afternoon of the next day, April 16th, Mrs. Ross had scarcely entered the cabinet when the spirit-form of Mr. Sherman's prother came, then a female, and after her Mr. Everest's wife with the child Flora.

Next a female and two children—all recognized. One
of the children dematerialized outside the cabinet.
Some of those who came the evening previous came at
this scance, and many others, among them Dr. Pratt's
Indian control. "Crow." The materializations and dematerializations outside the cabinet, in view of all,
were numerous. A spirit of a native of the Marquesas
Islands, whom Mr. Sherman met there in 1836, came to
him and conversed in the Marquesian language.

Birs. Ross is a very wonderful medium, and no one
would ever regret attending her scances, as the manifestations are beyond anything. I ever wimessed, and
I am not alone—every one who attends the scances
says the same. As she is now, at the earnest solicitation of many, holding scances in Boston, I advise all
to avail themselves of the opportunity to become assured of the possibility of their departed friends making themselves visible to mortal vision.

Mass. John C. Grinnell.

Providence, R. I., May, 1885. and after her Mr. Everest's wife with the child Flora.

Questions Answered Through the Trance-Mediumship of Mr. W. J. Colville.

SERIES NUMBER NINE.

Ques.-[By Z. T. Haines, Winthrop, Me.] Are

Ques.—[By Z. T. Haines, Winthrop, Me.] Are the deaths or transitions which you say are to take place in the spirit-world attended by anything like the sense of grief from separation which is caused by death in this world?

Ans.—There must always be grief attending needful changes, even in spirit-life, until such time as the spirit is so far perfected as to recognize the wisdom and beauty of all things in the divine, or so far developed spiritually as to be able to overcome all limitations of time and space, so as to be in reality uninterrupted in its communion with kindred spirits by any such barriers as would imply sense of distance/or separation to spirits less unfolded. In spirit-life there are so many states or spheres of developthere are so many states or spheres of development, connected even with the planet Earth that it is impossible to enumerate them all Seven is the harmonic number of twelve, which signifies completeness; therefore the seven spheres so often spoken of may be said to cor-respond to the seven notes which constitute respond to the seven notes which constitute the scale in music. The spheres surrounding the planets are octaves of spiritual music in their completeness, and when the twelve planets, constituting the planetary system to which this earth belongs, shall be perfectly unfolded, the music of the spheres shall be completed in twelve octaves of spiritual sound.

The question for every one is, in how many octaves can he perceive the music of the unioctaves can ne perceive the music of the universe. Upon earth, while physically embodied, none of you can see or hear anything which is produced by vibrations involving results which are not within your registers. Frequently, on funeral occasions, the mourners will be told, if a seer is present on the occasion, that there is neither loss nor separation involved in the a seer is present on the occasion, that there is neither loss nor separation involved in the change called death, because the enfranchised spirit is there in the room in actual presence, smiling upon his weeping friends and assuring them that he will ever be to them a guardian and an inspirer. The words of the seer, like the seed sown by the sower by the wavside, in the parable, fall upon some responsive and often many unresponsive ears. The more intultive or clairvoyant members of the family may see their risen friend, and often a little mediumistic child will reach out his hands and ook intently in the direction whither the eyes of the seer are turned, as though he, too, beof the seer are turned, as though he, too, beheld something the rest of the company could not. To others, often to those nearest and dearest in the bonds of earthly friendship or relationship, all is a blank. Thus the death of a friend to one is a hopeless loss; to another the grief is almost entirely assuaged by a consciousness of anistrul macaning. sciousness of spiritual presence.
It is just so in the spirit-world: we need not remind the readers of the BANNER OF LIGHT,

It is just so in the spirit world: we need not remind the readers of the BANNER OF LIGHT, or any who attend seances or spiritual meetings, or are familiar, even to a slight extent, with the literature of Spiritualism, that the mere casting aside of the material body does not at once develop the spirit into a full perfection of its powers. Progress in spirit-life is gradual, as in the earth, and suffering is incidental to certain stages of spiritual growth, and simply impossible when these stages have been passed through. As a kitten is blind for nine days after its birth, so all spirits are blind up to a certain point in their development. There may be no stated time, measured by years or days, when the spiritual eyes are opened; they open with the discipline of life gradually, and with the effort a spirit makes to attain to a condition of superiority to the thralldom of the senses. There are those on earth who claim to hold direct and constant communion with friends in distant lands, without availing themselves of the post-office, and we have no reason to doubt their word. We know two ladies at the present moment, the one in India, the other in New York, who declare that they are constantly together, and can visit each other at will in their astral bodies. Those familiar with Mr. Sinnett'astalements in "The Occult World" and with other works on Occulitam, will readily understand that such communion is possible under certain, at present exceptional, circumand with other works on Occultism, will readily understand that such communion is possible under certain, at present exceptional, circumstances here on earth. To such as can travel at will in their astral bodies, and to those whose clairvoyant vision enables them to see through intervening matter into distant lands, there can be a presented in the companion of can be no senaration from each other occa sioned by voyages by land or water. How is it with mediums and their spirit guides? It is not to be supposed that all the spirits who inspire our mediums are ever standing at the medium's elbow. The higher guides are often far away or prayer of their charges or friends on earth.
Lower spirits have not the power to respond to prayer, as have the higher ones, and thus the of Baal may well be accepted as containing a true statement of the limitations of idol deities, who were only earth bound spirits, incapable of responding at all times to the petitions of their suppliants: He is a God; he may be walking, or on a journey, and therefore unable to hear or see you now. You may have sound ed mocking language in the ears of Baal's prophets, yet they did not resent it, but continued calling vociferously, that they might arouse him if asleep, or summon him if at a distance. So intensely material are some spirits that they realize nothing which is above their own plane of existence. If, therefore, they have been locally associated with companions in spirit-life for awhile, and one of their companions is removed to a higher sphere of labor, the very fact of the form of that spirit having unfolded, or the spirit having unfolded, or the spirit body becoming more bright and ethereal, will constitute a barrier between the ascended one and his friend in a lower state. But all such transitions are in the end beneficial to the bereaved as well as to the promoted; as when if one on a comparatively low plane of development could be perfectly happy, he would never have the desire, or make any effort to

Frequently the loss of friends on earth is the turning-point in a man's character. From the day of a beloved one's death he begins turning his attention to spiritual truths he has hereto-fore completely overlooked. All suffering is educational. We cannot suffer after having arrived at a point when further suffering would be use less; in spirit-life progress is incessant as on earth, and multitudes of spirits are not yet pure enough to have the burden of sorrov completely lifted from them. The sorrow of senaration is one that all may undergo unti separation is one that all may undergo until having arrived at a point in spiritual unfoldment there can be no such thing as separation. There are spirits whom nothing can separate, because they are so completely masters over those circumstances which create separation or make bereavement possible, that distance or space to them is as though it had no existence. Q.—Are spirits in spirit-life united in wed-lock, or otherwise?

lock, or otherwise?
A.—Jesus says, according to the records, that in heaven they are neither married nor they are as the angels. To given in marriage, but are as the angels. To understand such a passage of scripture it is necessary to know what is meant by the words "as the angels." Jesus evidently presupposes a knowledge of angels and their condition in a knowledge of angels and their condition in the minds of his hearers, as he gives no explanation in his answer to those who question him concerning marriage in the spirit-world or kingdom of heaven! To some persons the term heaven is very vague and ambiguous. It evidently means, in reality, not a place or external or condition of mind and heart possible on earth or in the spirit-world; anywhere or at any time heaven is present in and around those who have straight on the trace.

neart possible on earth or in the spirit world; anywhere or at any time heaven is present in and around those who have attained to the "resurection," associated a spirit world, came to Jesus to inquire about the resurrection; they could not accept the pharicalcal view of it, and had never heard the true. Exemian doctrine concerning it. Their ideas, were about as gross as those of many in Christendom to day, with them a resurrection meant a bodily resuscitation, and that appeared to them irrational and well high impossible. They had ideas of earthly consanguinty, but failed to realize the distinction between a blood relationship and, an earthly rite and a union of soul which earth has no power either to form or to annul. What God has joined together no earthly power can possibly put asunder. No man-made law can compell your position before the world as man and wife. The marriage laws of all churches and all coun-

tries have allowed widowers and widows to marry, because the marriage union, consummated by a civil or ecclesiastical rite, only unites the contracting parties until death parts them; but are there not many widowers and widows who refuse to entertain all thoughts of second marriage? They feel they would be bigamists were they to take another wife or husband. Through the veil which separates the material from the spirit-world they can realize the presence of their ascended partner. They hold sweet converse together, and feel that their union is more than earthly, while the bare idea of substituting another for the chosen partner on earth or hereafter would be an idea fraught with the deepest wretchedness. tries have allowed widowers and widows to an idea fraught with the deepest wretchedness,
In the resurrection there shall be neither

marrying nor giving in marriage, unquestionably means that all spirits before they attain the celestial degree shall have found their true affinities and shall no longer be fickle by reason affinities and shall no longer be fickle by reason of the earthliness of their desires and the changeableness of their dispositions. A person who can wish for a divorce is greatly to be pitted. Divorce has no part in the resurrection. The union of kindred spirits in the immortal world is a union for eternity; a union that no one can desire to break. A man or woman no one can desire to break. A man or woman who can take seven wives or husbands, one after another, cannot possibly have loved more than one of them deeply and spiritually; and it is impossible that affection which is of the soul can grow less with spiritual unfoldment. Man and woman on earth are but partial exhibitors of soul life. The soul life is a dual life, two in one constituting the perfect sphericity of angelic existence. Each separate human spirit is but a hemisphere and it needs two hemisphere but a hemisphere, and it needs two hemispheres to constitute a sphere. Swedenborg's work on the loves of the angels supplies valuable testimony on this subject. We should advise our questioner to read Swedenborg on "Conjugal Love and its Chaste Delights." He will therein find the idea of celestial marriage beautifully carried out. The word angel can be understood in two distinct senses, one much higher stood in two distinct senses, one much higher than the other. The lower definition of the Greek word agelos signifies a minister or messenger simply; the higher significance is, that of a celestial being. Angels who are celestial beings may have lived on earth; they are only progressed human beings. We can attain from common manhood and womanhood to angelcommon manhood and womanhood to angelhood by spiritual growth in and out of a material body, as we can grow physically on earth from childhood to maturity. Who is so qualified to be a guardian angel as one who is experienced by long training and discipline? Angels we may all become; our resurrection into angelhood is only our higher birth into more glorious spiritual attainments. All who have loved each other on earth, purely and truly, will continue to love each other in the realm of spirit. True love is rare on earth; magnetic attraction often passes current for spiritual affinity while it is nothing of the kind. Earthly marriages are too often thoughtless and impulsive, and with a view to the promotion of worldly interests. Such unions are of the earth earthy, and die with the body, while every affection which is grounded in the spiritual nature is eternal. Only one may be your chosen partner, the other half of your own soul; and thus only one may be your counterpart or spiritual mate; but the circle of friendship in angelic spheres is immensely wide, and the love of souls who have attained to angelhood flows out incessabily in henedliction upon all, till univerhood by spiritual growth in and out of a masouls who have attained to angelhood flows out incessantly in benediction upon all, till universal love and the death of all opposed to love is included in the idea of spiritual perfection.

June Magazines.

THE ATLANTIC MONTHLY is opened as to contents the present month by an installment (IX. X.) of The New Portfolio," wherein Oliver Wendell Holmes paints a very truthful picture of the woes and trials of a "Literary Celebrity," and throws a keen light upon the doings of the ubiquitous modern interviewer: Harriet Waters Preston writes of "Mrs. Oliphant and her Works," giving good prominence to her stories bordering on the eschatological domain; "The Prophet of the Great Smoky Mountains," which we believe will yet achieve its place in popular recognition among the highest productions of the novelist's art on this side of the Atlantic, is continued by chapters XI., XII.: Cella Thaxter has a charming poem on the flowers and their lesson to an appreciative soul; F. G. Wood has a taking article on " Dime Museums: From a Naturalist's point of view": Francis Parkman has an article in defense of forests and in explanation of their incalculable necessity to humanity, which deserves to be read by every inhabitant of this country; 'The Huguenot Emigration to America " is interestingly treated of, and the line of sequence traced between it and the awful results of the French revolution—for the Huguenots, the real middle class of France, being expelled from the country, left King and peasant face to face without any conservative so cial ballast for the State, and when the storm came the great top heavy monarchy was capsized and sunk at once; the names of Mrs. M. O. W. Oliphant and Sarah Orne Jewett are also appended to continued stories in this number; other sketches, stanzas, etc., are given, together with literary reviews of merit. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE MAGAZINE OF ART supplies an interesting article by Mrs. Jebb descriptive of the object and workings of The Home Arts and Industries Association, an attempt to realize the dream of George Sand. that the happiest mortals will hereafter be those who, while delvers in the fields of this existence, shall in connection with their toilings be able to enjoy the pleasures of the artist. It began by holding classes on Saturday afternoons for teaching handwork of a recreative description to working boys, wood carving being the leading pursuit. Five engravings are given in illustration. "East Suffolk Memories," with its seven illustrations, gives one a good idea of English rural scenes. The page of "Poems and Pictures" comprises a "Swing Song" by Wm. Allingham, and designs by Alice Haven. This June number is of superior excellence in every department. Cassell & Co., 739 Broadway, New York.

MAGAZINE OF AMERICAN HISTORY .- The opening rticle is an address delivered by Chief-Justice Charles P. Daly, at the request of the New York Historical Society, upon Charles O'Conor's Professional Life and Character. It is illustrated by a portrait and a view of his home and library in Nantucket. This is followed by an interesting account of the Lehigh University at Bethlehem, founded and endowed by Asa Packer, the whole amount donated by him to it exceeding two and one-half million dollars. A portrait and several engravings illustrate the text; and the bistory of an active and serviceable life is admirably told. Other of the contents of this number are. "Antiquitles in the Western States," " Cave Myth of the American Indians," "The Discovery of Lake Superior," etc. Published at 30 Lafayette Place, New York.

ST. NICHOLAS .- "Sheep or Sliver" is the name of a new serial story by the late W. M. Baker, the opening chapters of which are given this month; the scenes and experiences are in a Texas sheep ranch and a Colorado silver mine. E. P. Roe's excellent and instructive "Driven Back to Eden," as well as Trowbridge's "His One Fault," develop new interests. The sports and pastimes of Eskimo children are further described by Lieut Schwatka. A quaint and fanciful story by Frank B. Stockton is entitled "Old Pipes and the Dryad," which the frontispiece illustrates. In addition there is a full quota of short stories, poems, etc. The Century Co., New York. Cupples, Upham & Co.,

School and Washington streets, Boston! OUR LITTLE ORES informs its young readers "How the Arab Children Help to Tame Camels, " Something About Cloves," "How! Ned was Taught: Not to Cry," and "The Honest Old Toad." These and other stories, sketches, etc., with a good supply of pictures, make it a sure to please number. Russell Publishing Co., Bos-

Hugo once received a letter addressed "To the greatest of French poets.". He sent the envelope unopened to Lamartine, who courteously returned the same, assuring his rival that it had not been miscarried in the first instance.

ton.

Hale's Honey the great cough cure, 25c., 50c, and fl. Glean's Sulphur Beap heals and beautifes, 25 cts. German Corn Remover kills (Joins's and Bushless Hall's Halr and Whisker Dye Black and Brows 50c. Pike's Teethache Drope cure in One Minute, 50c. Dean's Rheumatic Pills are a sure cure, 50c.

VICTOR HUGO. DIED MAY 22, 1885.

Oh friend of man; now lying low and cold,
What shall we say
Over thy grave whose death has left the world
Orphaned to-day?

Whose strengtons heart and blood of lion leap,
Through that long span
Of eighty battling years, was stanch and pulsed
Only for man.

Not for France only did he wage the fight
In word and deed:
"The world my country, every man my friend,"
This was his creed.

Haughty with kings and princes—they were less,
He knew, than he:
To helpless misery wherever found
He bent the knee.

Nor only that, but to despairing hearts He sung the psalm Of promise; and, before he bound the wounds, He poured the balm.

And though his fame with rolling years shall grow
To more and more,
His noblest epitaph shall still be this—
Friend of the poor.

Oh giant oak that never yet had qualled To any blast, Oh Titan mateless in the mighty wood, He, dying, triumphed over death, because,
Ere yet life ceased,
He saw the ruddy light of man's new day
Stream up the East.

The prophet splendor which man's weary eyes So long had sought, The solemn glory for which he himself Had fought and wrought.

And so, with faces fronted to that light,
The heaven's new birth,
Let us thank God that such a man has lived
Upon the earth:

And over that fresh grave, with tearless eyes,
All grief above,
Take to our hearts, as he to his, these words—
Pity and Love.
— Joseph Bradford, in Globs.

The Cause in Washington. To the Editor of the Banner of Light:

As we are now nearing the close of the season, something may be said not safe to say at the commencement.

For many years the cause has dragged. At this hour it will do no good to state the cause, beyond the fact of a difference of opinion on a subject which had better have been omitted, and which has worked itself out and gone where belongs.

From a prosperous Society, with a good Lyceum, able to employ the best speakers, it went to a mere shadow, and for years maintained only a spasmodic existence. For two years past, mediums of various phases came, not knowing mediums of various phases came, not knowing why, and departed in the same way, but all the time predicting a marshaling of forces and a reorganization of the faithful for grander and nobler work. Lastseason, through Maud E. Lord, Mrs. A. M. Spence, et al., we succeeded in a very respectable anniversary, and struggled through with conferences and home talent, greatly helped by Mrs. Dr. Lunt Parker.

When the Society was about to reörganize, the spirits promised help and success, if we would do our part. Again and again we were told that there were special reasons; that a new movement was coming, and that Washington would become a center of spiritual forces, as it is the seat of political power. The lecturers

would become a center of spiritual forces, as it is the seat of political power. The lecturers were nearly all engaged. We were without means, and had to trust to the spirit-world, and take our chances. It is unnecessary to recite the history of our monthly stipends and the instruments through which they came. It is enough to say that our meetings have been maintained with growing interest; that our sociables have been interesting and profitable; that our people are coming into closer communion; that numerous private circles are held: that spontaple are coming into closer communion; that numerous private circles are held; that spontaneous mediumship is frequent, and the prospect was never so bright here as now. The spirits have been true, we have in a measure responded, and their promise is fulfilled, so that we are already making engagements for the coming season, and permanent solid work.

Two weeks ago we held a successful public sociable, a sort of a reunion, which was a decided success, socially. Intellectually and financial.

sociable, a sort of a reunion, which was a decided success, socially, intellectually and financially, clearing up all our debts and leaving us a nice little balance in the treasury. Our success was largely due to the skill and management of our speaker. Mrs. A. M. Glading, who has her whole soul in the work. Toward the close of the entertainment, George A. Bacon procured himself, surreptitiously, with mischief in his eye, to be invited to take the platform and contribute a small speech. Instead, however, upon reaching the platform, he astounded the audience, and especially the President, John B. Wolff, by a sharp personal attack for nonplusing purposes. Presio: manner and tone changed, and he then indulged in complimentary reand he then indulged in complimentary remarks, something about disinterested labor, and such like, and at the close presented a handsome gold watch as a token of the appreciation of the Spiritualists of Washington.

The President, who has seen much of "border like" and had the "drow" or him stormered.

and had the "drop" on him, stammered out something about sooner meeting the officers who have been haunting our meetings and me-diums for an excuse to arrest somebody in the diums for an excuse to arrest somebody in the name of orthodox law, or stand before a desperado with the "drop" on him, than to have such an ordeal sprung upon him in such a complex style. He succeeded, however, in saying that he had only done his duty; that he had not expected this kind of compliment, and that he was only too glad that the spirits had fulfilled their promise, and that we have a bright future if we will be as true as our spirit-friends. At the close of Mrs. Glading's term, a vote of thanks was cordially tendered, with the hope of a speedy return. The fact is, Mrs. G. has endeared herself—got right into the hearts of all our people—by her peculiar methods and phases

our people—by her peculiar methods and phases of control. Others have done nobly and well, as they had power, and I must not be understood as disparaging any one. I say more of her be-cause she is a novice, only lately in an Orthodox Church, and I wish to bring her before Spiritualists as a medium eminently qualified to build and bind together.

and bind together.

On the occasion of Mr. J. W. Fletcher's late flying visit, estensibly to domiciliate in our city, the parlors of Capt. Cabell were filled with friends in a complimentary reception to him. The entertainment, included speeches, recita-tions, experiences, interspersed with music. Mr. F. made many warm friends during his engagement as our speaker, who are anxious for his return and permanent location in Washing-

On last Sunday we had another episode: Mrs. Susan O. Pratt has faithfully led our music during our infantile struggle for renewed life, in consideration of which the Society presented her with a very handsome album, in token of their appreciation.

y to other Societies, weak and forlorn. Go and do likewise. I do n't mean donate watch es and albums, unless they are deserved, and you are able, but enter into solemn compact with your angel friends that you will do your with your angel friends that you will do your duty. Freely you have received, freely give; a new era dawns; a new work is opening up; new fields are to be conquered; the harvest is great; the real laborers are few. If we would do half as much for the truth as bigots have done for error, we should soon compass all of the world with the conquest. Spiritualist.

Man 28th 1885. May 25th, 1885.

THE POET WILLIS'S CHOLERA CURE.-In the new life of the poet N.P. Willis it is narrated how he escaped from cholera. While in Paris the pestilence gained more and more. The theatres were shut, all gayeties suspended and thousands fied the city daily. The streets were almost deserted, people went about holding camphor to their nostrils, and the panic became almost my serial Willished referred that he can be almost a will shed referred that he can be supported by the state of the care of the car phor to their nostrils, and the paint became at-most universal. Willis had no fear of the cholers, but while dancing at a party he was seized with violent pains in the istomach. vomiting and chills. He ran to an apothecary's, swallowed thirty drops of laudanum, took a carriage home, and a prescription of camphor and ether and went to bed. These instant remedles saved him.

Such as the man's understanding is, such is his light and every one comes into his own light after death, for the does not see in any other; in the spiritual world where all are spiritual, even as to their bodies, the eyes of all are formed to see from their own light.—

Swedenbory's Divine Providence, 187. FOR BUSINESS PURPOSES ONLY.

To the Editor of the Banner of Light : Mr. A. E. Newton, in his communication to the BAN-NER of May 9th, deems organization for business pur poses only, an absurdity, and mentions "trade, manufactures, banking," etc., as possible, or impossible, objects of such organization. As I understand it, in the discussion of spiritual organization, the phrase organization for business purposes only," is used to designate an association formed to transact the busi ness of raising funds, acquiring and owning a hall, rooms for meetings, etc., engaging speakers, maintaining library and reading room, and the doing of other necessary work. This is in distinction from any association which is based upon a definite statement of belief professed by the society as a body and accepted and subscribed to by the members individu-

I cannot see that an organized body, like an individual, needs to have a definite belief unless it is formed for the special purpose of laboring to bring about a general acceptance of that belief. But it is claimed that in an organization of Spiritualists the members should be united in their perception of the fundamental principles of life and duty in order that they may carry on harmoniously the work of the association. If presume that this work must be in part: in-ternally, the discussion of those principles and their practical application and the mutual assistance by the members of one another in the full understanding and practical living of them; and externally, the elevation of humanity to a higher level of spirituality by the general inculcation of the society's doctrines. I can believe that a society organized with a definite belief, and composed of the most advanced and unfettered thinkers and lovers of humanity, might do a great and good work. For such people would never be bound by their articles of belief, but would freely make changes whenever necessary; and still more, they would not lose their individualities. They would regard their articles as a concise statement of principles as com prehended at the time, to be disseminated for the ele vation of humanity by the united effort of the society while each member would be free to weigh the thought and opinions of the time, and form his opinions according to his own judgment, untrammeled by the principles of the society. For though he should, through change of opinion, come to think those principles incomplete or imperfect, he could still regard them as conceptions of truth in advance of the time, and would unite heartly in the labor of the society to elevate humanity to that level. Doubtless there are some Spiritualists who are so broad in their understanding of progress as unlimited, and so free intellectually, that they could make a success of such a society.

But if local organizations were generally formed based upon formal statements of principles and be lief, they could not be expected to succeed so well. There are too many Spiritualists who, though they are in advance of the majority of people, are not sufficiently far-sighted to avoid the fatal errors to which such organizations are liable; they would too easily become creed-bound; they would take the articles which they had signed as a complete statement of their belief. And moreover, as every year more people will become Spiritualists, the great number who come from the church would naturally cling to anything which resembled the forms they were accustomed to there. So however much care might be taken at first to have the organizations placed on a progressive basis, they would soon fall into the old rut of the church, most of the members regarding the creed as the basis of the religion of Spiritualism, something fixed, leaving noth ing to be done but to advance in general knowledge of phenomena, strive to practice the principles laid down,

of The numerous successful only in the face's and philosophy of Spiritary the practice to the heacits of order to the heacits of order to heacits of the order to heacits of the heacits o possession of all; the work of the association, extend ing outside, would rouse up the people who do not think and who are bound to narrow creeds: every one would be taught to think for himself and form his own opinions. I cannot believe that helpful communion is impossible except among persons who are in agree ment as to belief. I think there could be an elevating communion among people who held broad and liberal views and who were accustomed to consider the opinions of others without prejudice, though they were not in agreement on all points; and in such commu nion each would help the others to attain to higher conceptions of life and duty by the interchange of in dividual opinions. The organization which I have outlined above would naturally broaden the views of the members and free them from prejudice, thereby fitting them for useful association and communion, and while there would be differences of opinion, the effect would be to promote steady, healthy progress in spiritual knowledge, giving to all the members the best thought of humanity on which to base progress Yours truly, C. C. ANTHONY. ive opinions. Ithaca, N. Y., May 13th, 1885.

NO ESCAPING THE PENALTY.

To the Editor of the Banner of Light:

There are a great many people in the world who are troubling themselves about the salvation of other peo ple. We do not hear that they are troubled about their own salvation; that has been secured; but there are those still out of the "ark of safety" that are to be looked after, and if possible, gathered in.

Now there might be some sense in this, if it was entirely certain that the men and women who are so solicitous for the salvation of their fellow-beings were sure of being saved themselves. True, they suppose they have arranged for their own salvation; but who beside themselves have any faith in the arrangement? How do they differ from other people? How much better are they? What evidence do they give that they have been or are to be saved? Do they lead purer lives than the ungodly around them?

It is about time that it was understood that the mem bers of our churches are no better than other people; that what they call salvation is a thing of no possible value; it does not make them a whit better citizens, better neighbors or better Christians; that is to say, they are no more like Christ than worldlings; they do just as mean things; they are just as illiberal and uncharitable; they are as full of pride and just as envious: they are as full of hate and quite as unforgiving: in a word, they are the same kind of people they were before they were "saved," except in appearances. Some of them make a great effort to appear better in

the eyes of the world. What warrant has any special class of men for setting themselves up, as salvationists? Where do they obtain their commission? Because a man has studied theology, or chosen a clergyman's calling, it is not an evidence that he possesses special qualifications for saving mankind. If he knows now to save himself, he ought to be satisfied. I have no faith in the notion that

one person can save another. I think every one is to save himself, if he is saved.

How? Why, by doing right; by heeding the promptings of the monitor within; by being faithful to his sense of duty; by obeying conscience. No man can save me. I am to save myself if I am saved; and I have no doubt I shall be, for I do not suppose I was ever lost. I make errors, of course; I am not infallible, and I do not know of any one who is. Our preachers are no more infallible than their hearers. They may be better in some respects; they may lead purer lves than the average of men and women, though this is far from being certain; and if they do not, what business have they to be setting themselves up as patterns for the race to follow? What business have they to be telling those who are as wise as they are, how they may be saved? I feel like saying, as did one of old: "Physician, heal thyself." It is about time the blind ceased trying to lead the blind. Why not leave every individual to lead himself, and then if he goes astray he alone will suffer. I deny that any man is qualified to prescribe for my moral delinquencies.

Salvation as commonly taught is a word without meaning; it is a blind; there is nothing real about it. I do not deny that there is such a thing as salvation, but it is something wholly unlike the article talked about in the pulpits. I grant that the best of us are prone to do wrong, that we make errors, commit sin, if ou please; and this is true of all. It is as true of professing Christians, of church-members, as of others. We do wrong because we were not created perfect beings; because we lack knowledge, and because we are not true to the knowledge we have. This has always been so, and doubtless always will be. How are we to be saved from wrong doing? A man can save himself to some extent. If satisfied that doing this or that thing is wrong, and he will refrain from doing it, he is saved from it and the consequences; but if he errs or sins knowingly and purposely, there is no escaping the penalty, and it is perfectly idle for religious eachers or any one else to pretend the contrary. B. Watertown, N. Y.

The Reviewer.

The Pioneers of the Spiritual Reformation.

LIFE AND WORKS OF DR. JUSTINUS KERNER (adapted from the German). William Howitt and his Work for Spiritualism. Biographical Sketches. By Anna May Howitt Watts. 8vo, cloth, pp. 325. London: The Psychological Press and E. W. Allen.

Those who would learn of the primary steps that led to the advent of what is popularly known as Modern Spiritualism.

ern Spiritualism, will find in this finely printed volume much to assist them in their studies. The life of Dr. Justinus Kerner, with which it onens, includes that of Anton Franz Mesmer and of Frederica Hauffe, known as the "Secress of Provorst." It is related of Kerner that while in a dark corner where he had been placed by his father for some boylsh misdemeanor, he discovered the principle of the Camera Obscura, with which in later years he delighted to experiment, and that even in his childish sports he approached the great discovery of the century - locomotion by steam. He was evidently mediumistic from his birth. From his earliest consciousness he manifested a yearning after a knowledge of the kingdom of nature, and sought for it not in books; in the twilight of the halls and cloisters of the Abby of Maulbronn, of which his father was bailiff, he sat for hours in a dreamy mood, evoking it from a source which none but a soul as sensitive as his own could recognize the existence of. The numerous incidents of his life described in

curred manifestations of spirit presence and power similar to those that have appeared in hundreds of places before and since. In an autobiography written by Mr. Howitt for his children, he says : " At times we would have all the furniture in a chamber overhead in riotous commotion, as if some one were throwing it about, but on rushing up to the room with a light, we found all still and in order. At other times music of a plaintive and peculiar character would sound in a corner of the kitchen. My mother also repeatedly said she anw things man athwart the house; at one time a grevhound going out through the glass of the window without breaking it, at another, the figure of some

strange person." Being familiar with such events from his earliest days, his mind was naturally receptive to the teachings of Modern Spiritualism, and when accounts of its phenomena reached him, no doubts of their reality intruded themselves upon his mental faculties. His whole life, all his writings and his conversation long before 1848, indicated that he was indeed a pioneer of the New Dispensation of truth that in that year made its advent upon earth. The first seance for direct spiritcommunion he attended was at Mrs. De Morgan's home in 1858. In January, 1858, much to his astonishment, his invisible friends controlled his hand to write and draw automatically. Subsequently he attended seances of D. D. Home, Charles H. Foster, the Davenport Brothers and others. Of his active literary efforts in advocacy and defense of the truths of Spiritualism we must refer our readers to the book [tself; they were continuous and wide spread, and their influence equally so, the natural result of his life-long reputation in the world of letters as a close observer of events, an accurate delineator of them and a reliable writer upon all subjects that he employed his pen to treat upon. We recommend this volume, whose author not long since named anddenly to the company of those in whose service she assiduously labored while on earth, as one in which all our readers will be deeply interested, and which possessing, they will be loth to part with.

When materialized forms speak in audible voices, uttering words of knowledge, as did Moses, Elias and Jesus, then vanish into thin air, are we not justified in concluding that God is preparing to meet man face to face, and that the secrets of all hearts will be revealed? If man's sins be set in order before him, as the primary cause of untimely frosts and other abnormal disorders in the natural elements, injunormal disorders in the natural elements, injurious to human beings, just as science is unfolding the relation of cause and effect between men's physical sins and the plague, the cholera or fevers, as really as of all wars and fightings, do we not see a way out? When man, individually and collectively, becomes good, no evil, spiritual or physical, can ever befall him, for the elements of which he is composed, and in and by which he exists, will all work together to perfect his happiness.—F. IV., Evans. fedict much during to it.

Springfield, Mass. To the Editor of the Banner of Light:

On Sunday, May 17th, two public scances were given in Gili's Hall. Mr. H. F. Merrill of New Britain, Ct., being the medium. Both of them were of great interest, and remarkable for the number of splits whose names and proofs of identity were given. Those of the morning were as follows:

ost, and remarkation for the number of spirits was of the narning were as follows:

Joel Russell, Agawam; diod Oct. 20th, 1883. Samuel Brown, 107 years old; was in war 1812; left earth-life in Manchester, N. H. Roy Bonnett Trafton, died on Frank-lin stroet, Springfield, eleven years ago the 26th of August, 1885, when about one year old; his parents were John H. and Kate A. Trafton. Jotham Shaw, Munson, Mass, Eliza Homington Hendrick, of Chicopee Falls, who died Feb. 6th, 1876, at the age of 75 years; her husband's name is Juez Hendrick. Abner E. Gibbs, Westfield; died suddenly; the medium saw books, and an Academy building, in the garden of which he saw Mr. Gibbs fall and die suddenly, the medium saw books, and an Academy building, in the garden of which he saw Mr. Gibbs fall and die suddenly. Austin Smith of Hartford, Ct.; passed out in 1801; he wont to the U. S. Hotel, New York, where he was taken sick and passed out after nine weeks 'liness. Franklin Dickinson, of Helchertown, Charles Grover and Charles Patsons, both of Sunderland, George Merriamo 'S pringfield, father of Edward, James and George Merriam: was connected with the publishers of Webster's Dictionary, Jennio Eggleston, Springfield, Lydia Pratt, Springfield; passed on Feb. 19th, 1876; also Sarah Prakin, of same place. Albert Stebbins of Chicopee, died in Chicago, Suth Siebbins of Chicopee, Lizzie Authony, George Anthony, Newport, N. H. William Rogers, Springfield; died July ich, 1876; said her sister was Mrs. Benjamin Weaver, and her father's name was Edward Anthony. Peleg Anthony, Newport, N. H. William Rogers, Springfield; doud July ich, 1873. "Here is a spirit who looks as if he would tear the audience in pieces, because he has not been able to make himself recognized. He says he had a cruel life. The best thing that has happened to him since he went to spirit-life is talls attempt to come back and confess. "I realize it all now, and see how unhappy I made myself and all others around me. It will do me good to make himemer me as Pros Ingraham."

There are those in Sumera, Ct., who was remonder me as Pros Ingraiam. "

"I am happy in spirit-life. I found father waiting for me. I often visit my old home, and take pleasure in it. My two sisters. Mrs. Loomis and Mrs. Parker, and my nother, Mrs. Emeline Rosa, will be glad to know Myra May Rosa-las ceme back. My father's name is Alexander Rosa."

William J. Hawkinsof l'ittsfield; said he was a merchant; that he passed out by jumping from a steamboat on the flud-

William J. Hawkins of Pittisfield; said he was a merchaut; that he passed out by jumping from a steamboat on the Hudson River, near Hydo Park, in 1877. Judgo Hiram Foster of Meriden, Ct.; said he died from a second attack of pneumonia. David Marchant, of same place. Mrs. Altoe Wild of Holyoke; she said: "I would not hellowe in coming back, but it is now true; I do go into my home and try to make my children know; I could speak well when on earth; I want my daughter especially to realize that I come to her; I am the wife of James Wild." Rev. William Ives Budington of Brooklyn, N. Y.

Benjamin Frank Terrett of West Suffield, Ct. Ho said: "I feel I must come. The West Suffield people will know me. I want them to know in that old blue Baptist place that I still live. I made people unhappy—one or two especially. I am sorry for it low, I was rough. Still I had my friends. I was glad to find myself immortal. I come to-day as a pretty happy spirit, for I was not so very bad after all."
Clara Grace Jones of Greenfield; died at eleven years.

to-day as a preity happy spirit, for 1 was not so very had after all."

Chara Grace Jones of Greenfield; died at eleven years, William Tiffany, a little boy, of Northampton. J. D. Kellogg of Northampton; passed out at V; said his old clock stopped when he died.

"Here is an old man, who says no one in the audience will know. He was an old Baptist Elder, and used to preach from firstly to sixthly. "Usually, when I got to fitthly, the people would begin to go out, I was so long. I was known as old Elder Doughty, of Colebrook, Ut,"
Perses Russell of Greenfield, Mass. Father McCarthy; said he was shot at Greenfield; a Catholic priest. Frederic Field, Greenfield, Jennie S. Rudd of Scituate; said she was once connected with the BANNER of LIGHT. Olive Grover of Holyoke; made a short address; said she passed on Feb. 31st, 1876; spoke of her sister Ida, now in earth-life. Rev. David Stone of Fitz William, N. H.; died in 1851.

In the avening Mr. Mervill continued the descrip-

In the evening Mr. Merrill continued the descriptions:

In the evening Mr. Merrill continued the descriptions:

Capt. Freeman Gibbs of Sandwich, Mass; said he sailed out of Boston in the Franklin, and ontered spirit-life at Trinidad, Cuba. Mary A. Fisher: sail she was the mother of George M. Atwater of Spiringheld. Samuel Hills and Alpha Gillette Hills, Springheld. Mary Briggs of Pitts-field; said her step-father was Sheriff Root. John Bissoll and Samuel Belden. Springfield. Mary Briggs of Pitts-field; said her step-father was Sheriff Root. John Bissoll and Samuel Belden. Springfield. David Wiggin of Holyoke; said he was once in business with Ezra Flagg. L. C. Browning of Holyoke; was a druggist of the firm of Browning Bros. W. J. H. Huley, Salem, Mass. Rev. William H. Johnson, a colored preacher, of Newport, R. I.; was a preacher of the African Methodist Episconal Church. Eliza Budington of Canandalgua, N. Y.; said she was the wife of Rev. William I vos. Budington of Brooklyn, N. Y. Ada Peckus of Leyden, Mass.

James Horr; said he died at City Point, South Boston, Sunday, at 5 fr. M., April 23d, 1853; had been bitten by a savage dog some sight weeks before, and died of hydrophobia; Drs. Clark, Fogg, Walker, Tuttle and Thaxter were his physicians. Joseph Fowle; said he invented a drill for the House Tunnel. Henry T. Wheeler; was a teller in the Bank of Boston; said he died in Brooklyn, C.d. Capt. John Luvejoy; was a merchant in Lynn, Miss. Eugene Free-man; said he was calltor of the Lynn Bes. and fell from a window, which caused his death. Mannle Belden, Spring-field, daughter of Frank and Ruth Boiden. Capt. R. R. Smith, Merrick Freeman, Kailo Williams, Bessie Ella Whitney and Thomas Warner, all of Springfield. Dr. David Wolls, Lowell. William Fisher, Chicopee. Flora Morrill; said her husband, W. H. Morrill, was connected with the paper called The Golden Rule.

J. Dwight Parsons of Northampton; said he died at Oak-land. Cal. Clarissa Lauchlin Field: satd she had lean dear.

was a little child when he went away. Deborah Williams, who died in February, 1876, and Ruel Severance, both of Shehburno Falls, Henry Cady of Monson; said he wont suddenly from hemorrhage.

Rev. C. C. Curtis of Augusta, Mo.; he said he was a Unitarian clergyman; that he used to preach of light, life and immortality; that he believed in unitersal salvation. "I used to go to Mooschead Lake to gain strength, to come back and tell the old story. I sailed out in my birch bark canoe for the last time. My body was haunched into the deep waters. My spirit had hardly aross from the water before my eyes were opened to the new and beautiful life, so bright and so lovely that no tangue can describe it." Rev. Thomas Abbott of Holyoke; said he brought his wife Lizzie with lim. Jennie Eggleston, Springfield. Dr. Henry Knight, Lakeville, Ct.

The interest of the meeting was intense while these The interest of the meeting was intense while these spirits were reporting. I have given but a very little of what was said. Mr. Merrill is certainly a very remarkable medium, when it is recollected that he has been before the public less than six months. Over two-thirds of these spirits were recognized.

The meetings at Gill's Hall are now closed for the summer, to be reopened in the fall.

H. A. BUDINGTON.

Children's Reception. To the Editor of the Banner of Light: 1

A short time since a large number of the members of Lyceum No. 1 each received a very elegant invitation and programme. Upon the first of the eight pages re these words: Children's Reception and Fraternal Gathering in

"Children's Reception and Fraternal Gathering in the spring-time, 1835, to which you are cordially invited, to be held in the pariors of Mrs. C. M. Pope, 375 Columbus Avenue, on Friday evening, May 22d. This gathering of children and adults is for the purpose of advancing certain principles of natural education and religion, physical and mental culture, and will present a programme entirely different from any previously offered."

In response to this invitation a large and harmonious company gathered. The adults occupied the front parlor, and, after an overture by Barrows's Orchestra, the children in a distant room sang "We are a Band of Merry Children." They then marched to the rear parlor and sang "Home, Sweet Home." At the conclusion of this song the draperies between the two parlors parted and the adults answered with "Should Old Acquaintance be Forgot?" Miss Maria Falls then said:

"Should Old Acquaintance be Forgot?" MISS Maria Falls then said:
"Kind friends, we welcome you all with gladness in our hearts. Once you all, like us, were children, joyous, full of mirth. It is now the summer, the autumn, the winter of life with you, but with us it is the springtime. We have extended our invitation to you to meet us in the evening of the spring-time and to go back in thought and be children again with us. Our little entertainment we present, asking of you to lay aside dull care and sad thoughts for a time and become our most velcome guests."

aside dull care and sad thoughts for a time and become our most velcome guests."

The orchestra then rendered exquisite music, and Miss Jennie Bmith and Miss May Waters presented to each individual a bouquet. Miss Maria Falis presided on the part of the children, and announced a reading by Master Haskell Baxter, entitled, "Two Pictures"—he however presented only one word picture, and J. Frank Baxter the other. Lewis Poole, our talented violinist, then entertained all with a violin sole, and Miss. O. K. Smith sang a song. The controls of Miss Rmma Ireland then eloquently addressed the children, should be taught more of the postitive facts of Spiritualism. The control also addressed the adults. A silent session was inaugurated, with solos upon the plano by Barrows, organ, J. Frank Baxter, guitar, Mrs. O. K. Smith; then it seemed as if the windows of heaven were opened as in the holy silence mortals and spirits communed. Miss Beulah Lynch gave a recitation, entitled, "Heaven." Mrs. O. K. Smith; then it seemed as if the windows of heaven were opened as in the holy silence mortals and spirits communed. Miss Beulah Lynch gave a recitation, entitled, "Heaven." Mrs. O. K. Smith; as song, with guitar accompaniment. Little Jennie Harvey received an encore for her "Charming Milkmaid." representation, and responded with "Coning Through the Rye." Miss Eva Morrison was also heartily encored, and delighted her audience.

Dr. Richardson of Education and responded with "Coning Through the Rye." Miss Eva Morrison was also heartily encored, and delighted her audience.

Dr. Richardson then delivered a descriptive address, which was intensely interesting, as all the parties at lided to were present either in mortal bodies or spirit.

ual ones; it was indeed a practical lesson in Spiritualism. After a song by J. Frank Baxter, and a duet by the talented vocalists, Miss May Waters and Miss Jennie Smith, little Eva Morrison, in behalf of the company present, and especially the children, thanked Mrs. Pope for opening her spacious pariors for this reception, and presented her with an elegant basket of choicest cut flowers. Mrs. Pope was completely taken by surprise, and for the moment could not respond, but said, "My house always has been and always will he open to Spiritualists. I thank you for this beautiful gift."

Conductor Benj. P. Weaver then thanked all for the

gitt."

Conductor Benl. P. Weaver then thanked all for the interest manifested in the work of the Lyccum, not only of No. 1, but of Lyccums everywhere. He earnestly advocated an attendance on Lyccum sessions sometimes, though a Jecture had to be given up to do so, for the work with the children is important, and must and shall go steadily forward.

The children's part of the entertainment concluded with the callsthenics, led by Benj. P. Weaver.

After an intermission of ten minutes, brief addresses were delivered by J. Frank Baxter and J. William Fletcher, both of whom concluded their remarks by readings. Remarks were also made by Dr. Richardson and Capt. Holmes, who concluded with an original poem. All joined in singing America, and J. William Fletcher closed this delightful evening with the benediction. All present desire to return their thanks to Mr. George E. Mansfield, who, aided by Dr. Richardson, planned and perfected the arrangements of the occasion. Mr. Mansfield's daughter (who was present) was fourteen years ago a member of Fountain Group, in Lyccum No. 1. Bro. J. W. Mandell furnished the flowers from his Somerville conservatory. flowers from his Somerville conservatory.

FRANCIS B, WOODBURY.

Verification of Spirit-Messages. DEORGE DILLINGHAM-WM. BANBORN.

Mrs. J. F. Dillingham of Lynn, Mass., in a note to us of recent date, says she recognizes the spirit-message of her husband which appeared in the BAN-NER OF LIGHT of Jan. 21th as being true in every sense, and ought to have been acknowledged at the time by her.

She also recognized the message of WM. SANBORN of Lynn, printed in the BANNER of 25th April, as true in every particular. She expresses thanks to all her friends, spirits and mortals, for the kindness extended to her.

SARATOGA SPRINGS, N. Y. - Harvey Lyman writes: "We give you thanks for the good reading we find in the BANNER. Mrs. Nellio J. T. Brigham lectured here Monday and Tuesday evenings, May 18th and 18th, to intelligent audiences. It is the intention of the society to have lectures on all the Sundays of the coming season, with sociables and entertainments. Spiritualism has a strong footbold here, and is gaining ground daily. William White, M. D., late of Buffalo, is with us to treat the sick and proclaim the truths of Spiritualism."

PROVIDENCE, R. I.-Win. G. Wood writes, May 20th: "A week ago last Thursday, in the afternoon, the first of illuminated spirit materializations at Mrs. Ross's seances was excellently given; other forms appeared as usual. There have been very extraordinary proceedings in a store in this city, said to proceed from spirits, such as money being scattered around, water thrown from every quarter, table-tippings and rap-pings, etc., and confusion generally, as I have person-ally seen. Reporters of papers have been coratally invited to fully investigate."

-The woman who seeks relief from pain by the free use of alcoholic stimulants and narcotic drugs fluds what she seeks only so far as sensibility is destroyed or temporarily suspended. No cure was ever wrought by such means, and the longer they are employed the more hopeless the case becomes. Leave chloral, morphia and belladonna alone, and uso Mrs. Pinkham's Vegetable Compound.

The Vermont State Spiritualist Association

The Vermont State Spiritualist Association Will hold its next Quarterly Convention at Dr. C. F. Randall's Hotel Hall, Hyde Yark, June 5th, 6th and 7th, 1885, commoncing at 10:30 A.M. Friday.
The speakers for the occasion will be: Mr. Albert E. Stanloy, Loicester, Vt.; Mrs. Fanule Davis Smith, Brandon, Vt. Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abbie W. Crossett, Duxhury P. O., Waterbury, Vt.; Mrs. Lizzio S. Manchester, West Randolph, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. A. P. Brown, St. Johnsbury Center, Vt.; Mr. Alonzo F. Hubbard, Tyson Furnace, Vt., and others,

Good music win 55 tel. Board at Wilder House \$1,00 their usual courtesles. Board at Wilder House \$1,00 day. A cordial invitation is extended to all.

I'er order.

I'er order.

I'er y ILDER.

A. F. HUBBARD, H. H. SPAULDING, DR. E. A. SMITH.

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 Spiritualist Camp-Bioeting will be held at New Era, beginning June 18th, 1858, and ending the 22d. Good test mediums will be present, and efforts will be made to secure condensators. 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 choose to board at the hotel and attend the meeting.

No reasonable effort will be spared to secure good order and a contract reaching.

No reasonable clusters in the same and a quiet meeting.

This camp-ground is beautifully located on the east bank of the Williametto River, twenty miles above Portland, on the line of the O. and C. R. R., and is easy of access from both North and South, either by river or rail.

Clackamas, Ore. WM. Phillippe, Pres. C. C. R. S. S.

The Cassadaga Lake Camp-Meeting. The date of the Annual Plenic and Sunday Assembly has been fixed this year on June 6th and 7th. Damon's Orchestra will furnish the music for the dancing Saturday afternoon and evening; and Damon's Cornet Band will enlive non and evening; and Damon's Cornet Band will enliven the Bunday morning and afternoon sessions. It is positively announced that Mrs. E. I. Watson of California will occupy the platform on both days of this meeting. This will be a welcome announcement to her host of old friends, who will be giad to be privileged to listen to her inspiration. The Camp-Meeting will open Aug. 1st, closing Aug. 3ist. For Camp-Meeting Circulars, with additional particulars, address,

IDA M. LANG, Secretary.

Fredonia, Chautauqua Co., N. Y.

There will be held a Spiritualists' Convention.

There will be held a Spiritualists' Convention at Benton Harbor, Michigan, on Saturday and Sauday, June 6th and 7th, 1885, to be addressed by the gifted and eloquent A. B. Fronch of Clyde, Olioc, assisted by other able speakers. The Convention will open at the Fashion Rink on Saturday, at 2 o'clock, F. L.; evening session at 7 o'clock. Sunday sessions as follows: Conference at 9:30, lectures at 0:30; lectures at 2 and 7 P. M. Reliable and trustworthy mediums are expected to be in attendance. Strangors will be general as far as possible, and reduced hotol fare will be secured. The Committee are negotiating for excursion rates on all rallroads and stemmers connecting Benton Harbor and other points. By order of Committee.

D. BOYNTON, Recertide.

W. T. JONES, Benton Harbor. Spiritualists' Convention.

TO BOOK PUBCHASERS

TO BOOK PUBCHASERS.

COLBY & RICH, Publishers and Booksslers, Bosworth street, (formerly Montgomery Place,) corner of Province street, Boston, Mass., & mp for sale a complete assortment of Spiritumal, Progressive, Beformatory and Miscellaneous Books, at Wholesale and Retait.

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

For we do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as aguaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article hedesires specially 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.

Panner of Pight.

BOSTON, SATURDAY, JUNE 6, 1885.

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY,

89 and 41 Chambers Street, New York. COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

to LUTHER COLBY.

ISAAC B. RICH......BUSINESS MANAGER.
LUTHER COLBY.....EDITOR.
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ICH, Banner of Light Publishing House, Boston, Mass.
Ill other letters and communications should be forwarded

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

""The Mercy Seat."

We shall print next week, for the benefit of our readers, the report of an eloquent discourse titled as above, delivered by Spirit John Wesley, through the trance-medial organism of MRS. CORA L. V. RICHMOND, shortly before her departure for Europe.

The Swedenborgian Doctrine of Spirits.

A recent discourse on the doctrines of Swedenborg, and inferentially on those of Modern Spiritualism, was delivered by Rev. Mr. Eby of St. Louis, the text of it being the usual one from Isaiah on the "wizards that peep and that mutter." We hear that it created a profounder impression than usual, especially in its denunciatory, if not contemptuous, criticism of Spiritualism, which the preacher insisted on designating as Spiritism. Of course he admitted at the outset that we all of us lie "in the most intimate juxtaposition to the spiritual world." That is precisely what Swedenborg taught: he proclaimed that we hung between heaven and hell, exposed to the constantly alternating influences of each. It was further declared by the St. Louis preacher that "from the realm of spirit the material universe subsists perpetually in abject dependence; and in turn the spiritual world is constantly receiving back the life it gives, in the streams of selfconscious spirits who have graduated from the seminary of the senses." All of us readily assent to that. Also that the spiritual world is not one dead level, but one of degrees and gradations.

The speaker simply uttered the obvious truth when he stated that it is a subject which is commanding a vast deal of attention throughout the country at the present time. Disclaiming all interest for himself "in the truth or falsity of the claims of Spiritists," he nevertheless insisted that Spiritualism does not in the least affect the position and philosophy of the New Church, which is the other name for Swedenborgianism. He said he had heard of no phenomena in connection with "Spiritism" that he could not believe in, and, he added, "I know of none that might not be sheer sleightof-hand frauds." He is of course ignorant of the deciding fact that the greatest European prestidigitateur expressed the opinion, after witnessing some of the manifestations through the mediumship of Slade, that they were such as could not possibly be done or even imitated by the most skilled professors of legerdemain on earth; to which testimony others of the same profession have given their endorsement. In that statement, at least, Mr. Eby would seem, to use a highly expressive phrase in modern parlance, to have "bitten off more than he can chew." He ought, after making it, to set up a school of his own for giving instruction to the masters of legerdemain.

He of course could not help alluding to the recent trial of mediums in St. Louis, nor could one well expect him to be superior to the coarse prejudice that demands that they shall make good their pretensions before a jury. It is even argued by some of the power-worshiping journals of the day, that if this thing be the work of invisible spirits, they would assuredly come to the rescue of the accused and persecuted mediums rather than suffer it to be believed that the latter are fraudulent, and spirit-communication an impossibility. But perhaps, too, the invisibles may deem the present course better even than that; and perhaps, again, there are certain universal laws to which the spirits themselves are subject as well as their earthly agents, the mediums. The St. Louis preacher is convinced, at any rate, that what is done through the mediums is done in a "disorderly way," while the blade of grass and the crawling worm show only the operation of the laws of order. Like so many others, he would limit the laws of order to his present restricted knowledge of them. He cannot think there are laws not yet discovered, or followed out as far as they can be in their operation.

"Nothing spiritual," he asserts, "is proved by any materialized result." Yet he set out in his discourse with the statement already cited, that "from the realm of spirit the material universe subsists perpetually in abject dependence." Then of course we are to recognize the creative and sustaining power of spirit by and through this material universe. But we must not recognize the same spirit-power in phepermena produced through material agents! viting to a nobler and more rapid progress.

Oh! no. The trouble manifestly is, that these church establishments want the monopoly of the spirit. They fancy themselves divinely commissioned to explain it and to operate it. It is quite natural for them to oppose all the manifestations that do not come through the channels they control. Such a man as the one we are now dealing with, who protests at the outset that he has no sort of interest for or against the subject in hand, is led to bring up squarely against the blind wall of the statement that the manifestations "are utterly worthless to a person of any rational or spiritual cultivation": For all that, however, he would have to admit, when certain names are given him, that there are a great many persons of rational and spiritual cultivation to whom they are of very great value.

Like the rest of them, as we can now readily see, he is carried out on the rising tide of partisanship and passion at the start. His judgment is no clearer or sounder than that of creedists generally. He is not a whit fairer than his brethren of the pulpit. "Testimony," he says, "derives no value from its other-world origin." Still, at the close of his discourse, he begs his hearers not to understand him "as speaking lightly of Swedenborg's other-world experience." Here we have it again. "To the student of rational philosophy," says he, "his [S.'s] relations of things heard and seen in the spiritual world are of incalculable value as illustrating the laws of the Divine Providence." Yet he was not "the tool of ghosts." Oh! no; Swedenborg never saw or spoke with such a dreadful thing as a "ghost." When he comes to hold converse with the invisibles they are all "angels"-nay, the Christ himself! Sheer assertion in the churches is only another name for what is known in the outside world as "cheek." Neither is spiritual substance. Coming back to earth, even to extend sympathy to the loved ones left behind, sorrowing and pining, is described by our St. Louis preacher as 'haunting the back alleys of animalism." He fellowships with sinners-was one of the chief charges brought against the Christ.

After interpolating his "little story," as they all do in the pulpits, about a miserable dupe who once told him that his "spiritual cronies' looked to him like "lumps of earth"-to which we might, but do not, reply by asking him what he actually has in his mental conception when he stands up and addresses the God of the Universe in prayer, a power absolute and infinite, unknowable and inconceivable-he suddenly turns his subject inside out by asking: "What great works have they (the spirits) done?" To which we make answer by asking him what great works Swedenborg and the belief in his professed revelations have done, now proclaimed for more than a century? He quotes Garth Wilkinson approvingly in saying that the pith of the revelation of the manifesting spirits is "that they have heads and legs and arms." His idol, Swedenborg, went further than that, and even gave us in nauseous detail the personal composition of certain spirits, telling us how they smelt, in what dens of filth they delighted to live, and how corrupt and vile were their surroundings. Go to! this sort of business is not yet a monopoly; so long as slang and epithet are the favorite weapons of the churches, they must not complain if they are occasionally forced to swallow big doses of their own diet.

There is just one thing, however, that Mr. Eby is willing to credit Spiritualism with: he admits it is doing a useful work "in breaking. the stupid head of Materialism." But he insists, nevertheless, that it can never enlighten it. We interrupt merely to suggest that to no one man has yet been entrusted all knowledge, and he may not know all there is yet to be known about it. Coming straight to the only point of difference he makes between Swedenborgianism and Spiritualism, he announces in terms of his own choosing that while "it is true that we are all constantly associated with spirits, and that all our emotions and thoughts are in the world molding our individual chardistinct doctrine of those who, like himself, actheir master only in this way. If we suggest to them the trifling inconsistency of such an interpretation with their master's own habit of daily association with spirits, they merely harden up their statement with the assertion that Swedenborg was no common man. In the sense of having uncommon followers, it would

It is of no particular importance for us to folow out the speculative commentary of these followers of his on this subject; it is enough to merely apprehend the substance of their professed faith. Their reasoning on spiritual matters, especially spiritual growth, may be good, or may not be so good. It is no more than a single conception of the truth to say that such conscious converse with spirits would destroy our independence, and thus cause us to part French philosopher and poet mourned by milwith our individuality. When he, or his church associates, can satisfy Spiritualists that conscious converse with the invisibles only serves to "confirm" us in our present states of thought and feeling, and to persuade us that "all is well," and that we have no need to aspire, and sacrifice, and do charitable works, and forgive in the spirit of love-he and they will have at least come to a knowledge of the facts in connection with Spiritualism which they now either do not know or do not wish to know; and they will learn, whether they even think it worth while to confess it or not, that spirit communion, instead of tending to make people everywhere satisfied with themselves, self-complacent, self-righteous, stiff-necked, and pharisaical, on the other hand teaches humility, charity, long-suffering, gentleness and goodness.

If Mr. Eby, like so many others before him. argues to the worth of Spiritualism from observing the characters and conduct of some of its professors, we may with a force far transcending his own, ask the same question as to the worth of the Christian system regarded from the same standpoint: Indeed he is himself obliged to admit, and he does manfully admit, that a "justification," though he terms it a "sad" one, of Spiritualism is to be found "in the state of Christendom." "It is a tremendous criticism," he says, "on our traditional religions." In other words, Spiritualism comes to overturn and demolish the power of superstition in the complicated form of tradition and creed and fear. So we have just said our- being well represented), and the results of the selves. But we fail to understand how it is "confirming" men in their present condition, and very far from a spiritual one at that, when it is admittedly breaking up the iron-plated city. She will resume them at Mrs. Thayer's Henry W. Smith, Esq., of that place. old theologies, and letting in new light, and in-

It is in a good cause, if it be the overthrow of an old system that has made the earth to flow with blood and tears, kept back civilization, filled dungeons, and at this very day helps greatly in populating insane asylums. If Spiritualism is challenged to show that it does not make either mad men or bad men as fast as Old Theology, it will most cheerfully and confidently accept the gage.

Spiritualists have no special reason, either, to feel flattered by any association of their doctrine, such as this St. Louis preacher makes, with the Unitarian. He sees fit to illustrate the imputed self-satisfaction of the one with that of the other. Why assail either with this wretched sort of criticism? That style of charity is at least one of the things which Spiritualism does not inculcate. It teaches that the divine is everywhere manifest in the human, and that is much. It does not teach, on the other hand, that the God of the Universe or his heavens are after the form of a man, as the Swedenborgians do, even while they rail at Spiritualism by charging that the pith of its revelation is, that the spirits "have heads and legs and arms." We cordially commend Mr. Eby of St. Louis (ere he essays another critique) to a closer and more intimate acquaintance with his chosen subject.

Victor Hugo.

The passing on of the world-renowned Victor Hugo will call vividly to the mind of every Spiritualist the fact of his being one with them in his knowledge of immortal life as the after part of man's brief, and too often wearisome existence here. Very pertinent at this time are his words delivered at the interment not many years since of Emily De Patsen:

"Death," said he, " is the greatest of libertles; it is also the furthest progress. Death is a higher step for all who have lived upon its height. Dazzling and holy every one receives his increase, everything is transigured in the light and by the light. He who has been no more than virtuous on earth becomes beauteous; he who has only been beauteous becomes sublime, and he who has only been sublime, becomes good.... The oul, the marvel of this great celestial departure which we call death, is here. Those who thus depart still remain near us-they are in a world of light, but they as tender witnesses hover about our world of dark ness....The dead are invisible, but they are not ab-

Of the universality of spiritual phenomena among all people, and in all periods of the world's history, and of their influence, he says in his "Toilers of the Sea":

"There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the vell of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within. Such visions have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel-driver into a Mahomet; a peas ant girl tending her goats into a Joan of Arc. Solitude generates a certain amount of sublime exaltation ; . . a mysterious lucidity of mind results, which converts the student into a seer, and the poet into a prophet. Herein we find a key to the mysteries of Horeb, and Eiron, and Ombos: to the intoxication of Castalian laurels, the revelation of the month Busion. Hence, too, we have Pelcia at Dodona; Phenome at Del phos; Trophonius in Zebadea; Ezekiel on the Chebar and Jerome in the Thepais."

Recently, in alluding more particularly to the facts of Modern Spiritualism, Victor Hugo says:

"To abandon these spiritual phenomena to credu lity, is to commit a treason against human reason Nevertheless, we see them always rejected and always reappearing. They date not their advent from yes terday."

Now that this greatest of French dramatists is no more visibly present on earth, Victorien Sardou takes the position he occupied, not only as an author, but as a Spiritualist. For the reasonableness of this belief, he will, says the London Pictorial World, adduce proof after proof. For example, he will tell you he cannot make a sketch to save his life, and then produces a copper plate on which is engraved a drawing representing with great exactness part of the house in which Moliere lived. Of flow in by influx from the spiritual world," it is this Sardou tells the following story: "Seated "the law of Divine Providence that while we at my table one day, with this plate before me, I fell into a reverie. Unconsciously I took up acters, we should be insensible of our spiritual the graver, and as if impelled by some secret companions, and that they likewise should not influence, let my hand follow its own direction be aware that they are with us." This is the over that plate. The engraving you see here is the result of several hours of unconscious and cept Swedenborg's revelations. They interpret | purely mechanical toil." With intense and manifest conviction he asserts that this work would have occupied a professional engraver for at least a month, and calls upon you to notice that all the ornamental lines in it are made up of crotchets and double crotchets so small as scarcely to be visible to the naked eye.

Thus while mediocre minds and quasi savants and scientists, quibbling theologians and sensational penny-a-liners, are denying and holding up to the ridicule of the thoughtless, the creedworshipers and the ignorant, the greatest revelation ever made to man, so far as human history extends, and persecuting and prosecuting the sensitives through whom it is made, the wisest and best of earth affirm not their belief merely, but their knowledge of its facts, and pass to their rewards, in the case of the great lions they leave on earth, and greeted with a welcome in the world of spirits in a manner

more grand and sublime than we can conceive. We learn that our friends, Mr.: and Mrs. A. E. Newton, now of Arlington in this vicinity, attained the fortieth anniversary of their marriage on Tuesday, May 26th. The occasion was celebrated in a pleasant manner by an entertainment given them by their children and grandchildren, at the residence of their son-in-law, J. T. Trowbridge, Esq., of that town, on the evening of the day named. This consisted of an elegantly prepared supper, followed by musical and terpsichorean exercises performed chiefly by their grandchildren (daughters of Mr. and Mrs. Trowbridge), respectively aged eight and ten years, who have developed unusual proficiency for their age in manipulating the violin and the plane. The numerous friends of Mr. and Mrs. N. throughout the country will doubtless join with us in congratulating them on the interesting event.

A correspondent informs us that Mrs. Mary Eddy Huntoon met two members of the Psychical Research Committee on Thursday, May 28th, with such satisfactory results as to lead to another seance held in the Institute of Technology, Boston, on Monday evening, June 1st. Beside members of the Psychical Research Society, several distinguished ladies and gentlemen of this city and Cambridge were present (the scholastic and theological element evening were highly satisfactory.

Mrs. Ross has closed her seances in this cottage, 4th street, Onset Bay Oamp Ground, on or about June 15th.

Misstatement Corrected.

We noted last week the fact that Hon. Thomas R. Hazard had of late paid his respects to the Seybert Commission of the Pennsylvania University, in a trenchant article in the columns of The North American of Philadelphia. We have since been put in possession of a copy of The American—another publication in the same city, which claims to be a journal of literature, science, the arts and public affairswherein Mr. Hazard is taken to task in a halfcolumn editorial for his strictures in the premises, and palliation is sought to be offered in defense of the members he objects to. From this editorial we extract the following-enough to show the animus of the whole:

"Mr. Thomas R. Hazard, of Rhode Island, in a long ommunication to The North American of this city, attacks the University's 'Seybert Commission' as quite incompetent to reach any impartial or trustworthy con-clusion on the subject of Spiritualism. Two of the Commission are criticised on grounds which gave offence some time ago; Prof. Thompson for an unfavorable opinion of the claims of Spiritualism expressed in The Penn Monthly several years ago; Prof. Koenig for something he was reported to have said soon after the Commission was appointed. .

Mr. Hazard finds most fault with Prof. Fullerton for his lecture on Psychical Research before the Philosophical Society of Harvard University. There was not a word in that lecture which was not of the most dispassionate and impartial character. So exactly was the balance held between the Spiritualists and their critics, so free was it from the prepossessions against Spiritualism which generally characterize such lectures, that more than one of Mr. Fullerton's bearers drew the inference that he was himself a Spiritualist. But a Boston weekly made a careless and dishonest report of what Mr. Fullerton said, which represented him as a thorough partisan. And Mr. Hazard, although personally acquainted with Mr. Fullerton, and aware of the anxiety to be fair which has characterized all his conduct as a member of the Seybert Commission, assumes the truth of this dishonest report, without once writing to ask about its authenticity! This is not the conduct we expected of Mr. Hazard."

As we are not aware of any Boston weekly except the BANNER OF LIGHT which gave any particular reference to the remarkable (I) utterances of Prof. Fullerton, it is evident that The American editor had us in his mind when he penned his attempted rejoinder to Mr. Hazard. We hasten to assure The American that in endeavoring to deal a double-handed blow upon Mr. H. on the one side, and the BANNER OF LIGHT on the other, it has tripped over a fact, and will find itself, upon reflection, to be in the very undignified position for a scientific (?) journal of having made a misstatement whose burden is easily disproved : Elsewhere in this issue we give in full, verbatim et literatim, the report on which our own account was based. It appeared in the columns of the Boston Evening Record for March 4th; the Record is issued from the same publishing establishment as is the respectable Boston Daily Advertiser, and there is every reason to suppose that its (the Record's) editors regarded their action as giving Prof. Fullerton an honest rather than "a careless and dishonest" report. If any are to blame for Prof. Fullerton's unfortunate misrepresentation (if it is a misrepresentation) by the Boston press, the fault is at the door of the Evening Record—not our own.

Will our Philadelphia contemporary, on reading the report (on our fifth page), do us the justice to retract its statement regarding "a Boston weekly"?

Mrs. Cora L. V. Richmond,

After a somewhat stormy passage, reached England on the City of Rome, May 15th. In a letter written us from London, May 22d, she says:

written us from London, May 22d, she says:

"We missed the usual warm and fervent greeting in
Liverpool of our friend and sister, Mrs. Nosworthy
(George Thompson's daughter). She suddenly passed
to spirit-life about two months ago. Always in our
previous visits to England she has been the first to
meet us and welcome us to England's shores. Still in
spirit we felt her warm welcome and that of her noble
father. We came direct to London, where Mrs. Tebb
(my life-long friend) and Mrs. Strawbridge (our most
earnest supporter here) welcomed us on behalf of the
Committee. The meetings are under the same management as last year (a committee of Spiritualist vear (irituali friends)."

She resumed her series of lectures in Kensington Town Hall, London, on Sunday evening, May 17th. A large audience greeted her return to her field of labor in England, and listened with the closest attention, and apparently with much satisfaction, to an admirable discourse, her subject being "Glad Tidings." She spoke of Spiritualism as bringing glad tidings to all alike, confining itself to no creed and addressing no single sect or nationality to the exclusion of others. It enlarges our vision and our aspirations, leads us to devote ourselves to the good of humanity, and helps us in our endeavors to perceive the principles of life. After the address a fine poem was given upon a subject suggested from the audience.

The SPIRIT MESSAGE DEPARTMENT has this week, in addition to the usual Invocation Answers by the Controlling Intelligence to Questions presented by correspondents, et al. regarding the proper direction of prayer; the value of the lessons brought by returning spirits: the amount of sleep required by the young and the old; and the power of spirits over ponderable bodies; OLIVER DAVIS of Kennebunkport, Me., speaks to his friends for their edification and his own practical advancement in knowledge concerning the laws of spirit-control; GRACE STODDARD wishes to reach her mother Ellen and her sister Mary, in Quebec; MRS. ANNIE HOPKINS and her husband desire to comfort and strengthen, by a message, their daughter residing in New York City; BENNIE MANNING of South Boston tells in the peculiar dialect of the child his brief experiences in the other world; CAPT. SIDNEY B. SMITH of Middleville, Mich., sends greetings to all his friends, and would have them "try and understand something of this life which is not of the body"; NORMAN H. PETERS of Newark, N. J. announces his readiness to satisfy his friends of the verity of spirit-communion if they will but take such available means as are at hand to investigate; ALICE CARVER of Boston sends love to her brothers, sisters and other relatives, and speaks of the bright visions which attended her closing hours on earth; WILLIAM GILL of Bellaire, O., requests that his friends be informed of his return, as an "entering wedge" to his communicating with them in private hereafter; CAROLINE ARMSTRONG is desirous that her children in Washington should know that she is still watching over them in love; and FATHER THOMAS CLARKE Of New York City manifests as "one who wishes to undergo an experience which may be of use to his soul in its search after truth."

We shall print next week a report, pre-INDEPENDENT LIBERAL CHURCH, founded by

Foreign Items.

The April number of the Harbinger of Light, an efficient advocate of Modern Spiritualism, is received. As it went to press on the day of the Thirty-Seventh Anniversary of the Advent of Modern Spiritualism, it could give no detailed account of its first general observance in Melbourne, Australia, but enough is afforded in its columns to show that earnest, intelligent men and women, who have derived comfort and happiness from the evidences and teachings of the New Dispensation, were doing their utmost to awaken still greater interest in the subject in the public mind, and render the occasion one long to be remembered by those who should participate in the exercises. Mr. Terry makes the commemoration the subject of his leading editorial, in the course of which he says:

rial, in the course of which he says:

"Bkeptics and scoffers affect to make light of the phenomena of Spiritualism, but they have never yet succeeded in giving an explanation of, or even a reasonable theory for, one of the most common phases of it of the past decade, viz., slate-writing. There would be no difficulty in finding a thousand intelligent persons, in all ranks of society, from the Premier of England downward, who have or could testify to the reception of writing in closed slates under such conditions as precluded the possibility of such writing being produced either by human hands or physical means, and the jeers, gibes and disbellef of one million skeptics will not alter the fact; the testimony of one intelligent witness who has seen is more reliable than that of a thousand prejudiced persons who have not seen."

A correspondent of the Harbinger writing from

A correspondent of the Harbinger writing from Gravtown, New Zealand, speaks very enthusiastically of the progress and prospects of the cause in that place. Mr. W. A. Ellis, President of the Auckland Psychological Society, had recently delivered a lecture there on Spiritualism. Gerald Massey also lectured there. Signor Hug was expected to arrive.

The Victorian Association of Spiritualists closed its meetings March 29th, pending more extended operations. Dr. J. L. York was lecturing in Dunedin, following a successful course in Auckland, and intending to be in Sydney during June.

Alluding to the article in the BANNER OF LIGHT of May 2d, wherein Mrs. Fletcher described her experience with Miss Florence Cook, and gave what she thought to be the cause of certain disturbances, our London contemporary, Light, says: "However this may be, we know very well that a strong will may often mar or prevent manifestations. The two Oxford exposers once sat for nearly an hour with Mr. Eglinton without even a rap or a movement. They had no sooner left the house than jubilant raps were heard all

A Worthy Society.

On our eighth page will be found the report of the latest session of the Institute of Heredity. This useful organization has for its object careful inquiry into one of the most important departments of human existence on this planet -since a proper induction thereto is a rightful demand on the part of every sentient intelligence entering into relationship with material life—and therefore deserves the friendship and aid of every well-wisher for earth's coming generations.

The Working Union of Progressive Spiritualists

Has a card in another column, bearing the official signature of its Secretary, which merits the attention of all friends of the enterprise in which it is now engaged.

ARRIVAL OF MISS OWEN.-Miss Rosamond Dale Owen, daughter of the late Robert Dale Owen, arrived recently in New York on steamer City of Berlin, after a somewhat perlious passage, from ice, and can now be addressed 142 East 18th street, "The Stuyvesant," that city, for terms and dates. She is ready to answer calls to lecture wherever her services are desired. After the 1st 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 Newcastle Examiner says: "Miss Dale Owen's powers as an advocate are very great. She is naturally eloquent, and her emotional nature is so strong that her face flushes and her voice wakes tremulous and pathetic when she speaks of suffering and its causes. The sweetness and earnestness of her nature give to her words an additional charm, and her thoughts are clothed in simple, but powerful and persuasive language."

Alluding to "Christian Science" new name for what the Apostle Paul called "the gift of healing." a writer in a recent issue of the Hartford (Ct.) Times so fully expresses our own sentiments that we here adopt his remarks: "When we consider the attitude of the church toward Galileo and our new system of astronomy which science has discovered: when we remember how long and bitterly it opposed the science of geology-how in all ages the church has been the enemy and opponent of science, we can scarcely avoid the conclusion that this [Christian Science] is a ridiculous misnomer, calculated to excite the skeptic's scorn and the ridicule of every one familiar with the history of science and the church."

HENRY C. GORDON, the well-known medium of Philadelphia, is, we learn, ill and in very destitute circumstances at his home in that city. The friends of mediumship should see to it that this man, who, in spite of adverse conditions and appearances, has given evidence of the truth of Spiritualism, does not suffer for the necessities of life, as he seems to be doing at present. The charitably inclined will find this a very needy case, and one which should not go neglected and uncared for.

COMPLIMENTARY TO MRS. BRITTEN.-In order to enable the Liverpool Spiritualists to give the reception to Mrs. Emma Hardinge Britten, as mentioned by us last week, Mr. J. J. Morse's service in Rodney Hall was shortened. At the close of the reception Mr. Morse was called on to move a resolution of fraternal greetings to Mr. and Mrs. Britten; with the earnest hope that Mrs. Britten may long be spared to serve her invisible friends and the cause. This was seconded by Mr. R. Chatham, supported by Mr. Charlton, and carried with acclamation.

On our third page the reader will find an article entitled "The Cause in Washington," to which attention is called. The following paragraph, to be added thereto, reached us after the forms containing the account had gone to press:

"Dr. and Mrs. Dr. Lunt Parker have now been with us a year, and have fully established their reputation as good and reliable workers. Mrs. Parker has been very efficient in our public meetings, and her. Thurs-day sociables are crowded. They are located at 225 D street, N. W."

THE MIND-CURE Magazine, Chicago, Ill., tells you all about Metaphysics, and how to oure yourself without drugs; 10 cents a copy in stamps. For sale by Colby & Rich.

Mrs. Fay, materializing medium, closes her seances in Boston on the 11th of June, and will then visit Onset Bay for a few weeks.

pared specially for our columns, of the dedication. May 37th, at Greenwich, Mass., of The Independent Liberal Church, founded by Henry W. Smith, Esq., of that place.

The New Orleans Exposition closed Monday, June 1.

The New Orleans Exposition closed Monday, June 1.

ALL SORTS OF PARAGRAPHS.

THE SONG OF THE OPEN CAR. Oh, what delight.
On a soft May night,
To ride in an open car!
You can stand the expense—
It's only five cents—
No matter how poor you are.

Just five in a seat Make the fare complete
When you ride in an open car;
But some people green
Will stand in between
And so get un pop-u-lar.

In the three rear pews
You may smoke, if you choose,
'Tis the rule of the open car;
But you'll hear, I'm afraid,
Some fussy old maid
Say, "Oh, that horrid cigar!"

See the maiden fair
With the rippling hair,
As she jumps from the open car;
With her face to the rear,
She goes off on her car,
Like a sky-rocket shooting-star. But enough of this song,

The Prince of Wales will unveil the statue of Darwin in the National History Museum at Kensington,

Here is what an Englishman-Mr. Frederic Harrison-is reported to have said recently in London: "The British Empire and Peace cannot dwell together. The former was built by the sword, existed by the sword, and by the sword it must perish."

Memorial Day was universally observed last Saturday throughout the country, the weather being generally all that could be desired.

At the appointed hour on Monday 1st inst. the mighty funeral pageant attendant on the last rites of the late Victor Hugo commenced its march from the Arc de Triomphe to the Pantheon. Hundreds of thousands of people thronged the great thoroughfares of Paris; eleven hundred and sixty-eight societies, with regiments of military, and a maze of martial bands, together with representatives of the national authority, etc., were in the moving concourse, but, despite the wide-spread character of the imposing demonstration, the whole order of exercises proceeded without disturbance—the occasion being an honor to the French people, who evidently felt in their hearts the truth uttered that day by the orator, M. Augler: "It is not a funeral at which we are present: it is a conscora

Abram James, the medium, is living in Conant, Florida, instead of in the spirit-world, as has been re-

Dr. Koch, famous for his investigations into the origia and characteristics of cholera, has been chosen a professor in the University of Berlin. He has hitherto in recognition of his eminent services, received the decoration of the Legion of Honor, an honorarium of 185,000 marks and the title of doctor of philosophy.

Epitaph upon a servant maid who died in the service of Peter Pindar, written by him:

Peace to the shade of gentle Nell, Who had no sins to be forgiven Yet should her soul be doomed to hell. There surely cannot be a heaven!

About eighteen years ago (says a paper printed at London, England, in 1811,) when Thomas Paine was suffering a thousand martyrdoms, by proxy-1. c. being burnt in effigy-at a town of about a third-rate manufacturing reputation in the county of Lancaster, at the time the habeas corpus was suspended, a sapient few of the posse committatus were sent out, by special official order, to search for "Tom Paine's Works"; they vigilantly performed their task for several hours, and at last, on their return, made the fol-lowing report: "Pleas your Worships, we've been up and down, high and low, everywhere, and we canna find the 'Rights of Mon,' the 'Age of Reason,' nor 'Common Sense' i' the whole Town." This the editor called a "wimsical coincidence of words."

"THE MIND CUBE "-Prof. A. J. Swarts, Editor and Publisher-furnishes its patrons in its last issue a variety of readable articles upon the subject to which it is mainly devoted, and minor articles of interest to all. Copies may be obtained at the Banner of Light Bookstore, 9 Bosworth street, Boston.

A CRIMINAL FAMILY.—At the Chester Police Court, the other day, a married woman, named Eliza Bithell, who made her sixty-second appearance, was fined altogether thirty shillings for drunkenness and willful damage. The prisoner is the daughter of a man named Ogden, now in Chester Workhouse, who has done more than one hundred terms of imprisonment for drunkenness, and whose family, according to the Chief Constable of Chester, has cost the ratepayers over one thousand pounds.—The Herald of Health, London, Eng. · London, Eng.

Col. T. W. Higginson once remarked that he valued his military title chiefly because, to make a place for it, his other title, Reverend, had been rubbed out.

HELP YOUR NEIGHBOB.—You are made to be kind, generous and magnanimous. If there's a boy in school who has a club-foot, do n't let him know that you ever saw it. If there is a boy in school with ragged clothes, don't talk of rags in his presence. If there is a dull boy, help him to get his lessons.—Horace Mann.

If a man wants peace to reign in the household he should count ten before speaking at times when he feels as if his clothes don't fit him. And on days when the kitchen stove does n't draw he should count four hundred and eighty.

IN THE HEREAFTER!

Lo I as hid seed shoots after rainless years, Lo! as hid seed should sher rainings young, So good and evil, pains and pleasures, hates And loves, and all dead deeds, come forth again, Bearing bright leaves or dark, sweet fruit or sour. —"The Light of Asia."

Queen Olga, of Greece, is said to be the handsomest woman now on a throne.

The First Spiritual Temple.

The First Spiritual Temple, corner of Newbury and Exeter streets, Boston, is now completed, and the title to the same has been transferred to a Board of Trustees who are to hold the property in trust, in accordance with the Principles and Declarations set forth in the deed of trust, which has already been published in the BANNER OF LIGHT of May 23d.

It is desired that the furnishing of the building should be completed as early as possible. and those persons who have already generously subscribed for this object, and all others who may be interested in the advancement of liberal thought and the promulgation of the highest spiritual truths, are hereby notified that funds for the same may be sent to M. S. AVER, Trustee of the Furnishing Fund, Nos. 189 and 191 State street, Boston.

Working Union of Progressive

SPIRITUALISTS, By Wm. H. Banks, Sec.

The Pharmacy Bill

Hasnotyet (2d inst.) become a law. It is alleged by a correspondent of the Boston Globe of the 80th ult., and with evident justice, that this bill is of a piece with the protective medical statute for which the Massachu setts Medical Society of Allopaths, or its friends, petitioned at the opening of the session, and are now holding in abeyance, as to presentation, till it is seen what the Massachusetts General Court will do with the Pharmacy matter. The same writer points to the fact of the urgent interest which the Regulars evince in this pharmaceutical "entering wedge" when members are button holed by M. D.s at every turn" in its lavor. The fact that but lew druggists in the State really want the law ought to be a direct evidence to the Legislators that it is the offspring rather of private desire than public demand.

[From the Boston Evening Record of March 4th.] PSYCHICS.

ARE SPIRITUAL PHENOMEMA THE RESULT OF DISEASE?

Professor Fullerion on the Present Condition of Psychical Research—The Five Forms of Mar-

Two years ago a wealthy Pennsylvanian spiritualist lett a sum of money with the direction that it be used to pay the expenses of investigating the subject of spiritualism and kindred matters. In accordance with his plan, a committee composed of psychologists, physicists, and at least one conjurer has been appointed at the University of Pennsylvania for the purpose of making these investigations. For two years they have been investigating this subject, but as their work is as yet incomplete, they are unwilling to tell just what their results are, or whether they believe in spiritualism. They prefer not to make their views public for fear of criticism, which may interfere with their work. Professor George S. Fullerton, of the University of Pennsylvania, who has been one of the committee since it was formed, delivered at Cambridge last night, under the auspices of the Harvard Philosophical Club, a lecture upon the subject of psychical research. The pith of the lecture is given believe.

Although this subject is disbelieved by many, still there are millions of men in the world, and some of them well educated and scholarly, who believe in psychics in all its branches; and, because of this fact alone, we should be willing to give the matter a thorough and fair consideration. The fact that large numbers of men are believers in this phenomenon should certainly have much infinence even with the most incredulous. Because we do not know at hing, we can not say that there is no such thing; and hence should be willing to aid in a fair investigation of the subject.

The subject is divided into five classes by the British Society for Psychical Research, and this is the classification adopted. There is first 'thought transferrence," which is the method of communication without the use of the ordinary senses. This is a fair problem which sclence has until lately been inclined to neglect as absurd, but which is now becoming more seriously considered. The English society has proved by card guessing that the remarkable number of correct guesses made by a mind reader cannot be accounted for by chance. Not only do they believe that mental impression can be transferred, but even sensations of taste and odors; and Professor Barrett of Dublin has found that it is possible to thus transfer will power, so as to make a patient think and act as desired, even without contact with hink.

The second division is that of mesmertsm or hypnotism. The first advocate of this was Mesmer, horn in 1722, who rose to great prominence in Paris in the last century. He would pass through a magically decorated onamber, dressed in magicals's clothes, and, touching one patient, passing his band over another, and looking at a thirt, he would send them into conventions. The first advocate of this was Mesmer, horn in 1722, who rose to great prominence in Paris in the last century. He would pass through a magically decorated on heart of the sendence of the proposal of the proposa

be sure a man ought not to be expected to give unnatural things as fair a consideration as the natural
phenomena.

There are a number of dangers to be avoided in investigating these things. The first is, not to be misled. Whenever a marvellous thing happens exaggeration is natural. Who ever tells a dream as it occurred?
Oredulous people—and credulity runs in families—are
the most easily misled and the first to accept spiritualism. Another danger lies in ignorance.

In the course of the lecture Professor Fullerton related a number of interesting cases, giving in many
instances the results of his experiences. He says it is
possible that the way mediums tell a person's history
is by the process of thought transferrence, for every
person who is thus told of these things goes to the medium thinking of those same points about which the
medium talks. In regard to the sounds, the rapping
and talking, he says they may be due to disease.
When a man has a cold he hears a buzzing noise in his
ears, and an insane person constantly hears sounds
which never occur. Perhaps, then, disease of mind,
or ear, or some strong emotion may be the cause of a
large number of spiritual phenomena.

A Test Beyond Peradventure. To the Editor of the Banner of Light:

On Tuesday afternoon, May 26th, I had a séance with a trance medium, when a spirit that purported to be my mother controlled. She gave me ample evidence as to who she was; and I am as certain as I can be of anything in this world that my mother's spirit communicated with me. I think moreover that what happened subsequently would suffice to set at rest any doubt

should such have existed in my mind. In the course of my conversation with her I said: course of my conversation with her I said:
"Mother, now that I am in America, I should
be so pleased if you could let me see you and
talk with you face to face"; and she replied:
"Well, my dear son, I will do so. Say nothing
to any one of your intentions, but take an opportunity of going to Mrs. Ross's seance, for I
think I can succeed in coming to you there. If
I can, I will prove my identity by giving you
my spirit name, and will remind you of our
present talk."

As requested, I said nothing to any human

my spirit name, and will remind you of our present talk."

As requested, I said nothing to any human being, but left the trance medium at 6 o'clock and went to my rooms, where I referred to the BANNER to see what evening Mrs. Ross gave her seances. I found that she would give one that same evening at 8 o'clock, so I went there at that hour. I went as a perfect stranger, much doubting whether my mother would be able to fulfill her promise so speedily. After two or three spirits had materialized, the spirit of a lady appeared at the curtain and Mr. Ross said: "This spirit calls for some one of the name of Meugens." I at once stepped forward to the curtain, when the spirit took me by one hand and placed her other hand on my shoulder, saying: "My son, my dear son, you have come as I requested, and I want you to know that I am in truth your own dear mother. Recome as I requested, and I want you to know that I am in truth your own dear mother. Remember the conversation that we had this very afternoon when I controlled a certain medium [giving the name] and the spirit name [giving it also] that I promised I would give you as a test." She then conversed with me quite at length about several family matters, put her arms round my neck, kissed me lovingly, and then bidding God bless me, disappeared. I may add that my mother passed to spirit-life when I was but five years old, so that I could scarcely be expected to recognize her without such wonderful tests as those she had prepared for me.

for me. For the benefit of those who are skeptical, I For the benefit of those who are skeptical, I would remark that I have but lately arrived from India, have been but a week or two in your city, have never so much as seen Mrs. Ross in my life before, and had no more idea on the morning of the 26th of May that I should see and converse with my mother (who has been forty years in the spirit-world) before night, than I had of finding myself back in India by that time. Yours for the truth,

J. G. MEUGENS.

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

Testimonial to Mrs. Richings.

We announced last week that owing to the inclement weather, which prevented any adequate measure of attendance on the evening of May 14th, on which occasion Mrs. Helen Stuart Richings gave a complimentary testimonial to the Shawmut Spiritual Lyceum at Wells Memorial Hall, Boston, that lady would repeat that entertainment, aided by the talent of the former occasion, on the evening of the 28th ult. . The services on the latter date proved very acceptable to services on the latter date proved very acceptable to those in attendance; some changes in the list of performers introduced Messrs. E. Eagan and L. B. Anderson—the latter gentleman reading with fine effect a selection from the writings of the poet Browning. Mrs. Richlugs maintained on this occasion the high standard of excellence as an elocutionist for which her hearers in Boston now confidently look whenever she is announced to appear. J. B. Hatch, as an introduction to the second part of the programme, formally returned the earnest thanks of the Lyceum and its friends to Mrs. Richings for her great interest in its welfare, as manifested by her public efforts in its behalf.

riends to Mrs. Richings for her great literest in its welfare, as manifested by her public efforts in its behalf.

On the evening of the 29th uit, the residence of J. B. Hatch, Jr., 20 Alexander Avenue, Boston, was the scene of a merry convocation of friends assembled in honor of Mrs. Richings. The services were three-fold in character—social converse, an impromptu programme of exercises, and the partaking of a bountful collation vieing harmoniously in preserving the attractiveness of the occasion till a late hour. J. B. Hatch, Conductor of the Shawmut, presided; during the evening remarks were made by the Chairman, by Miss M. T. Shelhamer, (who thanked Mrs. Richings for her often demonstrated interest in the welfare of the Ban-Neb of Light Message Department.) C. Frank Rand, (Assistant-Conductor of the Shawmut, W. J. Colville, (who also improvised a poem on subject sieven him by the company,) John W. Day, and others; singing was participated in by the Shawmut Quartette and Prof. C. P. Longley, by Mrs. Nellie M. Day, Madam Fries-Bishop, W. J. Colville, Mrs. Hattle Sheldon, Mrs. Carrie Hatch, Eddle Hatch, and others, and a piano solo was given by Willis Milligan. Little Blanche Huston also added interest to the entertainment. Mrs. Richings returned thanks in appropriate fashlon for the good wishes and high commendation of her labors which had been expressed on every band, and in response to a request read "Kentucky Belle" in a graphic and telling manner.

The following letter addressed to Mr. Hatch by John Wetherbee, Esq., (who was unable to be present) was read to the friends in the course of the evening, and so fully conveys in its appreciative sentences the feelings of all who have met Mrs. Richings since her coming to Boston, that it seems an appropriate ending to this sketch of a memorable and spiritually profitable occasion:

"I regret exceedingly, Bro. Hatch, that a previous engagement—which it is my duty to attend to—will prevent

occasion:

"I regret exceedingly, Bro, Hatch, that a previous engagement—which it is my duty to attend to—will prevent my being present at the reception to be given at your house to Mrs. H. B. Richings. Beside the pleasure of paying my respects to that artist, the gathering would be a pleasure social occupation to me. I have rarely listened to a reader of such remarkable and unique ability; and word-expreserers are as important as word-painters; or, as the blak-sperian saying is,

— 'As insgination bodies forth
The forms of things unknown, the poet's pen
Turns them to shapes, and gives to airy nething
A local habitation and a name.'

A local habitation and a name.'

So the reader or reciter of such developed thoughts, 'airy nothings' or 'airy somethings,' often gives us quite a different picture from what the more simple reading conveys. How much of lustre has been thrown on or into a phrase by people who have known how to read so as to accent the points. An author paints his picture, but it takes a reader to interpret it to the listening minds. I think our friend to whom we tender the reception is very gifted, and in many respects surpasses any of the gifted in reading and oratory whom I have met. Tender her my respects, and may her thadow never be less, even it mine is.

Very respectfully, 'SHADOWS,'''

Movements of Mediums and Lecturers. (Matter for this Department should reach our office by

Monday's mail to insure insertion the same week.] Individuals or societies desiring the services of J.

H. Harter to lecture on Spiritualism or Temperance, or to officiate at weddings or funerals, can address him at Auburn, N. Y., where he has resided during the past twenty-nine years.

past twenty-nine years.

Hon. Warren Chase lectured in Milwaukee, Wis., the last three Sundays of May. He speaks in Ripon, Wis., the first Sunday of June, and in Omrothe second, returning to Milwaukee to the State Convention which is to be holden June 20th, 27th and 28th. He will return to Massachusetts early in August.

Cont. H. Brown, speke at Retropartile, Mr. Man.

turn to Massachusetts early in August.

Capt. H. H. Brown spoke at Bartonsville, Vt., May 17th; Bellows Falls, May 10th; Shrewsbury, May 21st; Reading Centre, May 24th; Sheddsville, May 31st. He speaks in New York City June 7th, supplying Mrs. Brigham's place before the First Society (address 433 Fourth Ave.), and will attend a Grove Meeting at Leominster, Mass., June 14th (address care of Mrs. F. Wilder). Would like evening meetings between those dates. Can be engaged for June 21st anywhere. The Sundays of July can be engaged in eastern New York. Address, after June 20th, Saratoga Springs, N. Y.

Mr. J. William Fletcher begins a month's engagement in Brooklyn, N. Y., next Sunday. He can be found at the Dwinel House every Monday in June. [Mr. A. E. Willie, a worthy and promising young man, is, we are sorry to learn, seriously ill, at the residence of his parents, Mr. and Mrs. J. William Fletcher, 30 Yarmouth street, Boston |

Owing to rapidly falling beatth, W. L. Jack, M. D.

Owing to rapidly falling health, W. L. Jack, M. D., offers for sale at a great sacrifice hits fine cottage, "Tyy Dell," at Lake Pleasant Camp Ground, Mass, He may be addressed as to terms at Haverhill, Mass.

Frank T. Ripley was to leave Corinna, Me., June 3d, for Michigan. He would like to lecture and give public tests anywhere in that State. Address him at Jackson, Mich., for two weeks, at post office.

J. Frank Baxter closed his successful engagement for the season last Sunday with the Boston Spiritual Temple, and the next two Sundays will lecture in the city of Portland, Me. The third Sunday of June he will lecture in Hanson, and the fourth Sunday in West Duxbury. Week evenings can be secured by writing to him at 181 Walnut street, Chelsea, Mass.

to him at 181 Wainut street, Cheisea, Mass.
W. J. Colville spoke in Quincy, Mass., to intelligent
and highly appreciative audiences, at the residence of
Mrs. Russell, on Tuesday evenings, May 26th and June
2d. He is open to engagements anywhere within easy
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courses of illustrated lectures on Egypt, Astronomy,
etc., during the coming summer on very reasonable
terms to those engaging him.
Partias wishing to consult Mrs. A. E. Cunningham

Parties wishing to consult Mrs. A. E. Cunningham must do so before July 1st, as she then closes her office for the summer months to attend Onset Bay and Lake Pleasant Camp Meetings.

Bishop A. Beals, after a long campaign in the lecture field, is now resting for a few weeks at the home of his sister at Falconer, N. Y. He intends visiting the Mediums' Camp-Meeting at Rindge, N. H., in July. In the meantime he will answer calls to lecture should his services be required.

his services be required.
Joseph D. Stiles informs us that having been suffering for some time from physical disability, he will be, much to his regret, unable to attend the Convention in Plymouth, Vt., on the 12th, 13th and 14th of this month; he therefore withdraws his engagement, by request of his guides, who advise him to labor nearer home. He expects to be at Wells Memorial Hall, Boston, June 7th; Brockton, Mass., 14th; Keene, N. H., 26th, 27th, 28th, and during the summer at the following Camp-Meetings, if his health permits: Onset Bay, Harwich, Sunapee Lake, and possibly one other.

The BANNER OF LIGHT, an advertisement of which is printed in another column, is, we believe, the oldest and most reliable on all matters in regard to Spiritualism and the do-ings of the great body of spiritual believers in matters in regard to Spiritual believers in this country, of any paper published. It is a large eight-page paper, containing forty columns of interesting family reading, embracing a literary and an editorial department that will take rank with most of the very best publications in the country. We see not how a Spiritualist or a person investigating this subject can well get along without it. If you wish to be well-posted on the time and places of the holding of all the anniversaries and campmeetings, and the whereabouts of lecturers this summer, the BANNEB OF LIGHT will furnish you all of the information needful in these directions. The terms of subscription are \$3.00 a year. Read the advertisement.—Weekly Enterprise, Orange, Mass.

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A. MARTIN, Oxford, Mass. June 6.

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

**Tis our earnest desire that those who may recognize

these columns that does not comport who are son. All express as much of truth as they perceive—no more.

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

Report of Public Séance held March 6th, 1885. [Continued from our last issue.]

Oliver Davis.

I come as an old man, bent and feeble, but I don't feel so when I am off among the bright spirits; I feel much stronger and clearer-sighted than I did when here, for you see, Mr. Chairman, I lived nigh on to ninety-four years. That's a good while for a man to stay in one place, and so I got somewhat worn and tired—and I feel it a little as I come now—but I wanted to see what was going on and to hear the ed to see what was going on, and to hear the words spoken, to get an idea of things in general on this side, so you'll not take it hard because I've come in.

cause I've come in.

It is about a year and a half, I think, since I passed to the other side of Jordan, and I've got back again, looking around the same, but seeing a little further than I did afore I went out. Things looked kind o' queer to me, and I do n't get them all straight yet, but I am learning, and by-and-bye I think it will open out better.

Well, now, in my day, where I lived, I was pretty well known, because, you see, in my long life of man and boy I've seen a good many changes, and known of many passing out, going over the river; but I stayed on and on till my time came. I was glad to meet the old neighbors and friends, and those who were dear to me, whom I had n't seen for many an age; but they were all bright and busy, and it seemed like an old fashioned house-warming, and did like an old fashioned house-warming, and did

like an old fashioned house-warming, and did me good.

I don't know as any will be glad to hear tell I've got back to just say these few words. I have no doubt some of the young sprigs will say "it don't amount to much." But it's doing me good to know I can come, and can look round the earth, and see what is taking place. I'll not do'em any harm. Somehow, I think it's a kind of school, where we pick up larning, and that we get new ideas into the mindjust by coming in this way and prattling a bit. I am quite ready to larn all I can, if you don't shut the door on me.

white the door on me.

Well, speaking after the ways of men, I lived at Kennebunkport, Me., and I am Oliver Davis.

Grace Stoddard.

My name is Grace Stoddard. I did n't live in this country; my home was in England, and I never saw America before I passed from the body; but after I died, which was many years ago, my father and his family came across the water to Canada. He has been with me for some years, but I have a mother and sister living in Quebec, and I have long wished to reach them. My mother's name is Ellen Stoddard; my sister's is Mary. I have but little interest in the old home now, because all whom I loved have left it. Some of my friends are gone to the other life; some of them have scattered: they other life; some of them have scattered; they have their own interests to look after and do not think of me, perhaps; once in a long time they may remember I once lived.

I have formed many beautiful ties on the other side; I have learned many needed lessons; I have been in attendance at school for many years, so that I feel stronger and better than I did when here. When my father came to me he could not understand anything of his new condition. He did not believe in Spiritualism, he knew nothing of it, and could not realize what had taken place. I had a placement task in leading him, step by step, into a knowledge of his new life, and showing him the best way of improving his opportunities.

We have tried many times to get to our friends

here, and sometimes it seemed as though we would succeed in giving a little token of our presence, but we have never done as we wished. My sister is a medium; my mother is also mediumistic, for she is very impressible; she can always foretell when any important event is to take place. She says she feels it in the atmosphere. My mother is of Scotch descent, and she says she gets a little of the clear sight from her grandmother, which is true; but we wish her to understand something of Spiritualism, and to know that these impressions are brought to her by the dear ones whom she thinks of as dead. We are not dead, we are alive, and full

of concern about the dear ones here.

My sister is about to form new ties, take another name, and I have thought perhaps new conditions would be formed, whereby her medium powers could be developed. I am hoping for that end, because the young man whom she

is to wed is himself very magnetic.

I have come here, thinking that possibly my words might be seen by my mother, or some of her friends, and also to gain instruction from her friends, and also to gain instruction from spirits present how to proceed in our work, for the development of those medium powers which are now laying idle. There is great need of the dissemination of spiritual truth where my friends live, for little is known of it there. A few perhaps understand that spirits can return, but the great mass reject the claims of Spiritualism, and turn from them. If we could form a centre of power there, a work could be accomplished which I know would be of great importance, so we have a double motive in coming: first, to convince our friends of our identity, of our love and care over them, and our desire to come into private communication with them, if possible. We want to tell them with them, if possible. We want to tell them many things of the past, and something concerning the future in the other world, and also to give to others, not our own, tidings of the im-

Mrs. Annie Hopkins.

My husband and I both come to-day, hoping to reach my daughter, who lives in New York City, where we resided. Years have passed since her parents left her to the cares of mortal life, yet she has been guarded well, not only by friends unseen, but by dear friends in the body. We wish to convey our thanks and our blessing to those friends, who so faithfully watched over our dear one, and surrounded her with heartiful conditions of lave. We know with beautiful conditions of love. We know that because of this her nature has been unfolded as it could not have otherwise been, and thus she is stronger and wiser to-day than she would have been had it not been for our dear friends.

Our child is now a matured woman with a family of her own, a husband and two dear litramily of her own, a husband and two dear notice ones, and in her own household we can come, bearing her influences of peace and brightness from the spirit-world. She does not know that we are there, yet she sometimes loves to think it possible that her dear parents can see her condition and rejoice in her happiness. As yet she has had no heavy sorrow to bear, and she does not realize that aught of misery can come to her; yet I feel that she must bear a part of the common lot, and experience wrist and nain. the common lob, and experience grief and pain, as all human hearts have to do in their discias all human hearts have to do in their discipline of life. I trust that when the hour of trial
domes she will not shrink back nor rebel, but
but we understand that the mortal organism
will put her trust in the powers above, for they
are all-potent to save and to sustain. I speak
this, because I know that before long there will

Appropriate description of the state of the

come a trying hour, and I wish to prepare her mind, and to fill her with a sense of the power of God.

mind, and to fill her with a sense of the power of God.

There have been times when it seemed to my daughter as though she could hear her mother whispering to her in the old tones. I was ill for months before I passed away, and for a long time could not speak above a whisper. My daughter would sit by my side, reading to me or holding my hand, ministering to my needs, and I would whisper to her of my thoughts, of my hopes, and of what I believed to be the condition of the soul after death.

Sometimes it seems to her she can hear that well-remembered whisper, and ske feels that I must be present. Yes, it is true; and if she could only be fully consolous of that spiritual power around her. I know it would soften the shadows and make any moment of trial less hard to bear.

shadows and make any moment of trial less hard to bear.

Her father sends his love, for he, too, was very fond of his girl, and it was a hard blow for him when he knew he must leave her and pass from the body; feeling, however, as he did, that she would be cared for by kind friends, he could go without anxiety for her future.

We are together in a pleasant home on high. By-and-bye she will join us there; her dear ones also will help to make up a loving family, and I trust that she will prepare her mind to understand more of this by investigating the truths of Spiritualism, and gaining all the knowledge possible while she remains on earth.

My daughter's name is Mrs. Sarah A. Jenkins. Mine is Mrs. Annie Hopkins; my husband's is William.

Bennie Manning.

Do you like little boys? [Yes.] Do you know my papa? [You tell me his name.] Papa Manning. [What does your mother call him?] Dan. I be four years old. Isn't I a big boy? Will you tell my papa I am going to go to school, and learn about the trees and the flowers and the frequency and I can go out in a field and the froggies? and I can go out in a field and play now, and there's no snow where I live; will you tell him? And will you say I don't feel horrid, never? Don't you think he'd like to know it all?

I don't know how long I've been away from my mamma. A man here [alluding to a spirit] says it was only last fall. "T was afore Thanksgivin' time. Don't you like Thanksgivin', when givin' time. Don't you like Thanksgivin', when they have a big turkey? I does. [Where did you live?] In papa's house, Fifth street, South Boston. Where is this? Is this the city? [Yes.] Who be you? Be you the truant man? [No.] I know a boy; his name is Jimmie; and he did say that the truant man was round looking for little boys to have 'em go to school. He didn't hurt me

hurt me. I be Bennie. Will you find my mamma? Will you go see her? I want to see my mamma. I want to see her, I do. Tell her I play in the field; that's away from the big street where the big horses be. 'Tis in a field where the flowers grow. Wouldn't you like 'em? You've

flowers grow. Wouldn't you like 'em? You've got flowers here, aint you?

Don't you know you had lots of boys and little girls come here one day? and I did try to push in, and I couldn't. I got here now, didn't I? You tell my mamma I got lots of kisses for her, will you?

I don't want to go. [You can come again sometime when you have grown a little larger.]

Will I grow a big man, like papa? [You are growing every day. Come again sometime, won't you?] And see if my papa knows me? Course he will. Don't he know his Bennie? Course he

he will. Don't he know his Bennie? Course he will. Don't he know his Bennie? Course he do.

That's a good man up there, aint it? [referring to a spirit.] 'Cause he be round here. Goodbye. I don't have no truant mans over there where I live. Good-bye.

Report of Public Séance held March 10th, 1885. Invocation.

Report of Public Séance held March 10th, 1885.

Invocation.

Oh! thou whose law of love enfoldeth every heart, whose divine presence permeateth the universe, whose tender care and protection are extended over each one; the smallest things in thy vast universe claim thy attention; not a blade of grass withereth nor a flower fades but thou dost know; not a grain of sand is blown off by the wind, but thou canst tell why it hath been. Oh! our Father, knowing that thou dost take cognizance of all things, however small or inflatesimal they may be, shall we not realize that thou dost attend to the wants of thy human children? We know that thou hast bestowed upon mankind a loving father's care; we know that these thy children are guided by omnipotent wisdom, and although the experiences of life or death are sometimes painful, though they have to struggle over many difficulties, and encounter great obstacles in their onward march, yet let us ever remember that thou art mighty to save, that thy great love ruleth over all things, and upholdeth each life. We come to thee in trusting confidence, feeling that we shall receive from thy great heart strength, knowledge, and that which inspires the soul to make endeavors for a higher and a better existence, feeling that we shall receive from thee just that supply which each nature demands; and so, oh! our Father, though the way be tortuous, the discipline hard, may we realize that this is just what we require for the best unfoldment of our souls; and if the way be strewn with roses, brilliant with lights shining above, let us feel that thou hast given to us this easy path, that we may give unto others something which we have gained, to lead them onward to thy brighter realms. Amen.

Questions and Answers. CONTROLLING SPIRIT.—Your queries are now

order, Mr. Chairman.

Ques.—[By Mrs. M. R. P., of Winsted, Conn.]

Would it not be better for mortals to ask God to help them in their straits than to call upon the angels to do so?

the angels to do so?

Ans.—It is well for mortals to come into a prayerful condition, to so attune their minds to aspiration for a nearness to the divine as to make their souls receptive to an influx or influence of spiritual truth. It matters not so much whether the individual raises his soul to a conception, if that were possible, of the Great Infinite himself, or whether he comes into prayerful sympathy with the bright and pure beings of angelic life. If he is earnest in his petition, if his desire is not for personal aggrandizement but for elevation of spirit, if he desires to gain good from higher sources, that he may be purified in his inner being, and that he may be pitted to bless his fellow creatures, he may pray to the Supreme Power of all Love and Wisdom, or raise his thoughts to the spirit-friends in sympathy with him, who, he befriends in sympathy with him, who, he be-lieves, lead a holy, true life apart from physi-cal conditions. Much depends upon the nature of the petition offered, and upon the thought, the true aspiration of the inmost soul of the

the true aspiration of the inmost soul of the one who prays.

Q.—Have the spirits of our friends ever brought back lessons or teachings that are in advance of our earthly teachings?

A.—The spirits of the so-called dead have brought to humanity evidences of an immortal life: this, of itself, is in advance of any earthly or material teaching or opinion which has ever been brought to the conception of man. In addition to the evidence of an eternal existence, spirits have brought to you time and In addition to the evidence of an eternal existence, spirits have, brought to you time and again lofty and elevated teachings; they have pointed you to a conception of a truly moral and religious life. And by the term religious we do not mean a life sanctified by the observance of creeds and dogmas, bound around by the formulas of theology, but we mean a life sanctified by the doing of good works. Spirits may not bring to you a conception of any higher form of living than has been pointed out to you time and again by the highest minds of earth, those who have been acted upon unconsciously, perhaps, by spiritual intelligences, and have been impelled to direct your attention to a high moral standard of life, inspiring you to good works, showing you that a life spent in self-renunciation and in the performance of noble labor for humanity is the highest of all existences. These lessons may have been taught you by minds encased in the flesh, but humanity, has not, as a class, lived up to such humanity has not, as a class, lived up to such teachings; it has not been prepared, perhaps, to accept or to understand them; and it is given to returning spirits to again enforce upon your attention the true beauties of right

living.
Q.—[By S. C.] Why does a person require more sleep at thirty-five than at sixty-five years of

-We are told by physicians that a person requires more sleep in youth, and perhaps in middle age, than later in life. (We have seen physicians disagree on this point—as you find ACOUST A TRACE TO SEE SEE

vital energy through the processes of growth and the activity of the bodily powers which the younger people exercise. In age, the powers of the body become somewhat impaired, and do not act as speedlly as in earlier life; their functions

the body become somewhat impaired, and do not act as speedily as in earlier life; their functions are not brought into exercise as before; and so the body requires less time for recuperation. The processes of life, the throwing off and regaining vital energy and nervous force, gradually become lessened; therefore the younger individual requires more repose than he who has passed beyond middle life.

Q.—[By Mrs. H.] A friend of mine says that he attended a materializing séance, and handed to a materialized form a book, which he dematerialized and took away with him. The next evening the spirit came again at another séance a few blocks away and brought with him the same book. Can that be done by spirit-power, or was it fraud?

A.—We have no right to say what was or what was not fraud in the incident named. We cannot limit or define the possibilities of spirit-power, and, under favorable circumstances, when those gathered together are in harmony, and where they can furnish the requisite material and spiritual elements for the use of the controlling spirits, we cannot say what may not be accomplished. We have known of articles of wearing apparel, books, trinkets, etc., disappearing from the homes of mediums absolutely without physical contact, and of their reäppearance at a later time in other places. This has been accomplished by spirit-power, and such may have been the case in relation to the book in question—we have no doubt of it, especially if all present were harmonious.

Capt. Sydney B. Smith.

Capt. Sydney B. Smith.

[To the Chairman:] I was invited to come to a meeting, and I was told of some strange things that took place here. I came once from ourlosity, then when I saw men like me talking in this way I wanted to come too, but I did n't get a chance then, and I have waited ever since.

I went out from the body a year ago last October, I think, if this is the spring of eighty-five. I did n't expect to go over the border so soon. I was not sick. I had no malady that would, carry me out, and I was attending to my business. By some means, and I have never been satisfied how, my building caught fire, and was burned, with all that it contained. It was a heavy loss, or would have been to me had I remained in the body to meet it; but during the conflagration I was buried under a falling wall, and so lost my life, that is, as far as the outside was concerned. Great injury and damage were done, and I am glad that I did not live for some reasons, one of which is, that I should have felt myself a ruined man, and would hardly have known how to meet my losses and get on my feet again. I carried on the hardware business; my store was well filled with articles of hardware, farming tools, and the like. I have no interest in them now, but I have in my friends who are left. I want them to know I have got back, and am trying to sheak to them, using plain words, (I am not much used to any other) and have come to the far East, because I know of no way to get to them nearer my-old know of no way to get to them nearer my old

know of no way to get to them nearer my-old home.

I was from Middleville, Mich. I have heard tell of these doings, and that dead people come back. At first I thought I never could try, but when I saw others doing the same thing, I thought I would make an attempt to speak, so I am here, sending greetings to all, and asking them to try and understand something of this life which is not of the body. I may say I dwell in this world quite as much as in any other, and I am watching my friends. I have seen all the changes taking place, and what has been going on, but I could not speak to express an opinion, and I am glad to come this distance, merely to say I am alive, that the crash did not affect me as a man, only as it brought disaster on those near to me, but that I am still living, and have the power of working with as much energy as I did in the old days. My friends will tell you that I was not an idle man.

You may put me down in your books as Capt. Sydney B. Smith.

The first linding time of it when I was here, and when through hours of danger; after all I had some rough hours of danger; after all I had lived out half my time either. I don't feel as though I had lived out half my time either. I don't feel as though I had lived out half my time either. I don't feel so to rushed out, and didn't feel as though I had lived out half my time either. I don't feel so trushed out, and didn't feel as though I had lived out half my time either. I don't held lived out half my time either. I don't feel so trushed out, and didn't feel as though I had lived out half my time either. I don't held lived out half my time either. I don't held lived out half my time either. I don't held lived out half my time either. I don't feel so trushed out, and didn't feel as though I had lived out half my time either. I don't feel so that I am still I was not an error position: I may not be up higher, in one sense, but I'm in a place where I can work and realize forme better results from it than I did when here. I suppose you think I'm afau

Norman H. Peters.

Norman H. Peters.

[To the Chairman:] I see around me a large number of men and women, young and old, who seem to be pressing forward to this place as though they had a work to do here. On inquiry I found that they were all anxious to get back to their friends on earth, that their minds were fixed on this one desire, their thoughts fastened upon the instrument which I control, and it seemed almost oruel for me to take up the time of these anxious souls; but I was told that I might as well come as any; for perhaps the very ones whom I most sympathized with would be unable to speak to-day, and some one should have the benefit of the hour.

I come, like many others, to reach my dear

I come, like many others, to reach my dear friends. I have no discourse to make, I have no great story to tell. I do not come to exhort others to live lives of usefulness; it seems to me that every intelligent man must understand it to be his duty to do that; he must know he is placed here for the unfoldment of the best as placed here for the unfoldment of the best part of his being; so I do not come to preach to my fellows, but I do come hoping to reach my dear friends, all those who are closely connected with me, relatives, members of my family, and all who take an interest in me. I send them my love and expressions of regard. It is my first desire to assure them of my iden-tity. I wish them to know that I am not dead. True, the body was laid away from sight and the animating life-principle was not seen by those loved ones on earth, but it still lived and was encased in a form similar to the one va-

I was a young man, only twenty-eight years of age when called from earth. I had many ties to bind me here, loving associations, friendships, plans and hopes, and it seemed as though ships, plans and hopes, and it seemed as though the heavenly life itself could not offer me anything brighter or more enticing than what I could find here on the earthly side. I was obliged to leave the body, but not the home of my friends, not the dear ones near to me. I could still be with them, watch over and guide them, to an extent, and love them as ever.

On passing from the earthly form I met my father, whom I had thought of as dead. He did not seem dead them there was more life and

not seem dead then; there was more life and vigor about him than ever before, and the cordial class of the hand which he gave me assured me that he still possessed power, and activity, and consciousness, as well as affection, and in that moment I knew I was an arisen soul, and that death only ushered the man himself into a higher condition of life.

Perhaps my friends will think I speak strange-

Perhaps my friends will think I speak strangely—they may doubt that I have come at all. I do not ask them to believe on my mere assertion, but to investigate what I say, to seek opportunities of coming into association with me through other channels, and nearer my home. I will do all that I can to give them evidence of my identity, and assure them that I still remember and care for them from the spirit side. I am not idle, nor am I obliged to wait for opportunities of employment. I find ample means for the expression of my powers, and for performing works such as I was interested in when here, which call out the energies of the mind. mind.

I have friends in Newark, N. J., those dear to I have friends in Newark, N. J., those dear to me. I hope they will learn of my return. I am persuaded that they will. I trust they will accept my message in the spirit of love in which it is given. I know that it they will go over to New York City, and investigate Spiritualism among the mediums, I will be able to give them many things concerning my present condition. I may add, I am especially interested in conveying my request to a family by the name of Guild, to whom I was related by marriage. Norman H. Peters. See Whiteness Pharmer

Alice Carver My name is Alice Carver. I have brothers and sisters, and other relatives and friends in Boston. I wish to send them all my love. I do not exclude any, for I have an interest in each one. My friends are not spiritualists, and they take but little interest in Spiritualists, and they take but little interest in Spiritualism. Some of them are church goers, others are not, and pay but little attention to any thought of the future life. I was a church goer, but not a member; I attended the Methodist church; and rather accepted what it claimed to teach. I did not know spirits could come back and take to their friends, and when I realized that I was to pass out of the body. I spent many hours of

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During my sickness I did not find that the church could give me any substantial knowledge of the future, and I felt dissatisfied; I wanted to know where I was going, and I could find no answer to my questions. But about three weeks before I died, lying alone upon my bed, I saw what I now know was a vision; the room seemed to be filled with vapor of a cloudy appearance, white like spow and as I watched room seemed to be filled with vapor of a cloudy appearance, white, like snow; and as I watched its coming up in great billows, I wondered what it could mean, and presently I saw two forms appear in the midst of this vapor; one I recognized as my mother, the other I did not know, but she was a young girl of most beautiful appearance. My mother held out her hands to me pearance. My mother held out her hands to me as if in welcome, and I said to myself, "Oh! this is truly an angel come from heaven to answer my question in response to my thought." She smiled, and pointed upward. I saw her as plainly as I ever saw any one in life, and I could not forget the beautiful expression of her face. I do not know how long I remained in this condition, but it was some time before my sister entered the room, and then I did not speak to her of what I had seen for a week. One evening, as she sat beside me, I told her of my vision. She smiled, and I knew that she thought I was wandering at the time and did not really see what I thought I did, but I was confident that two angels, one of them my own mother, had come to me. come to me.

come to me.

Just before I passed away I saw those beautiful beings again, and with them others whom I recognized. I told my brothers and sisters that those beautiful ones were around me again, and that I knew I should soon go to them. I said, If they can come to me now, why cannot I come to you after I have passed away? If it is possible, I will do so. But a long time has elapsed, and I have not been able to accomplish what I have wished. To-day I come, recalling these things to the minds of my friends, and asking them if I have not redeemed my promise. I have not come in a form that they can see, but I think it is possible for me to do that by-and bye. and-bye.

and bye.

They are so enwrapped in their ideas and thoughts of outward life that they give little attention to the spiritual side; if they will only seek to unfold the powers within them. I know that they can receive in their homes tokens of

that they can receive in their homes tokens of spirit-presence and spirit-ministry.

I bring the love of my mother and of friends who are with me to those dear ones on earth. I wish to say that the bright young spirit who came with my mother at first, I learned was our sister Ellie, who passed away in infancy, whom I had never seen. She is now a beautiful woman in the spirit-life.

William Gill.

[To the Chairman:] Is this a hospital, where you make folks over? [Not exactly.] Well. I have seen people here who have been crushed have seen people here who have been crushed—
some bent up double, and others maimed in all
sorts of ways—and somehow I thought this
might be a kind of infirmary, where you put
these lame people into a machine and made
them over, so they could come out with good
strong bodies. I don't know much about this
thing, as you see, but I am willing to learn; I
want to find out all I can.

I had some rough times of it when I was here,
and went through hours of danger; after all I

bad about it now, because you see I've got a better position: I may not be up higher, in one sense, but I'm in a place where I can work and realize some better results from it than I did when here. I suppose you think I'm a fault-finding kind of a creature, but I am not; I haven't found a bit of fault with anything or anybody for a good while.

Would you like to know who I am and where I came from? My name is William Gill. My home, such as it was, and it was n't bad, was in Bellaire, Ohio. I hope you don't think me queer. I don't know how long I've been out; could n't tell you, to save my life—not so very long. I was a brakeman on the Cleveland and Pittsburgh Road, and I got knocked off the cars at Martin's Ferry, Ohio. Of course I got crushed and mangled, and all chawed up generally. That's how I happen to be here. A man don't like to be all cut up before he has time to say good bye; he'd like to look round a little. But you'll say it is all right, I imagine; and I don't know but it is, because, as I tell you, I've got a better position; I like it; it's more to my mind; and if it was n't for those, left here that kind o' cling to me in memory, and that I sort o' cling to, I'd be perfectly well satisfied, because, don't you see, over where I am now one gets a chance to rise in the world—not by the rope, either.

If you'll just say I've come round—and I

either.

If you'll just say I've come round—and I don't want 'em to think I've gone off where there's no chance of getting back with a word—I'll be obliged to you. And just say I've been looking round and seeing what is going on, and I would like mighty well to have a chance of talking at home. Can't do it, I suppose; but maybe after a little while I will. When you want to split a log open you use a wedge, you know, to make a little opening. That's why I

am here.

Have you got my name? [Yes.] I don't feel good, because somehow it brings me right around to the time when I went out; but they say I'll do better another time, and I hope I

Caroline Armstrong.

I am Caroline Armstrong, and, like many others, I am anxious to get a few words to friends of earth who grieve for the departed, because they know not whither they have gone. I have seen sadness in the hearts of those I love, for they cannot shake off the thought that perhaps death ends all, and the tomb is the last perhaps death ends all, and the tomb is the last resting place of man. I have tried to give them knowledge of what lies beyond the grave, and to show them the truths which are all around, waiting for their acceptance, but I have not succeeded, and they do not believe that anything can be given by which mortals can realize the continuity of existence.

I come here, as almost a last resort, hoping to reach them from this place with my message of love and assuring them of my continued af-

of love and assuring them of my continued af-fection. I wish my dear children to know that I am with them, and that I have watched over their lives during the long years which have passed since they laid the form of their mother to rest. I have seen their cares and perplexi-tles, I have known of their trials, their joys, ties, I have known of their trials, their joys, and their bright experiences, and sometimes I have been able to guide them in the way I felt it best for them to tread; but they have been unconscious of my presence, and they do not think of me now as one who is with them, but only as the mother they loved, who has gone from them from them.

only as the mother they loved, who has gone from them.

I have sometimes thought that my daughter Susan might be developed as a medium. She is susceptible to influences in and out of the body. She is sensitive, and easily acted upon, and it seems to me if she will sit quietly alone or with some loved friend, and wait the coming of the spirit, we will be able to give her something as an evidence of our presence. I have long wished for this—wished to come to her and to my son John, that he, too, might know what influences were around him. He has gone out in many ways in life, met with strange experiences. He feels his mind enlarged, and I am only gratified at what he has met with and what the others have come in contact with; yet all the while they do not know what an influence the spiritual life is having upon them. having upon them.
I bring them the blessing of their father and

I bring them the blessing of their father and the friends who have passed beyond the earth. They all live in loving association, in congenial companionship together; they do not forget those who remain here, but send them an influence of peace, of blessing and affection. We are united in our work and we are not idle, for there is much to be done to prepare our souls to understand and appreciate the joys that lie beyond. We are not settled in one place, from whence we can never, go, from which we cannot rise higher. Worlds upon worlds, grades upon grades of experience lie beyond, which we may traverse by and bye. It is beautiful to know that the powers of the soul are limit less, and as we expand and gain knowledge we can press on higher and higher, gaining something new every hour. My children reside in Washington. Washington, astronovanov . Locality day dell

Father Thomas Clarke. One who was known as a father in the Estabis reliable clairerorant.

lished Church of Rome comes to speak to you

lished Church of Rome comes to speak to you, not with priestly function, not with an assumption of knowledge, but humbly, as a little child, seeking for light, and desirous of gaining instruction; one who wishes to undergo an experience in this line, which may be of use to his soul in its search for truth.

Looking back over the past it seems but a brief time since I labored on earth in connection with mortals—since the temporal was put away for the spiritual. Realizing as I do, under the light of the new life, that much of that which engaged my attention and occupied my thought was veiled in mysticism, even to my own soul, was clouded around with superstition and vague ceremony, I find I knew but very little relating to the true life of the soul.

Let me say, in justice to myself and to those who came under my ministration, that I thoroughly believed what I attempted to inculcate into the minds of others; that I was not dishonest in my dealings with my fellows, but sought their spiritual good. Although I knew that much in connection with our religion was ceremonial, yet to me it was symbolical of a higher life, and fraught with meaning to my soul.

I come here to testify to the truth—that

higher life, and fraught with meaning to my soul.

I come here to testify to the truth—that which appeals to my heart—I know that it is my duty to reveal to my fellows a knowledge of the life I have found. That which to me was the Church Universal has its followers, its adherents, in the other life. I find also great masses of souls who have no interest in it, or in its teachings, who do not recognize its claims, and who are apparently as happy, as elevated, as beautiful and refined as the highest mind in the church with which I was associated. I must recognize the bearings and the teachings of these great masses of exalted souls, and from must recognize the bearings and the teachings of these great masses of exalted souls, and from them I have learned many things which I knew not when on earth. I would, if possible, sound the word to every creature whom I once reached, that there is an undying truth in all the religions of mankind, but that none can claim the truth exclusively; all have their mysticisms, their superstitions, their dogmas, which are no part of the truth itself, but are crystallized around it, and made an image for the outward eye of man to adore. Throw aside all that which is not truly spiritual, and cling to the true "bread of life" wherever it may be found.

Now I can say that the highest truth is con-

found.

Now I can say that the highest truth is contained in that which is recognized as Spiritual-ism—spiritual teachings—because it gives an idea and comprehension of life apart from the material, of that which belongs to the inner nature of man, bringing evidence by word of mouth from those who have participated in that

mouth from those who have participated in that future life.

I will not speak further. I disclaim all that I once held which I find to be false—and there is much of it—but I still cling to the true spiritual idea which I felt stirring within me here, and which seemed to point me onward to the conception of a diviner life. I would take my place, if possible, as a teacher, to tear away all ignorance from the hearts of earth's children and give them truth instead. I hope I shall be able to associate with those who were once dear to me as fellow-laborers, and through their agency give to the world truths from the higher life, discarding all that would mystify or chain the spirit down.

discarding all that would mystify or chain the spirit down.

I was, Mr. Chairman, known as Father, Thomas Clarke, associated with the Rev. Ed-Vard McGlynn, of St. Stephen's Church, New York City. I passed on from the effects of a wearing disease.

I feel it as I come to-day, tearing at my vitals, I may say, yet I am a disembodied spirit, not supposed to know weariness of the flesh. This teaches me a new lesson, which I shall consider by-and bye.

At the last, when I knew I was passing on-ward, I partook of the great sacrament—par-ticipated in the ceremonials of my church. Can you for a moment believe that unless they were dear to my heart and appeared true to me I could do so at that supreme moment, when I knew the spirit was parting with all that belonged to the flesh?

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

March 13.—Adeline Cutter; Samuel Poor Mrs. W. L.
Jackson; Thomas Donaldson; Edward Wyman Calligan;
Charles L. Dunn.
March 17.—Mrs Mary M. Wadleigh; Simeon Brault: Mary
Harvey; John Horton; Maria L. Dunklee; Hattle Young,
March 20.—William H. Spear; Mrs. Marla Barlow; Ida
C. Buckingham; Capt. Nathaniel Harding; Henry Adams,
to John M.; Florella.

March 24.—George W. Wyatt; Abner J. Emerson; Hannh Blake; Tarker Hooker; Annie Bramhall.

March 27.—William Sweeney; Aaron Somers; Elizabeth
Bradley; Abble Hall; John Sexton; Hannal G. Wing,
April 3.—Mary Dana Shindler; Edward W. Lawton; Dr.
Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs.
Polly Gregory.

Helen M. Marsh; Louis Murphy; Harrison Adams; Mrs. Polly Gregory.

April 7.—Lucius Aldrich; Edward Leach; Mrs. Mary Newcomb; Samuel Hunt; Mrs. Ellen Perry; Henry Southworth, for W. F. Brett and others.

April 10.—Dr. George E. Hayes; John B. Osgood; Margaret Fisher; Freddie Scanlon; Susan Wilder; John Cummings; Sarah Marks.

April 14.—Ira A. Eastman; Fitch Shepard; Daniel W. Bell; Ruth Hamilton; Lawrence Slattery; George Wadleigh.

April 14.—Ira A. Eastman; Fitch Shepard; Daniel W. Bell; Buth Hamilton; Lawrence Slattery; George Wadleigh. Buth Hamilton; Lawrence Slattery; George Wadleigh. April 17.—Controlling Spirit for Samuel A. Bailey, Stephen L. Bawyer, David Sanders, Alexander and Frances Leard, Mary A. Shedd, Emma E. Jones, William Blair, Annie Pickering, Eliza Ohace, William Miller, 'Connie,' James Parker, Martha Sawyer.

April 21.—William H. Gurney; Artemas Bryant; Bertha Morrison; Dr. John E. Cosson; John T. Parker; Carrie Small, to Helen M.

April 21.—Abner C. Coombs; Mrs. Kate Griggs; William J. Hubbard; Caroline Somers; Patrick Holton; Maria, to Chalmers; Loulia Echindier.

April 23.—Samuel N. Cowperthwait: Rev. Horatic Alger; Margaret Stetson; E. W. Wakkinson; Mary Harvey; Benjamin Curtis.

May 1.—Annie Stearns; Martha Fuller: Horace B. Wooster; Julia Smart; Sarah Thayer; James Patterson.

May 5.—George F. Davis; William Fleming; Hannah Towksbury; Abraham B. Gardner; Dr. C. H. King; Millie Leonard; Mabel, to William.

May 8.—William Fisbboogh; Maria Gilman; Col. Joseph Waterhouse; Lucy Coleman; James McLaughlin; Mary Jane Barker.

May 12.—Thomas Lister; Mrs. Susan Marsh; Henry F. Bowen; Harriet Fox; Louis McDermott; Eliza Wells.

May 16.—Okidren's Day.—Edmund Garifeld Spindler, Jennie May Blakely; Ernest V. Coney; Florence May Putnam; Willie Greenough; Estella Smith; Frankie Gannon; Harry Martin; Lotela, for Lee Watkins, Charles Lawrence, Dearborn, Chester Carlton Babcock, Ethel May Hooker, Lucite Bell, Battic E. Weymouth, Sadie Darmody, Corabaniels, Lydis and Emma Winslow.

May 18.—Joseph W. Hull; Cooley C. Dickinson: Clara Louisz Smith; Louiss Eugene Paskey; Mabel Williama; Eva M. Pratt; Anne Ulifford Lovering; Alfred Gilbert, May 22.—Father Henry Fits James; George W. Riggs; Fanny Emerson; Moses Emith; Roland E. Murray; Phebe Parkman.

May 23.—J. H., Goldthwatt; Nancy Spaulding; Renjamin B. May 23.—J. H., Goldthwatt; Nancy Spaulding; Renjamin D. May 23.—J. H., Goldthwatt; Nancy Spaulding; Renjamin D. Mary Emisher.

Fanny Emerson, Mary Parkman.

May 25.—J. H. Goldthwalt; Nancy Spaulding; Benjamin Bryer; Father Charles Cleveland; Jerry O'Brien; Mary Ferguson; Frank.

Passed to Spirit-Life:

From Cambridgeport, Mass., May 26th, Lucretia B., wife of Taylor Buzzell.

of Taylor Buzzell.

Mrs. Buzzell was an invalid for several years, and endured her affliction without complaint, realising that her disease was confined to the material body, and that when the change, death, came to her relief, pain and slotness ended for her. Bhe was a genial, noble, true spirit, a kind, indulgent wife and mother, and will be sadly missed by her family, relatives and friends; but without question what is their loss will prove a gain to her, and she will return with words of comfort and cheer to her own on the earth-sphere. Bhe leaves a husband, son, two daughters, four sisters and a brother, and joins her three dailiders, and relatives who preceded her to the better world. She was somewhat mediumistic, and it gave her great consolation and comfort to commune with loved ones gone before.

Eben Gobb officiated at the funeral, speaking fitting words on the occasion. Mrs. Mary A. Lovering saug and played several of her appropriate productions, Quite a number of floral offerings were bestowed, as the last earthy token of love and affection to the departed spirit. The body was taken to Mount Hope Cemetery for burial, —Com.

Erom East Braintree. May 10th, Abby A., wife of J. E.

From East Braintree, May 10th, Abby A., wife of J. E. Hayward, aged 54 years.

Hayward, aged 54 years.

Mrs. H. had a long, severe sickness, with a compilcation of diseases, terminating in dropsy. Everything was done to relieve her that money and loving hands could do. She was in full belief and sympathy with the Spiritualistic Philosophy, having embraced it many years ago, and it was great source of consolation to her in her severe affliction and confinement to the house for the past year.

She was beloved and respected by all who knew her for her many fine traits of character. Just before passing on, she saw her little boy, who had preceded her to spirit-life, and, spoke of the vision to those about her. She leaves a husband, three sons by a previous marriage, a sister, brother, and numerous relatives. Many of her relatives recognize the truthfulness of Spiritualism; therefore do not mourn her as lost, but simply as having crossed the border-line of life eternal.

Mrs. N. J. Willis conducted the funeral services, speaking words of comfort to a large tengragation of relative, friends and neighbors, gathered the taxe a class look at the material form of a good, true woman. The remains were taken to Bolton; Mass. for interment.

From Boston, Mass., May 26th, William Geddes, aged 61

From Boston, Mass., May 20th, William Goddes, aged 61 years.

The funeral services, held in Woodlawn Cometery on the attennous of the diseasy, 17th, were conducted by Allen Putnam, beside, the resting-place of the remains of the wile of Mr. Goddes, who left her mortal form eight years ago. This comple were devoted Spiritualists of estimable character, of whom 18 was said in the diameter of the Spiritual Philosophy was chearly demonstrated both in their lives and at the hour of physical separation. 1: From that time forth the mirrowing highest separation. 1: From that time forth the mirrowing highest by Spiritualists, where at times his seconded sompapion, addressed him, the leaves a married daughter behind him. A good and beneficent man has good to bloke with his loved ones above.

desire than fublic demand.

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It removes faintness, flatulency, destroys all craving for stimulants, and relieves Wrakness VERY SPEEDILY BY ITS USE. OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRES-

SION AND INDIGESTION. . THAT FEELING OF BEARING DOWN, CAUSING PAIN, STANCES ACT IN HARMONY WITH THE LAWS THAT GOV-

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April 4, -13w*

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April 4.—13w

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2w*-May 80.

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May 23.—4w

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"THE ROCK ON WHICH OUR TEMPLES MUST BE BUILT."

To the Editor of the Banner of Light:

Will you allow me a few words of comment on the eloquent discourse by Mr. Colville, published in your issue of May 23, under the above heading? I heard that discourse with much pleasure, especially on account o the admirable courtesy and fairness with which Mr. C. treated those who differ with him. But while agreeing heartily with many of his positions, it seems to me that some things remain to be said on the main ques tion in issue—namely, the desirableness of a positive affirmation of convictions as a basis for a working organization, whether of Spiritualists or of any other

Mr. Colville and his intelligent inspirers, while endorsing fully the Statement of Principles recently suggested by me for such a purpose, strongly objected to its being presented for signature to members of the society to which he ministers, as a condition of membership, for the reason that it might exclude some who are doubtful on some points: and he or they expressed satisfaction with a simple creed like this:-"We believe it to be our highest duty and greatest privilege to search for truth in all directions, and to so unfold ourselves, morally, mentally and physically, that we may be most helpful to our fellow-creatures."

This, however, as he intimates, is scarcely a creed at all (in the sense of the recognition of any specific truths that have been ascertained), but is "simply the expression of an aspiration common to all sincere and disinterested lovers of mankind."

Now this expression, surely, is excellent, so far as i goes, and it may be entirely sufficient for the objects contemplated by the society or congregation to which Mr. C ministers. It certainly sets forth the attitude of mind absolutely essential in those who would arrive at right convictions of truth and duty. It is the proper attitude for beginners and inquirers, who have not yet arrived at any definite iconvictions. And it was declared in the same discourse, if I rightly understood the speaker, that the effort in which he is engaged is merely a missionary enterprise on the part of its unseen projectors, in which they undertake to set forth certain principles of truth to all who are attracted to come and hear. Such an enterprise hardly needs any organization, on the human side at least, and requires no basis of convictions on the part of the peo nie who assemble. It does not propose to form, if I understand it, either a teaching or a working body of Its members, and hence any agreement among them as to what truths shall be taught, or what modes of helpfulness to their fellow-creatures shall be pursued, is not essential to its purposes.

But may not organizations of a different character, and for different objects, be reasonably formed? Is it o be assumed that all people are ever to remain mere truth-seekers, and never find? that they are always to be "unfolding," but never see in what ways they can be most helpful to others?

Suppose that some individual seekers should in time arrive at certain definite convictions of truth, or what they deem to be truth, the knowledge and practice of which they consider important to the welfare of themselves and their fellow-beings-which knowledge and practice they see can be more efficiently promoted by associate than by merely individual action. For example, suppose they come to recognize beyond doubt that humanity is generally one great brotherhood, and that all should live for each other's welfare instead of for merely selfish ends (as declared in my Statement of Principles); and hence should feel that combined effort to promote the prevalence of real brotherhood on earth is desirable. Suppose, further, that they should become convinced of the truth of other grand ethical and spiritual principles, the knowledge and practice of which will conduce to human good. Is it not natural and reasonable that, as earnest, philanthropic men and women, they should desire to unite with others of like convictions for the promotion of these principles? And would it not be the dictate of common-sense that such persons should compare notes with each other. and ascertain how far they have reached the same convictions of truth and duty, so that it may be practicable for them to act together for commonly desired ends? Having done this, or in order to facilitate its being done with accuracy, it would be a convenience to draw up in writing, and perhaps put in print, a synopsis of such convictions as may seem most important, as an ald to the memory and a safeguard against misunderstandings. This would constitute a Statement of Principles, or, if any prefer the term, a "creed," which would simply be a basis or platform of unity for such as found it to express substantially their timents and desires. No one would be to accept it, and no one would be excluded, in any objectionable sense of the term, since no honest person can be supposed to wish to unite in the active promotion of principles or purposes which he does not believe to be true and right.

The next rational step would be, if a suitable num har of persons find themselves in agreement, that they should proceed to act together, so organizing themselves into a body as to advantageously divide the labor to be undertaken.

Surely, in all this there is nothing unreasonable. dangerous, or unworthy of honest, intelligent and honorable men and women, who love truth and their fellow-beings. On the contrary, it seems wholly legitimate, and in the highest degree creditable and praiseworthy-indeed, the obvious duty of those who have been made recipients of the grandest revelation of truth, or, if any prefer, participants in the grandest evolution of truth, ever attained on this planet.

Such is the sort of organizations I have proposednot mere assemblies of hearers or seekers after truth, who have reached no definite conclusions, and are therefore unprepared to go further (important as such assemblies are, in their proper time and place)-nor yet societies of mere dilettanti assenters to truth, who take no responsibility for its furtherance, and have no earnest purpose of putting it in practice, but only desire the selfish gratification of attending Sunday or other entertainments-nor, again, would they be conclaves of self-righteous and self-opinionated creed makers, seeking chiefly to impose their own beliefe on all others; but, distinct from all these, they would be working and teaching bodies of sincere lovers of their kind, seeking to help each other to fuller realizations of the truths perceived in common by them, and to help all others within the reach of their influence to the recognition and practical enjoyment of the same glorious

But such organizations, it is self-evident, cannot be formed except on a basis of accepted principles, written or unwritten. These alone afford them ground and reason for existence. Mere aspirations for truth, however earnest or unselfish, and however essential as a starting point, furnish no solid basis for definite lifeaction. Only attained truth, established principles. can do this.

truths, and of the goods of life.

At the same time, they who have reached conviction of some truths need not and should not cease to be truth-seekers. They should ever continue not only to search for additional truth, but seek to develop in themselves clearer apprehensions of the truth already perceived. And any basis adopted should therefore be ever subject to enlargement or improvement.

Nor need or should there be any exclusion of mere truth-seekers from any privileges appropriate to such. On the contrary, this class should be specially welcomed to all educational or other advantages that can be provided to aid them in the search for truth, and in personal culture. Provision can readily be made for their admission to all privileges and advantages suitable to their condition; but they cannot honestly wish to participate in the work and responsibility of teaching or applying principles which they do not accept as true; nor can they reasonably ask admission to full membership where their votes would control the character and work of the organization-at least until they shall have arrived at some definite convictions. When these are reached, if in accord with the adopted basis, of course full membership would be open to them. But should any come to different views of truth or duty, they cannot wish to unite in sustaining what they regard as error, and the field would be ever open for them to form other bases and other organizations to suit their own views. What more "room" can be reasonably asked for truth-scekers?

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But I think I have said enough to show that Mr. Colville's objection does not at all apply to the kind of organizations I have suggested—namely, societies for Ethical and Spiritual Culture and for Humanitary Work. Surely, there is need enough of earnest effort in this direction. The ignorance, superstition, poverty, disease, lack of brotherly kindness, the selfishness, vice, crime and misery existing on every hand, appeal loudly to every philanthropic soul-to every soul that has been touched with the fire of angelic love. Spiritualism, broadly and rightly understood, embodies the principles of truth which, practically applied-not merely talked from the rostrum-will remove all these evils and bring the angelic state, "the kipgdom of heaven," on earth. For that very purpose, no doubt, Spiritualism has come to earth. It is the high privilege of all who have received its light to cooperate in the work, instead of idly folding their hands and expecting the angels to do it all. If it be a fact that few or none as yet are ready for this cooperation-if, after seeking for thirty or forty years, more or less, under the light that has been beaming from the upper realms, none of us have yet found any truths which we deem of practical value to a groping and groaning world-then, of course, the work must wait longer; But such a state of things is not very creditable to us as truth-seekers, nor very encouraging to the angels of the New Dispensation. I trust the outcome of the resent discussion will show that it is not so.

Mr. Colville says, "Good spirits are not attracted by our creeds, nor repelled because we have formulated no articles of belief." Very true, no doubt; but I will venture to add the opinion that good spirits are specially attracted by finding that the seeds of celestial truth they bring fall into good soil and bring forth the fruits of earnest conviction and unselfish action; while they must be grieved and repelled by observing that multitudes of professed investigators and truthseekers arrive at no serious conclusions which improve their own lives or impel them to be helpful to others. When an assembly of spiritually-minded persons shall come together with one accord in the desire for spiritual truth that they may practice it, and in the purpose to elevate and bless humanity by its application, then may we expect "a pentecostal outpouring of the spirit of truth."

In conclusion, Mr. Colville exhorts-"As you prize all your spiritual advantages and liberties, we pray you to hold yourselves so open to the heavenly light that no partition wall of creed may ever divide you from the followers of the inner light everywhere "-to which I respond most heartily. Amen and amen!

Permit me to add, I am not at all strenuous that or ganization should adopt as a basis the exact formula that I have proposed. Notwithstanding the fact that it has been endorsed, without exception to a single word, by such capable minds as Mr. Colville's inspirers (and doubtless expresses the sentiments of the exalted realm from which they come), yet I do not imagine it to be beyond improvement, and think it probable that very good work for human elevation may be done on a much narrower or even quite different basis. I only did the best I was able at the time. in compliance with the request made of me, and shall be very glad if anybody can do better. The field is open for any and all others to try their hands at platform-building. Doubtless the labors of many will be required to produce the best thing. I only urge that it seems full time for the intelligent friends of spiritual truth to engage in active and energetic efforts for the promotion of Ethical and Spiritual Culture and human improvement - a work sadly neglected by the popular churches - and that to cooperate efficiently in such work a basis of commonly accepted vital and practical truths is indispensable to each body of work-Such truths, clearly perceived and fearlessly enunciated, alone can form "the Rock on which our Temples must be built," while mere "aspirations" for truth are likely to be more unstable than the shift-

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Rerkeley Hall Meetings.

On Sunday last, May 31st, W. J. Colville lectured. morning and evening, the attendance being large at morning and evening, the attendance being large at both services notwithstanding the unfavorable weather. The music was, as usual, excellent, Mr. King as organist and Mme. Bishop as soprano distinguishing themselves. The subjects of discourse were "inspirations Received at a Boidier's Grave? and "The Spirit of the New Testament." The lecturer in the course of the morning address took occasion to refer to war as a calamity and as a stepping stone to brighter things. War is an outcome of an undeveloped and not fully civilized condition of human thought and manner. All wars undertaken solely or principally for individual or national agrandizement are now commonly regarded as disgraceful by persons of high culture and humane feeling; but wars to remove abuses, to banish evils, to liberate slaves, are still looked upon as worthy of commendation. With the fact of abolition we cannot quarrel, but concerning the best means of accomplishing there may be decided differences of opinion. Twenty-five or thirty years ago war beemed the only possible means of producing the desired result; to-day, after the experience of a civil war, no well-disposed person falls to see how easily matters might have been settled otherwise, provided people had been calm and just enough to settle them without bloodshed. Decoration Day, as a holiday, reminds us all of the bravery displayed by those who were the blue and those who were the grey. Graves can be ornamented irrespective of the side on which the soldiers fought whose earthly bodies lie within them. We admire beroism wherever and whenever displayed, and though we are not called upon to dare the horrors and dangers of a battlefield in the interests of liberty, we must all be good soldiers in our homes, places of business, or wherever our scene of action may lie.

Alluding to the argument often brought against Woman Suffrage by its opponents that women cannot deboth services, notwithstanding the unfavorable weath-

homes, places of business, or wherever our scene of actiour may lie.

Alluding to the argument often brought against Woman Suffrage by its opponents that women cannot defend their country, the speaker said that she who can bring up her sons and daughters to such peace-loving dispositions and modes of conduct as to render warfare unnecessary, was the greatest of all a nation's protectors; not to require defenders is to attain to the ideal height.

ors; not to require defenders is to attain to the local height.

Before closing, the lecturer spoke very warmly and forcibly on the Indian question, and declared that the Indian of two hundred and fifty years ago was a very different person from the so-called brute of to-day, who rushes, tomahawk in hand; to slay his white brothers. A Christian government that makes an unholy trinity of bible, rum and gunpowder; will discover that a peaceable and orderly race of people if maitreated for centuries can develop into well-nigh fiends. It should be no source of astonishment to any one that the red men are as vicious as they are represented as being. They have been made no; as oppression demoralized the Jews, of whom Shylock was a type, so oppression has brutalized a race in this sountry, whose red skins are no justification for the insults heaped upon them. How saddening at is to contemplate a great people waging a war of extermination upon an almost helpless.

1 402

race. Among Indian chiefs of to-day are many noble and intelligent men who can be reasoned with, and with whom amicable arrangements can be made. Every argument against the Indian is a stale argument once used against the negro. Joseph Cook and other Christian ministers were highly commended for the stand they had taken on the Indian question. The speakerended by declaring that a person who had read history must be bereft of reason if he does not count it an honor to be deemed Quixotic and unpractical by a self-interested mediccrity. A fine poem concluded the interesting and stirring exercises.

The evening lecture on "The Spirit of the New Testament," gave great satisfaction to all candid and liberal persons in the audience. It was radical, critical, and yet conservative of all that was elevating in that much venerated book. The ground taken was that of the naturalist against the supernaturalist; at the same time no miracle was pronounced impossible, as the laws of nature are vastly wider and more numerous than the most learned of us suppose. The moral teachings of Jesus were insisted on, not because they were his, for many, indeed most of them, were in the world before his period, but because of their intrinsic worth, and present applicability to the necessities of man.

On Sunday next, June 7th, Mr. Colville's subjects will be, 10:30 A. M., "Who or What is the True Messiah, and How is His Coming Effected?" 7:30 F. M., "Ezeklei's Vision of Dry Bones." These subjects have been presented by regular attendants at Berkeley Hall, who particularly desire that the speaker should deal with them. The Berkeley Hall Society holds services regularly through the summer, and cordially invites strangers and visitors to attend.

Langham Hall,

Langham Hall,

Hangham Hall,

Room 4. Odd Fellows' Building, adjoining Berkeley Hall. This pleasant and commodious room was formally opened on Monday last, June lat. [A report of the proceedings will appear next week.] The meetings formerly held at 30 Worcester Square will be held here on Monday, Wednesday and Friday evenings at 8, and on Friday afternoons at 3. On Monday Mr. Colville holds a public reception for answering questions, etc. On Wednesday there is a musical and literary entertainment. On Friday afternoon lecture and conversation on Health and Healing, and on Friday evening a lecture illustrated with dissolving views, the last in the astronomical series, will be given. Admission 10 cents, except Monday evenings, when it is free; and a collection made for the poor. Ladles' Benevolent Union meets there every Monday at 2:30 P. M., and cordially invites all who are so disposed to give it their friendly recognition. give it their friendly recognition.

W. J. Colville conducted the funeral services over W. J. Colville conducted the funeral services over the remains of Gilbert Bradley at his home in Springfield, Mass., Wednesday, May 27th, at 3 P. M. Our departed brother was for many years an earnest Spiritualist, himself very highly mediumistic, and an indefatigable worker for the cause to the utmost limit of his means and health. He passed away May 24th, at the age of 52 years. His last hours were rendered peaceful and happy by his sense of spiritual presence and succor, and all who knew of his great sufferings can but rejoice at his entrance into a world where he long had desired to be. The inspirations of Mr. Colville in invocation, address and poetry, gave much comfort and satisfaction to the relatives and many friends assembled.

The Boston Spiritual Temple at Horticultural Hall.

If any one is in doubt as to the interest manifest with relation to Spiritualism in Boston, that doubt had been easily dispelled had he looked into the various halls of the city where Spiritual meetings were held on

If any one is in doubt as to the interest manifest with relation to Spiritualism in Boston, that doubt had been easily dispelled had he looked into the various halls of the city where Spiritual meetings were held on Sunday last. Notwithstanding the great inclemency of the weather, and the sparsely attending congregations of the churches, the audiences gathered in the interest of spiritual teaching and spirit manifestation were large. All things considered, that at Horitunitural Hall in the morning was excellent, while that of the evening was great. The exercises there were conducted by Mr. J. Frank Baxter, and were his last in Boston for the present season, and they were also the last of the course under the auspices of the body meeting there. Mr. Baxter's programme of the morning was as follows: A song, "When You and I were Soldier Boys"; a poem, "Deck their Mounds"; a song, "Not Forgotten"; the lecture on "What Part Does Spiritualism Act in the Affairs of Nations and Their Clitzens?" and as song, "Our Beautiful Home Above." I will attempt no synopsis, or give any spistrat or extract from the lecture, for neither could do justice. The axe was laid deep into the roots of evils underlying much of national chicks, and the utility of Spiritual and elletted much applause.

In the evening the large audience was treated to a rare programme, the music being unusually fine, and the lecture one excellently adapted for closing the course, and for meeting the wants of the many just antering the oppitual door. Mr. Daxter met them in gentlemanly manner, ushered them step by step into the hitherto mysterious paths of the philosophy, acting most only as guide, but as interpreter, and answering most apply and, satisfactority all their questions. The full list of exercises consisted first of asong, "O'er Graves of the Loved Once Place Beautiful Flowers"; a poem. My O'redd," next; third, a song, "They are little and the state of the course and controlled, and gave many striking incidents and provided the strength of the importan

Blackler, Nehemiah Gibson and Lizzie Aduru, were as decidedly portrayed.

President Holmes at the opening of each session made felicitous remarks, thanking the many for their past patronage, also for the encouragement the management was receiving in still continuing the meetings through another season, and asking for further support. Mr. Holmes announced at the close of the evening session that the meetings of the Temple would be resumed on the first Sunday of October next, and continue through another season. The most harmonious feeling was manifest, and many lingered, as if loath to depart, even though the hour was late, conversing and enacting the old saying, "It is good to be here."

W. A. D.

The Working Union of Progressive

Spiritualists. On Sunday, May 31st, the opening exercises at Berkeley Hall comprised congregational singing, prayer, and a hymn by Miss S. C. Fisher. Mrs. E. R. Dyar, then, under spirit control, delivered a discourse forecasting the future of spiritual power on earth, and outlining the changes in society that will be likely to result therefrom. Great stress was placed upon the importance of mankind furnishing the prequisite conditions, by becoming receptive to the spiritual infux.

We notice, said the speaker, that many on earth are yet seeking mainly for the key to material prosperity; now we want you to search and find the key to true benevolence, and enter into the chamber of peace; and what will give you this peace? why, the full knowledge and understanding of what your spirit is so that your body may be guided aright, as a mother would guide her child; the knowledge of the spirit is the best knowledge which we can bring you to-day.

We wish you to gain the true knowledge here, in earth-life, so that you will not be necessitated to return from the spirit-world to gain peace and progression. Secure your crown of peace and of spiritual advancement while here, and thus gain your perfected life quickly in the world of spirit. You and we are His children; we have lived many lives in our resmbodiments, and we wish you to listen to our well-meant teachings.

This spirit-control was followed by that of another. and a hymn by Miss S. O. Fisher. Mrs. E. R. Dyar

teachings.

This spirit control was followed by that of another. This spiriteontrol was followed by that of another, who said, "Woman will yet fill the political offices of city, state and nation; she will enter into all the lighter occupations of man—not as material strength but as a spiritual force, subtle and light, yet potent withal in the uplifting of mankind."

A vocal selection by Miss Fisher and a benediction by the speaker closed the exercises.

On May 37th, at the Wednesday evening meeting at No. 170 West Chester Park, after the reception of the new members, Mrs. R. R. Dyar delivered a lengthy

address about the communion of the ancient spirits with earth's children at the present time, and their unbounded interest in them. The exercises were interspersed with several vocal selections by Mrs. D. M. Wilson. Announcement was made of only two more meetings to be held here, June 3d and 10th, and two more at Beikeley Hall, June 7th and 14th, thus terminating the season's meetings of this Society. At the opening of the fall and winter season in September next, the meetings will be held in the First Spiritual Temple.

WILLIAM H. BANKS, Secretary No. 77 State street, Boston.

PAINE HALL.-At a well-attended Lyceum session last Sunday, seadings and recitations were given by last Sunday, seadings and recitations were given by Mrs. Francis, Father Rich (who also presented each child with flowers), Beulah Lynch and Marion Cooper. Little Luiu Morse read a selection as charmingly as ever; Eva Morrison sang a beautiful selection, and the Irving Glee Ciub received an encors. Much of the time was taken up by the committee who have the reception of the Brockton Lyceum next Sunday in charge. At that time the Lyceum will also celebrate Floral and Memorial Sunday, on which occasion readings will be given by one of Boston's most accomplished elocutionists; Miss Minnie Nickerson, Little Luiu Morse, Little Flossie Butler and Master Haskell Baxter; the talented vocalist, Mrs. Scott James; Mrs. Carr will sing her famous Brook Song, with imitations. Selections will be given by the Lyceum Instrumental Quavtette; Lewis Poole, violinist; Miss May Waters, Miss Jennie Smith, Little Eva Morrison, Miss Maria Falis, Miss Beulah Lynch.

Addresses of welcome for the spirit-friends, by Emma Ireland, the child medium; for Boston Spiritualists, by Dr. Richardson; for the Lyceum, by Conductor Benjamin P. Weaver; responses by members of Brockton Lyceum. Donations of flowers, cake, etc., thankfully received. Flowers may be forwarded to the undersigned at 117 Devonshire street or 45 Indiana Place, Boston, on Saturday, June 6th.

FRANCIS B. WOODBURY. Mrs. Francis, Father Rich (who also presented each

EAGLE HALL, 616 WASHINGTON STREET.—Exercises were opened last Sunday by Dr. M. V. Thomas, who made some highly interesting remarks, closing with made some highly interesting remarks, closing with several tests which were readily recognized. Excellent remarks were also made by Mr. Fernald, Col. E. C. Balley, Dr. H. F. Tripp, Mr. Wright, C. M. A. Twitchell, Mr. Kirsh, Mrs. H. Dean Chapman, Prof. Milleson, Dr. Coonley, Prof. E. V. Wright, Mr. Came, and several others. Tests were given through the mediumship of Mrs. M. E. Johnson, Dr. Thomas and others, and character reading by Dr. Coonley and Mr. Wright. The audience were highly interested and delighted with a recitation by little Lulu Morse, a mere child, whose rendition was excellent. She was generously applauded. The music for the occasion was excellent, being furnished by Mrs. Lizzle Gallison and Mrs. K. T. St. Clair. These meetings will be continued through the summer without vacation.

CHELSEA SPIRITUAL ASSOCIATION, PILGRIM HALL ODD FELLOWS' BUILDING, HAWTHORNE STREET .-Sunday, June 7th, at 7:30 P. M. there will be a circle; all mediums not otherwise engaged are earnestly invited to assist, as these circles will be held during the month of June. The public are cordially invited.

E. S. WELLS, Pres.

Annual Convention-Institute of Heredity.

The Fifth Annual Convention of the Institute of Heredity was held May 28, at Chapel Hall, Tremont Temple. Hon. Daniel Needham, the President, made the opening address. He said that the institute was the outcome of the labors of Loring Moody. To him is due the honor of cailing attention in this part of the country to the transmission of parental characteristics. The Institution could not be other than in its infancy, therefore, considering the early sickness and death of Mr. Moody; but the subject had so far attracted attention that the phenomena of heredity are now recognized to be historic, and have become recognized more or less by all civilized nations and religions. Science has acknowledged the importance of the end aimed at.

cognized to be historic, and have become recognized more or less by all civilized nations and religions. Science has acknowledged the importance of the end aimed at.

Rev. Jesse Jones said above all other aims in this life the aim must be to have every child that is to be born the best born that it can be. To do this we must teach the best habits to the people, so that the off-spring shall not be perverse and vicious, that it shall not be dull or stupid, that it shall not be lazy and shiftless, that it shall be cheerful, bright, happy, goodnatured and capable. How could this be secured but by training to the dutles of the spirit and the body. This done, we should secure conscientiousness, harmony and skill. Parentage had important functions, but motherhood was the highest, and the mother must be put at the head of the family and have supreme control of her children.

Mrs. Lydia M. Warner then addressed the meeting, and called attention to the areast shauge which has taken place in public sentiment in recent years. Some of the expedients adopted in this had been novel, but all having the best aims—some with beneficial results. That reformers should now be so numerous was owing to the evolution of human souls. While Church and State might be fixed. "humanity sweeps onward." The State is a police officer, but now it was conceded that features and forms are transmitted by parents which would in the end do more than the State for the good government of the people. If the people are born aright, there will be no need for them to be born again, and to this scientific and thoughtful minds are being directed. The term heredity includes the whole of that biological law which determines that offspring shall be like, and continue in the life lines of their ancestors, just as consumption, asthma, gout and insanity are transmitted. It was to be deplored that medical science pays so little attention to this fact. When the law of heredity become thoroughly known, it would be accounted a crime to neglect them.

At the evening s

The financial statement showed the corporation in a healthy condition, there being in the treasury at the close of the fiscal year ending May ist, 1885, a balance of \$20. the entire expense incurred for the year being \$155,75. The agent has (without expense to the Institute) visited 123 of the leading cities and towns in Massachusetts, 21 in Rhode Island, 30 in New Hampshire, 10 in Vermont. 37 in Connecticut, 42 in New York, 15 in New Jersey, 3 in Delaware, 4 in Maryland, 2 in Virginia, 3 in District of Columbia, 33 in Michigan, and 5 in the Dominion of Canada. The following officers were elected for the ensuing year: President, Daniel Needham; Vice Presidents, Rev. Jesse Jones and Mrs. Dr. H. B. O'Leary; Corresponding Secretary, Rev. Jesse Jones; Recording Secretary, Mr. E. A. Sawtelle; Treasurer, Mr. H. M. Hartshorn; Theodore L. Savage, Chairman of the Executive Committee. of the Executive Committee.

Birthday Reception to Mrs. Cushman. On the evening of Monday, June 1st, a good delegation of the friends of Mrs. H. W. Cushman assembled at the Hall, No. 212 Main street, Charlestown District. to express their congratulations to her on the attainment of her sixtleth birthday. Mrs. Cushman has been known during the past thirty years as an earnest and honest medial instrument, both of a musical and mental development, and truly deserved the reception tendered her. The evening exercises comprised a plano solo and songs by Mrs. Nellie M. Day, songs by Miss McKay, readings by Miss Minnie Nickerson and Mrs. Bates, and remarks by Mrs. Abble H. Tyler, Mrs. Odleorne (of Rast Boston) and Mrs. Dr. Ricker (of Chelsea), Mrs. Cushman feelingly thanked the friends for their attendance and pecuniary remembrancers, and the meeting adjourned, after having first passed a vote of thanks to Kvening Star Division, S. O. T., for allowing the use of its hall, rent free, for the holding of the reception. honest medial instrument, both of a musical and men-

Floral Sunday at Shawmut Lyceum The annual floral and memorial exercises of Shawmut Lyceum occur on the first Sunday of every June. This year these observances will take place on Sunday next, June 7th, at Wells Memorial Hall, 937 Washington street, Boston. A special programme has been arranged for the occasion, which includes much talent of a marked degree of excellence. At the close of the exercises each pupil will be presented with a small bouquet, and the remaining flowers will be sent to the hospitals and the homes of the sick. Friends taking an interest in the Lyceum are requested to send flowers for the furtherance of this work. The services of the morning begin at eleven o clock. All fare condially invited to be present. Shawmut Lyceum occur on the first Sunday o

Camp-Meeting in California. The California Spiritualists' State Camp-Meeting

Association is now holding its first convocation at the Agricultural Park, San José, Cal., to continue until June 16th. A lengthy list of speakers is announced—among them being Miss Susie M. Jourson of Los Angeles, Mrs. E. F. McKinley of San Francisco; and others. The President of the Association is H. C. Wilson of San Francisco.

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



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Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Frobisher Hall) every Sunday at 2% and 7% r.w. Frank W. Jones, Conductor. The Parker Spiritual Society holds services every Sunday, 10 M. M. and 7 M. P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartler's Hall, 44 West 14th street. Bunday at 3 r.m. All cordially spytied.

The People's Meeting in New York City.

To the Editor of the Banner of Light:

Mr. Charles Dawbarn gave a lecture on "Manand Spirit" before "The People's Spiritual Meeting" Sunday evening, May 17th, which was pronounced to be the best he has yet given. It abounded with good logic, and was filled with instruction. Our meetings have all been spiritually enjoyable and profitable of late. The angel world seems to have a special care of them, and mediums are being developed in many phases. Our remembrance of the "sick and in prison" each Sunday afternoon is highly appreciated, and tes-timonies of benefit derived therefrom are often re-

each Sunday alternoon is might approximate and continuous of benefit derived therefrom are often received from those remembered.

We celebrate our second yearly anniversary Sunday afternoon and evening, June 7th. The exercises will be principally by those mediums and speakers who have been constantly with us, some of whom have been developed since attending our meetings. We shall be happy, however, to welcome any visitors and helpers who may find it convenient to attend. We cannot find any time for vacation, therefore shall not suspend our meetings for the hot season, as there are a large number of Spiritualists in this city who cannot go away, not even to camp, and they want some place to greet one another weekly during the manufacture of the control of the co In them is manifested. F. W. Jon 155 West 26th street, New York, May 27th, 1885,

Meetings in Providence, R. I.

To the Editor of the Banner of Light:
The series of lectures before the Providence Association of Spiritualists for the present season, closed last Sunday night. The lectures of the day were by Dr. F. L. H. Willis, that of the forencon being on or. F. L. H. Willis, that of the forencen being on "The Millennium," that of the evening on "The Adjustment of the Relations of Life." Both discourses were eminently suggestive, abounding in thoughts of moment, provocative of aspirations for higher spiritual infoldment and development. The evening discourse was the direct inspiration of Spirit Seiden J. Finney, and those acquainted with him in the earth-life and who had heard him could not but acknowledge. life and who had heard him, could not but acknowledge the inspiration. The magnetism of Bro. Willis is well adapted for our spirit brother to express himself in thought and action.

adapted for our spirit brother to express nimself in thought and action.

Descriptive scances were held by Mr. Edgar W. Emerson, who, as usual, was most happy in his delineations and giving of names, which in most cases were recognized.

The third year of our Association closes most auspiciously, and with a promise of greater things for the future. The cause is strong and vigorous, commending itself to the public, more and more, from day to day. A deep interest has been awakened, and many who have been doubting and skeptical have become satisfied that Spiritualism is a truth and have become its firmest friends. Others have become interested, are on "the anxious seat," zealously pursuing their investigations. Their "conversion" is assured, for no one can seek the truth on this subject without becoming convinced.

Norwich, Conn.

Mr. J. W. Fletcher delivered two lectures of rare interest here on Sunday, and has by his earnest espousal and advocacy of Spiritualism made himself many friends. In the evening he sketched the development and growth of mediumship, from earliest time down to the present moment. He declared that all ages had been blessed by the ministrations of departed spirits, but that mankind was too blind to see and too bigoted to acknowledge it. The "blood of the martyrs had become the seed of the church," or better say the truth, for ever every life offered upon the altar of principle had carried the world forward. Some have served humanity more by their death than, they could possibly do by their life. Mediums are the windows through which the light of heaven shines, and ere long the hidden will be brought to light whereby the prophecy of a "new heaven and a new earth." will be realized. At the close of the discourse a lady arose and asked to speak. The test-scance over, she was permitted so to do, and in tremulous tones of warning she bade all present to read the Bible, to fied from the devil, and to be saved by the blood. The lady probably made a mistake, and thought she was in the barracks of the Salvation Army. The speaker soon answered her statements, and in such a manner that a non-Spiritualist said, "It was a good thing she spoke, for it has thrown much light on vexed questions." After a musical selection the audience dispersed to have several months' vacation, the lectures being resumed in the early autumn. been blessed by the ministrations of departed spirits, early autumn.

Haverhill, Mass.

Sunday, May Sist, closed the series of lectures before the Spiritualists of Haverhill and Bradford-Mrs. K. R. Stiles, of Worcester, speaking chiefly in trance state. The spirit of the occasion was that of memorial memories—spirit-men who were eminent in earth-life being voiced by the medium—and the utterances were of a high order in their moral and spiritual import. The meetings will be opened again october 1st. R. P. H.

IN SARATOGA the Spiritualist meetings will be held in the Lower Town Hall, during the time the Court of Appeals Room is undergoing repairs. The popular inspirational speaker, Mrs. Morse Baker, occupied the platform last Sunday morning and evening.

Spiritualist Meetings in Brooklyn, Spiritualist Mockings in Brooklyn, The First Michigan Mocking and the continue until a announced production at the holds its meeting avery sunday in Conservatory Hall, Bedford Avenue, coriser of Fulton street. Morning service at 110 clock, evening at 7:45. Hr. J. William Fischer speaks to an others.

C. Wilson of the service of the service of the service at the se