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# The Spiritual Kostrum.

### THE MERCY SEAT:

FROM THE SPHERE OF JOHN WESLEY.

Given through the Trance Mediumship of MRS. CORA L. V. RICHMOND, Before the First Society of Spiritualists, Chicago, Ill.

[Reported for the Banner of Light by C. Y. Richmond.]

"Place the Mercy Seat within the holy of holies." "Blessed are the merciful, for they shall obtain mercy." Even as the Judgment Seat is the bar of the human conscience where that conscience meets the Infinite face to face, so is the Mercy Seat nearest unto the Throne of God; for it is described that in that wonderful tabernacle and ark builded for the benefit of the wandering children of Israel, none more than they needed the Judgment Seat, none more than they need ed the Mercy Seat; that as the symbol of God's Throne was placed within the holy of holles, and on elther side was placed the cherubim, so beneath, near the shadow of their wings, the Mercy Seat was placed, unto which those feeling the need of the mercy

Severe as have been the judgments enunciated by teachers of the Christian religion, the word mercy odcurs more than half a hundred times in the Bible; the word judgment scarcely twenty. As vindictive as has been presented the terror of this judgment, the mercy and loving kindness of God are spoken more frequently, both in the Old and New Testament, than any words of wrath and condemnation. The Mercy Seat, as such, has been enunciated in distinct terms. while the Judgment Seat has only been pictured from the vision of John in the Apocalypse. That which pertains to judgment must relate to man's own condition, wherein, for the time being, his responsibility is would treat himself. If, when his fee was at his feet. called into action, and he, upon awakening to the pleading for his life, he should strike him a deadly power of God's presence, perceives the enormity of his upon his awakened conscience is that he perceives all his unworthiness, feeling in the presence of perfect light and perfect truth, as though there were in him no act, no deed that could merit praise. But just heyond that awakening, when the whole nature is aroused to the consciousness of past darkness, when the temptations ovins and sinfulness of earth are clearly perceived, when by all the reminiscence awakened of life upon the earth in connection with material sin and striving is clearly portrayed, it is just there, in that state that lies beyond, that this divine picture of the Mercy Seat is presented, the pure gold of God's Spirit, the shadow of the cherubim, as being nearest to the crystal brightness of that presence-the cherubim representing primarily the state of angels ere yet they have parted company with the divine and perfect life in heaven. Here at this place you meet that loving kindness in the form of mercy. Whatever lies beyond is known to angels only.

To human spirits the necessity of mercy is as great as the necessity of judgment, for each is a counter-part of the other. As white and black, light and shade, night and day, alternate in earthly life, so where there is judgment there must also be mercy, since without judgment you would never have felt it; since that larger and diviner measure of God's presence and quality could never be realized unless there were the accompanying mercy. What it means is that it is not for, God, but for man, that judgment and mercy are fashioned. It is not that He needs pardon and forgiveness and tenderness and love and kindness, but that it is the state of human life and the condition of human spirits in their conquest over material elements, and over that nature that is within, that it has to meet face to face these two conditions, the all-consuming, all-devouring and all-condemning state of judgment, and the all gracious, all kindly, loving seat of mercy. Mercy is not to be confounded with weakness, not to be attributed to any lack of purpose, not to be ascribed to any thought of human folly which yields where human affections are engendered; but mercy denotes the power of conscious possession of all laws; that which can change the judgment as the result of human transgression into forgiveness; which is the triumph of the spirit. Here you have earthly governments to summon the transgressor of the laws of the land, and if the penalty of the judgment is death, it rests with the ruler to exercise mercy, and that according to the state of the criminal. A reprieve is granted, or should be granted by all who exercise that power. Judgment is pronounced upon the act of transgression, and its legitimate penalty is carried out, or whatever law is in force concerning it. Here are mercy, kindness and pardon that must depend under the law of earth upon the state of penitence and irresponsibility or other circumstances that surround the prisoner with a halo of peace and forgiveness; but if he be still unre pentant, if he still pursues wrong-doing, if he defies the law that condemns him, if he is turbulent, there is no human law that could pardon him under even hu-

If a child, rebelling against your kindly yet firm authority performs acts that in themselves are violations and transgressions of that law which you rightfully must, exercise over him; if there is the disobedience pouring out light; and shadow, tempest and calm, so-that springs from the natural willfulness sometimes of cording to the needs of earth and planets that move in must exercise over him; if there is the disobedience

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childhood, youth and early manhood, your judgment | space, and through the light and shadow that envelope against that child is one of condemnation. There is then the mercy of the kind father, the beneficence of your love for your child.' If this tempers your idea of justice, you forgive; if it does not, you condemn.

These are of course earthly illustrations, but the very fact that these two states exist in earthly minds is evidence that where the mind of man meets in a state of moral responsibility the infinite, the judgment must be adapted to man's condition, not to God's. God does not judge every one according to his condition, but according to the needs of the spirit or soul that is to be judged. And so is the mercy exercised. Not but what there is an overflow of bountiful love in the judgment, as well as of mercy, but mercy is the voluntary exercise of that love as adapted to your condition, not to God's, and therefore when fresh from the judgment and censure which the earthly state involves. conscious of your weakness and folly, you meet the Judgment Seat, if penitence is there, if the spirit is contrite, if there is the consciousness of wrong-doing, if you feel unworthy, you cannot be merciful to your-

The Judgment Seat is placed within the human con-science, but the Mercy Seat is outside of man. It is that power of love beyond and above yourself that must take you away from despair; it must uplift you; you must see you are forgiven, else there would be eternal self-condemnation, you would dwell forever in the region of despair; for no judgment is so harsh as that of the individual against himself. The judgments of God are those that come through this awakened conscience; therefore it is that even in the material dispensation of the Jews, when everything was illustrated by the most external sign, when even the taber-nacle of God must be builded and fashioned of human things, and earthly gold must be taken to embellish the altar and shrine before which they were to worship: even then the Mercy Seat was placed nearest to God's presence, beneath the shadow of those wondrous pinions of the cherubim that breathed of love immortal, away down into the depths of that despair which, having been pictured as an overwrought conscience, illustrates the darkness of sin.

Surely there can be no nobler, no diviner office than to picture just that state which is referred to again in the New Testament as the Mercy Seat within the Holy of Holles; for it is there the spirit first becomes aware of the love of God; it is there that for the first time this infinite tenderness, this all pervading compassion, this love that is like the mother-love of earth, this perpetual forgiveness, is exercised. In that presence you are no longer in the halls of judgment; no longer are there around you the condemning and accusing witnesses of your own life; no longer are you surrounded by your own folly and sin : no longer does the object rise up in memory of your transgression. You have entered now another realm, you are in a condition of being forgiven. No one can be forgiven unless he is in a condition of forgiving. "Blessed are the merciful, for they shall obtain mercy." It is not that God withholds mercy, but how can you receive it unless you also are in a condition of being merciful?

The warrior who slays a fallen foe is despised; the whole world rises up in censure of him who deserts and betrays one who is disarmed: and when the spirit is disarmed from its earthly folly, having no longer the armor of selfishness about it, having no longer rebellion, having no longer the shadow of its own sin upon it, it is just at that point that the mercy and loving kindness of God are feit. You feel it to be mercy. It is no condescension on the part of the Infinite, for always Infinite Love is even in the judgment as in the mercy. You feel it to be merciful; you feel it to be kind; you feel it to be gracious. How scornful a man blow. No nations having a shadow of moral awakenwrong-doing and transgression. The effect this has ling do this, only the traitor and coward—those who do not feel that it is an act of condescension to pardon the one who is at their feet. But he who is kneeling there, who perhaps has committed acts for which he knows he may lose his life-he is the one who feels the mercy, who feels the loving kindness, who feels the magnanimity. When Christ revealed the Mercy Seat in a perfect conquest and triumph over hatred, then and there was shown the difference between the Mosaic and Christian law. Judgment and mercy belong to the Mosaic dispensation of man's existence. We do not mean the Mosaic dispensation of time, but you who are in the Mosaic law to day, who live in the shadow of judgment, who believe in mercy, who know that justice, as you term it, must go hand in hand with mercy, you are still beneath the law of judgment and of mercy. It is at the Mercy Seat that those who plead for mercy find their first consolation. What transcends that we shall tell you afterward, but do not take away that which is the vestibule of the kingdom of heaven. Those who are amenable must be amenable to the laws of judgment and conscience. You might as well take away the stepping stones of human life in youth, in the growth to manhood; you might as well debar man from the exercise of all human faculties, because he is immortal. Here, in the presence of that life which feels the shadow there must be, also, the overpowering mercy of God, and the beauty of this conscience is that in the entrance to the Mercy Seat of the divine life you can enter through no other gateway than that of the hall of judgment. You cannot escape the judgment and find the mercy; you cannot escape even conscience and find mercy; they are only efficacious when you are in condition to receive them, but not efficacious if you blindly pursue your folly, weakness and ignorance, because then you are not in a condition to receive. If you shut yourself up in a dungeon you certainly are not in a condition to receive the light of the sun. If you prefer a subterranean passage rather than the open highway, the light surely will not reach you. You cannot expect the light of day to illumine you there, but when you are in the daylight you can receive its rays; when you are in the shadow you can-

not expect the sunshine to encircle you. Many people ask in this modern time why are judgment and mercy necessary to an infinite God? and why, if God is infinite in love, must judgment and mercy named as belonging to man and his relations with God?' I have endeavored to show that the Judgment Seat as well as the Mercy Seat is fashioned for man. You might as well ask why men see with human eyes, why they walk with human forms, why they are not angels all the time. The laws of existence have placed you here. You see with limited vision, you hear with imperfect hearing, your senses are limited to your sur-roundings; the finite is not infinite. Whatever transtween the finite and the infinite is adapted to your state and not to God's. The Infinite must be allsufficient, must be perfect, must be calm, must be all of repose and rest. But that which transpires between the Infinite and you must be adapted to your condition; that which transpires between the Infinite and all angels and spirits must be adapted to their condition and state. God is adapted to all states and conditions,

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the soul of man, pouring out the radiance of his mercy or his judgment according to his need; each is given in love.

It is the kind and careful gardener that places the seed in the ground that it may blossom and become a flower; it is the kind gardener that places you in the shadow that the light may in due time gleam upon your consciousness. In the presence of the angels, with the cherubim on either side of that conscience, how would you know the light of your own soul? But placed here in the shadow you can know this immortal light by your gradual approaches toward it. The first approach is the judgment, for the first approach is made after the furthest absence from God in the midst of matter, time and sense which captivate the human spirit. Burrounded by temptations to which you yield. you are brought back to the presence of God and the Father's House through the hall of judgment, by the gateway of penitence, unto the Mercy Seat that lies beyond your own conscience, aware that there is nothing in yourself that can forgive yourself, but that the light of infinite love through this all-pervading and perfect life must descend upon you. What hope would there be if man's judgments were

placed against man? What hope would there be if man's passions were appealed to? The Christ crucified, the martyrs slain, the angels put to death, Christian countries preparing for battle, and in courts of human justice sometimes the pleading voice of mother, sister, wife, bring tears of compassion; yet the laws of human justice rule over the innocent, destroy those who are in peace, and awaken wars of ambition and terror upon the earth. But if the mother could plead always for her child at the gateway of human justice, would judges censure any? Could she not forever find in her heart a plea, an excuse for the wan derer, something wherewith to detain the form of the vengeance of this judgment of earth? If the loving wife or sister could plead, would there not always be a voice of mercy for every Judgment Beat of earth? But when man rears material judgment in defiance of that law which commands him not to judge, where is the mercy seat reared? Upon the other side, to which the prisoner may turn and find the compassion; some times in individual king or ruler, sometimes in the individual governors of states it is found, but rarely because of mercy, often because of mammon or human policy. or that which evades the law of judgment, yet is not the law of mercy. Make a two-fold seat like that which is pictured as near the throne of God. If you have the judgment on one side condemning man, have on the other side mercy; let her wear the garb of the sainted mother; let her shine out in her tenderness, hear the petition of the suppliant, let her know all his wrong doing, for thereby diese can she exercise her gift with perfection; and then let mercy as well as fustice be heard in these countries and nations that profess the law of Christ and are still in the judgment of Moses; in these Christian nations of the earth where banners, spears, bayonets and armaments' are found to carry forward wars of aggression, where man's hand is raised against his fellowman, where the cry of the child upon the street for mercy is not heard, for who hears the infant's cry when the father must go forth to battle for his country?-ah! In these lands of so-called Christianity, by all who name them, if there is a hall of judgment let there be a Mercy Seat also. In your hearts, my friends, in your own lives and consciences where so freely judgment is meted out to your fellow-man, is there also a corresponding Mercy Seat? You are commanded to judge not; but if you judge shall you not also summon that which from between the cherubim is the very nearest unto the presence of God? Shall not mercy with her pleading Have mercy upon others; judge yourself as severely as you like, for only God can have mercy upon you. When it comes to the awakened conscience, when it comes to the voice within the soul, when it comes to pleading, when it comes to the powers that must finally triumph, and when that mercy must come from without yourself, you must feel its brooding pinions and the cooling breath that flows from the waters of that river of life; you must know there is a voice pleading

forever with you. I was always much impressed with the idea in the Roman Catholic church that the angels in heaven, the saints in Paradise, the mothers, sisters, friends were praying for those on earth. I also felt that the divine tenderness of the mother's love is the symbol of this quality in the Infinite, which is in this severe ritual of the Mosaic law denominated mercy, which term fittingly expresses that quality epitomized in the mother's tenderness. I think those of you who feel that von have mothers in heaven, in any state of spirit-life. in any of the mansions of the Father's house, will feel more sure that the unworthiness which you now think is a part of your individual lives will be overlooked, not censured, or in some way condoned, because of the presence of that mother in heaven. I believe that brough that redeeming quality of love and tenderness that stretches out to you from early childhood to the close of life, there is the hope of the world; and I believe that I am not mistaken in supposing that the time will come when, by the presentation of that quality more than the retributive justice of the judgment human lives are to be swayed in divine channels, and lifted from the shadow of despondency cencerning the mmortal life.

GOETHE ON THOUGHT-READING.—A correspondent calls attention to the following pasfrom Goethe's prose works apropos of

thought-reading:
One soul may have a decided influence upon another, merely by means of its slient presence, of which I could relate many instances. It has often happened to me that when I have been walking with an acquaintance, and have had a living image of something in my mind, he has at once begun to speak of that very thing. I have also known a man who, without saying a word, could suddenly slience a party engaged in cheerful conversation by the mere power of his mind. Nay, he could also introduce a tone which would make everybody feel uncomfortable. We have all something of electric and magnetic force within us.—Boston Transcript. thought reading:

If It takes a touch of adversity to show whether a man is a man at all, just as it needs the touch of frost to bring out the glories of the trees. Even on a dark day in October, how royally the woods flame out I. Under what glo-rious banners they march to meet the winter I What unmatched splendors, rich as sunset skies, tender as the rainbow, shine out over the whole earth! Those splendors are the treasures that the trees were silently laying up when the summer sun flooded them all day long; and shall a man in his time of prosperity lay up no store of sunshine in his inner self, whereby when darker days come on he shall be lumi-nous with courage and good cheer?

Luther said : "If a man is not handsome at twenty strong at thirty, learned at forty and rich at fifty, he will never be handsome, strong, learned or rich in this world." The late Dr. Beard held that statistics supply this prophecy with a most remarkable fulfillment:

# Spiritual Phenomena.

### In Re Mrs. Fay. To the Editor of the Banner of Light:

My attention has been called to a communication in the Boston Investigator of recent date, from Mr. V. S. Palmer of Kenduskeng, Me., who claims to have been a Baptist, a Universalist, and for twenty-five years a Spiritualist, and who now denounces them all as frauds. In that letter he says he recently attended a séance at Mrs. Fay's, 156 West Concord street, Boston, dogmatically asserts that "Mrs. Fay had a young girl as a confederate," and charges that lady with being "a fraud and a bungler at her trade of getting money under false pretences." It is useless to argue with a man of Mr. Palmer's make-up. From the tone of his article it would seem that he attended the seance, having prejudged the case without evidence and being determined that it should be a fraud anyhowand in that frame of mind very likely it was so

-to him. Mr. Palmer asserts that "Mrs. Fay had a confederate," but gives nothing to show that the assertion is true, except the equally bald assertion that Mrs. Fay herself came from the cabinet in personations. He does not tell us how the "confederate" could get into the cabinet without the knowledge of the persons present, and has not the fairness to state that the only entrance to the cabinet is from the room in which he sat. Did he see any "confederate" enter the cabinet?

Mr. Palmer seems to have gone there determined that he would see nothing but fraud, and declares that it was Mrs. Fay who came from the cabinet every time. I do not know what he saw, or imagined he saw, on that occasion, and it does not matter. He has a right to his own opinion, and to think as he pleases, so long as he does not wrong others, misjudge them, or interfere with their rights.

I, too, attended a séance at Mrs. Fay's not long since. I attended to witness the manifestations said to occur there, as I should find them to be, judging from the evidence presented coolly and dispassionately. After the company assembled I was allowed to examine the cabinet thoroughly, inside and out. It is a box-like structure, built so it can be moved anywhere, and is placed in the corner of the room-a solid wall, without doors or windows on two sides, the other two sides being in sight of the audience. From this examination I was satisfied that the only entrance to it was from the room in which we were: that no "confederate" was concealed in it, (if there were I was not sharp enough to find him or her.) and that no one could enter it without being seen by those present.

When Mrs. Fay entered that cabinet, dressed in dark clothes, the lights were turned down to a sort of twilight, and almost as soon as she had disappeared behind the curtain a female figure not describe all the manifestations that occurred, but will give an incident or two for any one to explain on his theory of fraud, premising that the séance-room was light enough for me to see every person in the room distinctly. During the séance a young man came from the cabinet, and called me up. He was shorter than Mrs. Fay, with a countenance that was unlike hers. After greeting me, he stepped back into the cabinet, and I heard him say, 'May I bring him in?" Another voice answered "Yes." He returned, took my left hand in his right, led me into the cabinet, took my right. hand with his left, and placed it on Mrs. Fav's face. As I touched her, as she sat in her chair. she moaned slightly, and he asked, "Is she there?" "Very evidently," I replied, and as I spoke I saw still another form in white, standing beside her, and "Aunty" spoke to me. Mrs. Fay was seated in the cabinet; I was there, and there were two others-the young man who still stood by my side holding my hand, and a lady dressed in white.

If this was fraud, Mrs. Fay must have had two "confederates," and if so, how did they get into the cabinet unseen? If it was fraud, it was not very "bunglingly done." Will any one explain, if the two persons in the cabinet with Mrs. Fay and myself were not what they claimed to be-spirits temporarily incarnated-what they were, and how they came there?

One other instance : A lady, taller than Mrs. Fay, opened the curtain and stepped out as I stood in front. I called her by name, and she greeted me gladly. I saw her face distinctly, and saw that while it was not Mrs. Fay's face, it bore some resemblance to her. I said: "I want you to show me your face as plainly as you can." She smiled, passed her hands over her face a moment, and all resemblance of the medium was gone! I held her in my arms, apparently a form as substantial as mine, and yet instead of stepping back into the cabinet, she sank at my feet in a confused heap, in front of the curtain, melted away and vanished instant ly. If that was fraud, will Mr. Palmer, in his superior wisdom, explain how it was done?

I might give several other incidents that occurred, equally as inexplicable on the theory of fraud, but these will be sufficient for my purposes. It is easy to set up the cry of fraud, but the mere "say-so" of any man does not prove it. I have been surprised sometimes to see men claiming to be gentlemen forget their good breeding when attending séances, and rudely insult not only the medium, but others who were present to quietly witness whatever might occur, and who had rights that true gentlemen will always respect. Every man has a right to his own opinion, and to make himself believe it all'a fraud if he can; but no man has a right to interfere with the rights of others who believe

the manifestations are genuin). Those who think these manifestations fraudulent should remain away, or if they attend, behave like gentlemen, and not outrage decency and coarsely interfere with the enjoyment of others who think and believe differently.

J. B. HALL. Presque Isle, Me., May 29th, 1885.

### Our Ammunition Never Exhausted." To the Editor of the Banner of Light:

In the notice of the acquittal of J. H. Mott, the Kansas City medium, you say: "Our armory of defensive weapons can never be destroyed; our ammunition never exhausted." This is emphatically true, and is demonstrated every day. Mediums are constantly developed, and in the camp of the opposers of Spiritualism; and facts are presented that cannot be denied. Recently several such cases have come to my knowledge. A short time since the Albany Evening Journal reported an instance of the sudden development of a medium in one of the central countles of New York, in a family entirely ignorant of spiritual phenomena. One day a young lady of education and intelligence happened to have in her hand a slate and pencil; she was suddenly entranced, and when she recovered consciousness found written upon the recovered consciousness found written upon the slate a communication bearing the signature of a deceased relative. She very soon received communications from other persons who had passed to the spirit-world. The reporter of the Journal admits, after careful investigation, that there was no fraud or deception in the

Important "ammunition" has recently come from a noted materialistic camp. A few years ago, as the readers of the BANNER OF LIGHT are probably aware, a number of materialists of the most pronounced kind made a settle-ment at Liberal, Barton County, Mo. A lec-ture hall was built, schools were established, and a weekly paper published. The paper and all the teaching of the schools utterly ignored

and a weekly paper and a little teaching of the schools utterly ignored a future existence.

A few months ago three or four residents of Liberal were discussing what they termed the "tricks" of table-tipping, etc., when one of the number proposed a trial of the matter.

The table moved. All charged that some one had played a trick; each denied. The sittings were continued from time to time, the power growing stronger on each occasion. Names were spelled by the tipping, and short, intelligent sentences. It was stated that Dr. Bouton, one of the number experimenting, was the medium, and that if they would hold a slate under the table the spirits would probably write on it. A clean slate was held a few moments under the table, and on being withdrawn, "That's it. A clean slate was held a few moments under the table, and on being withdrawn, "That's it," was found written. The slate-writing experiments were continued, and writing was obtained when the slate was placed in a closet, and the door locked. When matters had become thus postively convincing to the party, the editor of The Liberal was invited to witness the wonder. He was an extreme skeptic, but he was convinced of the fact of the writing by an unseen power, and in his paper of April 30th he devoted two columns to a statement of facts. After the editor of The Liberal had falled to discover how the thing was done. Mr. Walser. discover how the thing was done, Mr. Walser, the founder of the colony or settlement, was invited to witness the phenomenon. He was, if possible, a more decided "hard-head," as The Library terms him then the others. He came ral terms him, than the of Liberal terms him, than the others. He examined the closet and all the surroundings, then himself and Dr. Bouton took a slate into the closet, placed it upon a shelf, came out and locked the door. Dr. Bouton sat outside of the door, in a lighted room, in view of Walser and others. In a short time rapping was heard upon the door, and Walser went in and brought are transfer of the close.

"FRIEND WALSER-I am glad to have the opportunity to say to you that there is truth in spiritual phenomena, and continued life. D. M. BENNETT." The editor of The Liberal pronounces the writ-

out the slate, on which was written the follow-

ing a very close imitation at least of the hand-writing of the late editor of the Truth Seeker, and the signature is pronounced a fac simile of that of D. M. Bennett.

The Liberal of May 7th contains a communi-

cation written by a person who made investiga-tions subsequent to those made by the editor and Mr. Walser, and the writer asserts that the writing remains unexplained on any theory other than what the invisible power claims it to be. Verily, "our ammunition is never exhausted."

R. D. J.

Rochester, N. Y.

### Phenomena in New York. To the Editor of the Banner of Light:

On the occasion of a late visit to New York. I had the pleasure of being at a séance at the beautiful home of Mrs. M. E. Williams, editor of the Beacon Light, which in some respects was the most enjoyable I have attended. The quiet and order, good ventilation and wellmanaged light, made a pleasant contrast indeed to the conditions that often prevail on similar occasions. The manifestations were pleasing and varied, from that of the beautiful, slender maiden, Priscilla, to the large and powerful Colonel, who, walking about in full citizen's dress, assured us he was no more dead than we. dress, assured us he was no more dead than we. Papa Holland said many wise and kind things, and his colloquies with little Bright Eyes were very amusing. This little spirit, who comes out into the room, dematerializes and re-materializes in full view, and is a very quaint little creature. To the sitter in whom she declared she saw evidences of "skeptication," she gave some test descriptions and names which, although he did not reply the declared he recthough he did not reply, she declared he recognized "down deep."

No personal friends appeared for me, but many sitters were greeted by those whom they seemed to recognize, and two names were given seemed to recognize, and two names were given by Bright Eyes from the cabinet of spirits who, she said, were there and would like to "speak at" me. I observed frequently that Papa Hol-land or Bright Eyes were heard talking from the cabinet, while a spirit-form was outside and conversing in whispers with its friend, and that the paper and pencils upon the table in front of the cabinet were heard in motion when no form was to be seen, and raps upon it were frequently heard when no one was near it.

frequently heard when no one was near it.

Mrs. W. has fitted up a cozy and convenient office for the Beacon Light in her own house, where she tells me spiritual publications will be on sale; a very necessary thing. I should say, since even among Spiritualists I find few who know where in New York to look for spiritual reading matter. I understand Mrs. W. Intends taking a trip to Europe during the summer for needed rest from long and arduous labor.

Somerville, Mass.

J. A. D.

For the Banner of Light. BEYOND THE SUNRISE

Look once again. "We front the open sea That, dimly distant, frets the further shore : The breeze of morning brings a hint to me Of ocean wastes beyond-and nothing more.

"Yet stay! beyond that ocean gleams the sun; But, dreamers on the heights, ye may not gaze Beyond the happy day just now begun, Nor, more than I, trace those untrodden ways!'

Ah! yes, to us those ways are clear as this Rude path that winds about the eastern hill: To us these sun-rays that our faces kiss Another pathway with their brightness fill:

A smoother path, on which your mortal eyes, Untouched by spirit-hands, may never look, Though she beside me notes its constant rise And reads its course as 't were an open book.

For here, with her, ere that and this path met, Walked one whom earth held but too brief a space Here on their lips was friendship's signet set-That seal which made this spot a hallowed place

And they, the friends, have sat beneath these trees-The while the sun his altar-fire burned-Within the incense which that pure flame frees. When ocean-air to vapor all has turned:

Here they have come, when evening's lamp was lit, To watch the play of moonbeams o'er the waves, Till all the midnight sky was overwrit With that mosaic which the heaven paves;

And she-my dear one's friend-has hailed the morn

And greeted night alike with gentle smile And quiet words, of restful feeling born. Thus here they waited-but a little while-Our fond heart's own !-until that other way Was joined with this they had so often trod, And one's bright eyes oped on the perfect day

Which lights the peaceful path that leads to God 1 Through mist of tears we see that path she took; Yet evermore my love can hear her voice Borne on the kindly winds: her tender look

Still gems our sky and makes our hearts rejoice. Nor loss nor ioneliness can give her grief, Nor loss we own. The inner vision shrines Her form, e'en as the bud enfolds the leaf; Her guiding hand shapes all our vague designs.

"Not see beyond!" No earth-bounds hold our sight! The sunrise glories fade; in clearer air The brighter glory bathes her being bright : Beyond the sunrise—see her waiting there! Portland, Me. HARRY A. LEON.

### The Dedication at Greenwich, Mass. To the Editor of the Banner of Light:

The dedication of The Independent Liberal Church ounded by Henry W. Smith, Esq., of Greenwich, Mass., took place Wednesday, May 27th.

The day was pleasant, all nature smiling upon the occasion, and the church was filled to its utmost capacity. Many were present from Springfield, Amberst, Athol, and surrounding towns, as well as from Boston. The exercises were opened at about 11 o'clock with a plane selection by Mr. Milligan of Boston. Its closing measures were merged into a march, when suddenly at the two entrances of the church appeared the flags and banners of the Children's Lyceum, and the sound of singing was heard. Up the two aisles of the church marched two lines of children with their leaders, the girls dressed in white, and all bearing the beautiful flags and banners of the Lyceum. As the more than fifty children marched slowly toward the stage, their young voices rang out in the stirring notes of their "Banner March:" "Happy are we as we march along." The effect was beautiful beyond description, as they moved along holding aloft the silken banners inscribed with beautiful mottoes in golden letters, and the varied lights falling upon them from the stained windows of the church. They filed upon the stage, where the singers formed in line and repeated the stirring stanzas of the song.

At the close of the singing the children were seated at the back of the stage, and an introductory address delivered by Mr. H. W. Smith. He reviewed the causes that had led him to build the church, and stated its most worthy and generous aims and objects. He asserted his personal belief in Spiritualism, but declared that he demanded that belief of no one else without the evidence to produce conviction. He said:

'I did not build this church for myself alone, but for the community; not alone to embody my personal views, but to permit free expression of the views of all honest and earnest seekers after truth. We dedicate this church to God—that eternal Life and Soul that is over all, through all and in all. We dedicate it to the preaching of the word-not the word alone of Moses and Jesus, but the combined wisdom of all nations; the knowledge embodied in the records of the race; the truth embalmed in the libraries of the world. We dedicate it to perfect freedom of thought. We demand assent to no settled creed. I wish this church to be broad enough to recognize truth wherever found. Unitarians, Universalists, Spiritualists, Materialists, and those whose belie has yet no name, let all unite in the study of the great problems of life and duty. Larger than all creeds, nobler than all personal views, is the grand doctrine of philanthropy—the love of humanity. My own personal views are well known. I believe in the ministration of angels. I believe God's angels find it their duty and pleasure to labor for the uplifting of humanity. I have called myself a Spiritnalist, because that word is the only one that expresses a belief in the living presence of the angel-world. My own experience has brought to me absolute knowledge of the interblending of the two worlds, a certainty beyoud doubt or cavil that the grave is not the end of life. I know that beyond the tomb lie the fair, bright fields of eternity; where families, sundered by the hand of death, are once more united in the bonds of love; where the wrongs of earthly life are righted by the hand of eternal justice. Upon this ground let us stand, and let enthusiasm for our common faith be united with loving charity for our little differences of opinion. Thus we shall stand with a united front opposing the hosts of darkness, the enemies of Progress."

No report can do justice to the large liberality and glowing freedom of this comprehensive, clear and forcible address. The Lyceum then sang a hymn of adoration to "Our Father in Heaven," after which Rev. C. W. Emerson of Boston offered an invocation and delivered an address on "The Mission of a Lib. eral Church." He said that the past is not all wrong. We must recognize that the mistakes of the past were made in an honest search for truth, and we must take up the work where the past has left it. We must be earnest. The failure of the Orthodox churches to-day is due to lack of earnestness. We should guard against an antagonistic spirit. The mission of a liberal church is not to destroy, but to build up. We must be believers. No man or nation was ever great unless life was guided by belief. No man has a right to build a new church unless he believes-not less, but more than the old churches. He may not believe what you or I believe, but he must believe something. He said that the church which stands for Liberty is in perilous condition. It has no party, for every party is in pursuit of some creed, written or unexpressed Charity is the end of the commandment. He said " not one church-member in five hundred knows what he believes. Faith is not blind assent to a creed-it is a perception of the sonl. Faith in humanity is a perception of the divine nature of every human being."

After the address came the Dedicatory Poem, as inspirational production, recited in a distinct and pleasing manner by little Angle Lurvey of Cape Ann, followed by the Dedication Song, in which two girls knelt upon the stage with three others standing behind holding panners, inscribed "Truth," "Love," and "Wis-dom," and the remaining singers standing in line. The three kneeling sang in sweetest tones: "Father in Heavon, we dedicate to Thee this temple, and to all human ity," and the others responded, "Spirit of Truth, abide with us, and crown our works of love so that fruit may abound." Then, all standing, sang "Evangels" - a beautiful piece, picturing the visits of angels to mortals. This closed the morning services.

After a plentiful repast, served in the vestry, to which all were cordially invited, the people sesembled again in the auditorium. The afternoon services were

opened with singing "Welcome, and March of Progress," by the Lyceum, followed by a solo from Miss Gracie Smith, entitled, "I know a place where angels dwell," with response by the Lyceum. In order that the programme might be completed by train-time, Mr. Lauer withdrew his preliminary address. The Lyceum sang a stirring piece, entitled, "Valiant men Reformers bold," in which gestures with the flags produced a vivid effect. Miss Gracie and Mr. H. W. Smith then sang, "Indians of my native hills and

vales," with fine effect, the Lyceum singing a response. Mrs. Nellie J. T. Brigham of New York now stepped forward, and after offering an invocation, delivered a fine and touching address, taking as her text, "Ye are temples of the Holy Spirit." She said we cannot comprehend God. If He could be comprehended by man He would not be God; if man could comprehend Him he would not be man. She said we might gain a slight knowledge of God in proportion to the development of our minds. A little water in a rose-lipped shell tells the story of the mighty ocean. We see manifestations of the Divine Mind in nature, and from these we can learn something of the attributes of Deity. Man is the highest expression of the Divine Mind, and so is truly the temple of the Holy Spirit. As such he should care for his body, and never permit its defilement. She said although the number in attendance whom we could see was large, yet the number unseen by mortal eyes was much larger. She spoke of the love, sympathy and joy depicted on the faces of these interested ones, and with some particularity told of the Indian spirits who were present. This was a fact of highest interest to those who knew that these dusky children of our common Father had been earnest in their words of encouragement and hope all through the heavy labors incident to the founding of this important institution. Mrs. Brigham closed with an extemporaneous poem, into which were woven in a marvelous and charming manner the various mottoes which adorn the walls and ceiling of the church.

After this a sweet, flaxen-haired little girl came for ward, and, kneeling with hands clasped and eyes upturned, sang a prayer-song "Father, Hear a Little Child." As she sang two other girls, representing angels, came and stood beside her, holding their hands over her head, and sang the response:

Dear child of earth, Born for a higher birth, Holy ones hear thy sweet prayer, And are ever near, '' etc.

The effect was beautiful beyond description, and thrilled the hearts of all present. After this came the song, "Finale":

"All hall to Truth!
Truth immortal will be
The morning star,
The bright star of Liberty!"

in which all engaged. It was a stirring piece, set to thrilling music, and roused the enthusiasm of the audience to a high pitch. Mrs. Brigham closed the services with a benediction, and the audience dispersed feeling it was good to have been there.

The next day, Thursday, interesting exercises were given by the Lyceum and others. Miss Nellie B. Lochlan of Greenwich read a fine inspirational poem with tender yet firm expression, entitled "Moral Courage." She was followed by the venerable J. M. Spear of Philadelphia, who spoke to the children of his own childhood and advantages as compared to theirs, and emphasized the gratitude due Mr. Smith for his untiring labors in their behalf. Their love and regard for him were evident in their behavior, for they had done nothing throughout the two days that the most fastidious teacher could object to, and their performances bore testimony to the faithfulness and grand capacity of their leader, Mr. Smith, who composed all the music and nearly all the hymns rendered on this memorable occasion. Mrs. Brigham gave an address on "Spiritual Gifts." She claimed for their exercise the refining influences of civilizationthe uplifting of human nature from all that debases Bigotry, prejudice, malevolence and brutal passion cannot exist, she said, where these gifts have found place and sway. Her clear, sweet utterances carried conviction and longing to every aspiring soul for that aniritnality with which the Author of our being endows mankind as his crowning work. Her words went to the heart as sunlight and dew to flowers, purifying, invigorating and beautifying. The improvisation of several fine poems held the almost breathless attention of the audience for more than an hour. Little Rosa Wilbur, sent by the Shawmut Lyceum of Boston, gave several recitations in a manner to carry with her the emotions of the whole audience; and little "Marguerite" of Boston sang several pieces in her inimitable style. The closing piece was given by the Lyceum in full chorus, and when all was over everybody felt that the dedication had been a grand success, inaugurating a brilliant and useful future for the new church.

# ORGANIZATION.

BY WARREN CHASE.

To the Editor of the Banner of Light: Every few months we are greeted with some new plan or proposition for the organization of Spiritualists and Spiritualism; each plan containing and proposing what the author thinks essential to the com plete success of the work in which so many on each side of death are engaged. Some of these plans are gotten up on this side, and some on the other, and some on both. Up to this time all these efforts, whether national. State or local—except so far as they were for business purposes, like building halls, or keeping up meetings like our camp-meetings-have been futile and of little or no value, and I trust will continue to be for many years to come, as any such, except for the above purposes, would be only another sect, which might or might not be under the Christian banner, and might or might not be founded on the Bible and Christ. A creed is a creed, whether taken from the Bible or

Had the Spiritualists organized early in the movement, as the Shakers did, as the Oneida Perfection ists did as the Swedenhorgians did, as the Briands did, or as any sect has, no matter what the creed of belief or required discipline in life might have been, we should have been as useless to the world as these sects are. Spiritualism would have been confined to such narrow limits as to be useless to the human race at large. As we now are, and as our work now is, we can lend a helping hand to every reform, scatter truths and facts broadcast, and not array other sects against us as a sect. We can work, all of us who choose to, for and with the Liberal League, which has only a business organization, but declares for certain political reforms in which most of us join, though possibly not all. We can join with the temperance workers, most of us, not all. We can join with the woman suffragists. most of us, not all. We can join with those opposed to capital punishment, most of us, not all. We can scatter our truths in all of these groups of workers, and be felt as no sect can be felt.

Spiritualism is for the world, and not for a sect; and so long as it is in the hands of the present workers of both worlds no sectarian organization can unite or control it. A few may centralize, and call conventions, and put forth articles of belief, but only a little band of earnest workers will unite, and outside of it will be hundreds of times more work done for the cause, and better work, than in it, and it will, as all such have, dry up and fail. In the past history every effort of the spirits to open intercourse between the two worlds has been ruined by organization, and this would have been the result long ago with Spiritualism if some of our zealous workers could have bound us together, and told how we must act, and what we must believe, to be Spiritualists.

The world is our church, all people in it are members, and those who know more should teach those who know less, and those who live better and do better be examples for those not as good. We need no bishop, no priest, and no salvation army. We are not here to fight, but to teach, and we can afford to let all into our meetings and schools, and not claim to be holier than others. So it looks to me. Milwaukee, Wis., May, 1885.

The secret of the large and constant sales of Mrs. Pinkham's Vegetable Compound probably lies in the fact that whereas there are many "Bitters" and Tonies" of equal value, be it more or less, the Vegetable Compound is so completely superior to all other preparations specially recommended for the needs of women that it has practically no rivals.

### Translations from the Foreign Exchanges of the Banner of Light.

La Lumière, Paris, France, of April 25th, contains an interesting account of the life, decease, and obsequies of the late Louis-Alphonse Cahagnet, who passed away April 10th (concerning which event reference has already been made in the BANNER columns).

Cahagnet was born in 1809. He was a common workman when he began to become acquainted with certain phases of the phenomena which formed the study of his lifetime. It is claimed that, before the spirits began their manifestations at Hydesville, N. Y., Cahagnet was permitted to lift a corner of the curtain which hangs between the two worlds. In fact, he published in January, 1848, the first volume of his Mysteries of the Future Life: a work treating of the existence form and occupations of the soul after its separation from the body. In 1851 the third volume of this work appeared. His guide, in his labors concerning the spirits, was Swedenborg, and in 1856 he made an Abridgement of the Wonders of Heaven and Hell, of

Cahagnet was the author of enough volumes to fill a small library; one of the most extensive of these was the Magnetic and Spiritualist Encyclopædia—seven

As the end drew near his great regret was that he had not been able to draw more knowledge from studying the works of Nature.

His remains were buried at Argenteuil, on April 12th, a large number of friends attending. Many representatives from the Spiritualist and magnetic societies of Paris were present, and the spiritualistic press was represented in the person of Mme. Lucie Grange of La Lumière. The most interesting discourse was delivered by M. Lecoq, in the name of the group of "Swedenborgian Students," of which Cahagnet was the founder. M. Lecoq referred to the obscurity in which Cahagnet first began his labors, and in contrast pointed out the almost world-wide circulation of his writings at the present time; and some day, the speaker said, many facts from all sides will declare that Cahagnet's propositions rest upon irrefutable arguments.

Le Messager, Liege, in its issue of April 15th, gives an extract from a letter by M. E. Deruelles, of Mons, concerning the progressive march of Spiritualism in that place and its vicinity: "The number of adepts in our doctrine has been increasing for some time. We can to-day place their number at two hundred. They are organized in four groups. On the first Sunday of each month they unite under the authority of a special commission whose duty it is to examine the work of each group. A delegate is chosen to treat some subject at the following meeting." M. Deruelles closes his letter with an appeal for spiritual books. The committee of the Messager has responded, on its part, by sending a generous number of different books concerning Spiritualism.

In its issue of May 1st. Le Messager states that a paper, called Le Wallon, an organ devoted to free dissussion, contained lately an article derogatory to Spiritualism. A reply was shortly published in the same paper, from which the following extract is taken:
"Spiritualists believe in God, and their idea of Him is noble, reasonable and logical; their idea is one that can face the full daylight of criticism. For the rest, each makes his own belief, and they are free-thinkers in the largest sense of the word. They are delsts like Victor Hugo; no church confines their thought; they have neither dogmas nor pontiffs."

La Revus Spirite, Paris. - Two numbers of this magazine are at hand.

The issue of April 15th contains an elaborate account of the exercises commemorating the anniversary of Allan Kardec. This celebration took place at Père-LaChaise on Sunday, March 29th.

The scientific society of Spiritism had received, for that day, letters from the principal cities of Belgium. Italy, Switzerland, Spain, Roumania, Turkey, the two

Americas, Holland, Sweden, Russia, etc. Addresses were made by Messrs, de Warroquier, Captain Robaglia, Boyer, Dr. Reignier, Godard Emile, Melsen, Auzeau, Algol, Poulain (son), Chevallier, Vig

While the speechestof course made prominent the doctrine of re-incarnation, they contained besides some strong words for charity toward all men, fraternal love and sincerity of heart.

Practical Spiritualism was much dwelt upon, and M. Boyer's words are worthy of reproduction: "May this cry come from every heart; forward, forward, son of Spiritualism, and work for the new era that is to be-of fraternity and liberty. But to reach this end we must preach by example; and it is a great error to suppose that the belief in spirits is sufficient to entitle any one to the noble name of Spiritualist. Without action the word is devoid of meaning, and he alone is worthy of it who works for the happiness of his brethren.'

On the same day a good share of the Spiritualists of Paris united at a banquet. After the repast, a soirée, partly literary and partly musical, was offered by artist friends, in the parlors of M. Richard, 137 galerie de Valois, Palais Royal.

In the same number of this magazine an account is given of some spiritual phenomena in a house at Esnandes. The family consists of the father, mother and two little girls, the eldest fourteen years of age. The phenomena consist of repeated blows upon a wooden partition and even upon a wall, almost continual scratching upon the couch where the eldest daughter, nearly always ill, lies, or still a kind of blocough which one would suppose came from the throat of a parrot. These noises occur especially during the afternoon and night. Responses to questions are made by a certain number of raps or scratches. Mrs. Savureau's child having been carried to Saint Ouen for three days, the invisibles pursued their operations at Saint Ouen and nothing was heard at Esnandes. Placed again in the paternal domicile, the operations began

[Since March 30th this extraordinary child (so later advices state) has been at the hospital of Saint-Louis at La Rochelle, where the doctors at close quarters with this "mysterious force" are expected to bring to light additional information regarding the occurrences in her presence.]

In its issue of May 1st the Revue has, among other articles, an interesting account of the Spiritualist Society for mutual aid of Toulouse. This society had been set on foot, and consent for its establishment had been asked for some time. Scarcely had the new municipal council been installed when this question, with that of two other societies analogous in formation, was presented. The matter was referred to a commission, M. Laforgue being one of the members. In the committee it was asked why the society should be called "Spiritualist," and why admit women? M. Laforgue replied:

"Because those who found this society are Spiritualists, and people know what they mean. They do just as do the Catholics, who put their societies under the name of the saints; in like manner the free-thinkers give to their formations names in accordance with their ideas. As for women, if the law allows them. why should we be less liberal than the law? If it does not, that is a matter for the central power. The question that concerns us is the morals of the founders and their object."

There was no reply, and the committee reported favorably in regard to the three societies. When the matter came before the municipal council the report in favor of the society of Sainte-Barbe was passed without discussion. In regard to the Spiritualist Soclety a vote was taken, and the result was nine to nine. The President was about to declare against the measure when our friend Laforgue asked to be heard, and said: "Gentlemen, we have just voted unanimously in favor of the mutual aid society called Sainte-Barbe; why should we not be just as unanimous in favor of the Spiritualist Society? Spiritualists are citizens as Lyard. well as others: they fulfill the same duties and have the same rights. I am a Spiritualist, gentleman; I am known as such at Toulouse, and at the last municipal election I obtained eleven thousand six hundred votes. I protest with all my power against the intolerance of those who reject Spiritualism without discussion."

Several of the minority followed in this protest. new vote was demanded, and the result was fourteen in favor of and nine against the Spiritualist Society. (A number of the members had not voted the first

time.)
On that day Spiritualism gained its first victory at Toulouse, and the success of M. Latergue proves that he who defends a cause with conviction is always aure of being beard.

### The Trance in Siberia.

"Tent Life in Siberia," by George Kennan, s a very entertaining work of upward of four hundred pages, wherein are interestingly stated the adventures of the author and companions among the Koraks and other tribes in Kamtchatka and Northern Asia. The book is another tribute to the memory of the wonderful attempt which was made by the Western Union Telegraph Company, in 1865-67, to construct a line overland to Europe by way of Alaska, Behring's Straits and Siberia. It was an effort which proved the superiority of the powers residing in civilized man over the barriers which wild mountains, desolate plains, severe privations and wintry storms sought to place in his pathway, defeat resulting at last only after the sinking of three million dollars through the brilliant success of the submarine cable across the Atlantic. Among the results of these journeyings of the author and his comrades in the primeval wilderness was a discovery, set forth on pages 352-6, of a phenomenon akin to the state of trance among the women of an obscure village, Geezhega, situate on a river of the same name in Northeastern Siberia. The condition to which we refer was called by the natives "Anadyrski bol" (or Anadyrsk sickness); and, being thrown, to a certain extent, in contact with a case thereof, the author explains the result of his researches regarding the matter as follows:

"The 'Anadyrski bol,' so called from its having originated at Anadyrsk, was a peculiar form of disease, resembling very much the modern spiritual trance, which had long prevailed in Northeastern Siberia, and which defied all ordinary remedies and all usual methfied all ordinary remedies and all usual methods of treatment. The persons attacked by it, who were generally women, became unconscious of all surrounding things, acquired suddenly a faculty of speaking languages which they had never heard, particularly the Gakout language, and were gifted temporarily with a sort of second sight or clairvoyance which enabled them to describe accurately objects which they could not see and never had seen. While in this state they would frequently ask for they could not see and never had seen. While in this state they would frequently ask for some particular thing, whose appearance and exact location they would describe, and unless it was brought to them they would apparently go into convulsions," etc....
"Surprised to find among the ignorant peasantry of Northeastern Siberia a disease whose symptoms resembled so closely the phenomena of Modern Spiritualism, I determined to investigate the subject as far as possible, and as soon

of Modern Spiritualism, I determined to investigate the subject as far as possible, and as soon as the Major came in I persuaded him to send for Paderin: The Chief of the [Geezhega] Cossacks—a simple, honest old fellow whomit was impossible to suspect of intentional deception—confirmed all that Vushine had told me, and gave us many additional particulars. He said that he had frequently heard his daughter talk the Gakout language while in one of these trances, and had even known her to relate events which Gakout language while in one of these trances, and had even known her to relate events which were occurring at a distance of several hundred miles. The Major inquired how he knew that it was the Gakout language which his daughter spoke. He said he did not know certainly that it was; but it was not Russian, nor Korak, nor any other native language with which he was familiar, and it sounded very much like Gakout. I inquired what was done in case the sick person demanded some article which it was impossible to obtain. Paderin replied that he had never heard of such an instance; if the article asked for was an uncommon one the girl always stated where it was to be found, frequently describing with the greatest minuteness things which, so far as he knew, she had never seen. On one occasion he said his daughter asked for a particular spotted dog which he was accustomed to drive in his team. The dog was brought into the room and the girl at once became quiet; but from that time the dog itself became so wild and restless as to be almost unmanageable, and he was finally obliged to kill him.

He then proceeded to relate to us further and still more inversible particulars as to the

He then proceeded to relate to us further and still more incredible particulars as to the symptoms of the disease and the mysterious powers which it developed in the persons attacked, illustrating his statements by reference to the case of his own daughter. He was evidently a firm believer in the reality of, the sickness but would not say to what against the second heads. sickness, but would not say to what agency he ascribed the phenomena of second-sight and the ability to speak strange languages, which were its most remarkable symptoms."

### Washington, D. C. To the Editor of the Banner of Light:

There is probably not a more beautiful city in the whole world than Washington in the spring-time; the long streets, lined with trees, the public grounds, with their wealth of bloom, and the imposing edifices that

are a continual surprise, all conspire to make this city what it should be-a crowning glory to a great and growing nation. Unlike other American cities, it seems a city for pleasure and enjoyment rather than purely commen cial interest, and the lack of bustle and hurry is sug gestive of European life. Never has the interest in things terrestrial and things spiritual been more

marked than at the present time; the new President seems to be possessed of an unheard-of quality in an executive head, namely, "a mind of his own" and the ability to make it felt; and the many who saw disaster in the change of administration, have resorted to the old subterfuge. " We shall see what we do see." which is by far too axiomatic to admit of contradiction. Since last we were here the movement in which we

are all interested has pursued its way successfully, thanks to the earnest labors of Mrs. Clara A. Field. Mrs. A. M. Glading, and others, and good attendance has crowned their respective efforts. In fact, I have never seen such spiritual-minded Spiritualists as 1 found in Washington. One rarely ever hears a word of slander, which is a relief when compared with some other centres. The society is in a good condition, and recently re

warded its President, John B. Wolff, Esq., by presenting him with a very handsome gold watch, which, by the way, was just what he deserved to get, for always be ing so active in carrying forward the good work. Mrs Beste has not been able to do as much work as formerly, because of illuess, but I found from Mr. Haddaway and Mr. Lyman that there had been a rare increase o power: while Mrs. Levy is always employed.

My friend, Mr. J. G. Meugens, and myself, were entertained by a large company who were invited to receive us at the elegant residence of Capt. and Mrs. Cabell, who were assisted in receiving by Prol. and Mrs. Chapman, who are among my dearest friends. It was indeed pleasant to listen to such warm words of well come expressed in song and verse, and also to hear my valued friend, George A. Bacon, Esq., voice so much good feeling. We all spoke our piece, my English guest included, and at a late hour went out into the night bearing nothing but pleasant memories, and leaving most grateful appreciation for the kindness

If Spiritualists would only come nearer to their me diums, and give them more human sympathy and love the earnest worker would feel the "dignity of his of fice" far more than now.

We were pained to hear of the continued illness of the veteran Spiritualist, Thomas Gales Forster, who was thereby deprived of being present. Some day, dear Washington friends, it is my hope to show you all how much I value your confidence and apprecia tion. Until then believe in me as a worker in the vine J. WILLIAM BLETCHER.

Hale's Honey the great cough cure, 25c., 50c. and \$1. Glenn's Sulphur Seap, heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions. Hill's Hair and Whiaker Dye-Black and Brown, 50c. Pike's Teethache Dreps cure in One Minute, 25c. Dean's Ehemmalie Pills are a sure oure, 50c.

Read "ZOELLNEB'S TRANSCENDENTAY PHYSICS." This is one of the grandest works of the nineteenth century. Everybody should have, a copy. Colby & Bich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Piace,) Bosonics.

June Magazines. THE CENTURY .- "The Three Herschels," Sir John, William, his father, and Caroline, his sister, form the subject of the opening paper of this month's issue, accompanied by a portrait of each, followed by an amusing and informable sketch of "In and Out of the New Orleans Exposition," by E. V. Smalley, the illustrations of which abound with character and humor. Mr. Howells continues his "Florentine Mosaics." Those who find delight in adventure, or in accounts of them, will have their taste gratified in "Still-hunting the Grizzly," by Theodore Roosevelt. An interesting description of "Orchids" is given by Mrs. Herrick, who very finely illustrates the same with drawings of her own. The "War Papers" continue to form a very attractive feature, consisting this month of "Stonewall Jackson in the Shenandoah," by Gen. John D. Imbo-den, "The Battle of Gaines's Mill," by Gen. D. H. Hill, "The Battle of Gaines's Mill and its Preliminaries," by Gen. Fitz John Porter, and "Sawing Out a Channel above Island No. Ten," by Col. J. W. Bissell. The maps in these papers are probably the most complete and satisfactory battle-maps ever published in this country, and striking pictures and portraits accompany in profusion. In pictorial and general interest the June number of *The Century* is not behind recent issues in timeliness and general interest. The Century Co., New York; Cupples, Upham & Co., 283 Washington street, Boston.

WIDE AWAKE.-Mrs. Whitney commences a new story, "How the Middles Set Up Shop," relating the experience of two boys who in vacation time opened a store. Margaret Sidney, in "A New Departure for Girls," proposes to deal practically with the problem how the penniless shall get their daily bread, in a serial story, the first chapter of which appears this month. "The Princess Beatrice," is the subject of an interesting article by Mrs. Lillie, with a portrait of the Princess and of Prince Henry of Battenberg, to whom she is soon to be united in marriage. Several other stories, numerous sketches, poems, delightful pictures and other attractions complete the number. D. Lothrop & Co., Boston.

CASSELL'S FAMILY MAGAZINE contains a semi-prophetic article upon "The Balloon of the Future"; new chapters of "A Diamond in the Rough" and "Sweet Christabel"; "An Evening with Walter Scott," several poems and a general miscellany of entertaining and instructive reading. Cassell & Co., New York.

THE QUIVER. - "A Mission Underground" gives an account of the clearing out of nearly a century's accumulation of rubbish from the crypt of an old church in London, and the transformation of the dark, dungeon-like apartments into a place where every morning fifty or more hungry, outcast children assemble by gaslight to partake of steaming cocoa and wholesome bread, under the kind surveillance of the vicar and his wife; a phase of practical Christianity that, alasi we see too little of in a world where so much of it is needed. "The Graven Records of Bun-hill Fields" will be read with interest, as also new chapters of two serial stories, several sketches and noems. Cassell & Co., New York.

THE PHRENOLOGICAL JOURNAL gives portraits and sketches of the new American Ministers to foreign powers, Phelps, Pendleton, McLane and Cox. An interesting sketch, "The Poet-King of Sweden," is illustrated with portraits of King Oscar II. and Queen Sophie and a view of Stockholm. Fowler & Wells Co., New York.

THE HERALD OF HEALTH.—Dr. Wilson treats upon Memory and methods of strengthening it. The manufacture and use of the Central Asiatic "Koumiss" is described, and Dr. Kitchen shows that corsets and waist constriction shorten life. Other articles upon subjects of sanitation are worthy of being attentively read. M. L. Holbrook, M. D., New York.

### Verifications of Spirit-Messages. REV. WILLIAM LAMSON.

In the BANNER OF LIGHT of May 23d is a commuication from the REV. WILLIAM LAMSON, who was well known here, and for many years was an earnest preacher of the gospel. His good wife passed to spiritife last fall. I was well acquainted with him, and have had conversations with him in regard to the future life—he being a patient of mine when I was in practice in Salem. He passed over from Gloucester, Mass., and so did his wife. She leaves a brother there. I have shown the communication to a number of persons who were acquainted with him, and all recognize it as characteristic of him. I showed it to a Baptist minister, and he was puzzled to understand it. I consider the communication correct in every particular.

May angels bless you in your labors of love for humanity is the sincere prayer of DR. N. P. ALLEN.

THOMAS WHITTREDGE.

In the BANNER OF LIGHT of May 23d, in the "Spirit Message Department." I read one from THOMAS WHITTREDGE, which I am confident emanated from that gentleman, now a resident of the spirit-world. I knew him well, when he was in the oil business in Baltimore, in 1848-50. D. M. BOWERSON. 392 Ramsay street, Baltimore, Md.

# A Card to the Public.

A Card to the Public.

To the many dear friends who have written me, and others whom I have met both in public and private life, and especially to the dear old friends of my home at Terre Haute, I wish to send a word of greeting and remembrance. And I would assure them that while I have been resting in this beautiful climate, and apparently silent, my work has still been going on, perhaps not so much in outward demonstration, though equally potent for the cause of truth.

I am thankful to say my mediumistic powers have greatly increased, and are still doing so; and my love for my work keeps even pace with their development. I am willing to do whatever may be assigned to me, and I hope soon to be ready for the more active labor of public life.

I do not know where my work may be, but I hope

I do not know where my work may be, but I hope and expect to return to my old friends at no distant

and expect to return to my old friends at no distant day.

I would say to all those who have written me, that I fully appreciate their kindness, and would like to reply personally, did not time and strength forbid; I can only reach them through this public medium, and assure them of my continued interest in them, and in the cause that is dearest to us all.

Yours for truth and progress,

EMMA HURST,

Santa Barbara, Cal. Materializing Medium.

### "Occultism in India." To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

A new work from the pen of Louis Jacolliot, and bearing the above title, has just been brought out from the press of Lovell & Co., New York City.

Mr. Jacolliot was a French official in India many years, and devoted himself to the above subject thoroughly. The book is an elegant one, and treats of the entire subject of "Jugglery," and the multitudes of mythical performances, etc., in India, which Jacolliot regards as spiritual manifestations (not mere jugglers' tricks)—just as I do, and did long before I visited India and Egypt.

Jos. P. HAZARD,

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

Prof. Phelps, of Andover, having endeavored to insugurate a new crusade on the old-time "Satanic" plane, thinking people, will do well to read that pertinent work by Allen Puttian, Esq., entitled, "WIYOHORAFT OF NEW SHOLAND EXPLAINED BY MODERN SPIRITUAL. Colby & Rich, 9 Bosworth street, Boston days it on sale.

# Banner Correspondence.

Connecticut.

HARTFORD .- E. P. Goodsell writes: "Mr. A. E. Newton proposes an organization of Spiritualists; not only for business purposes, but for the 'advancement of good fellowship and helpful communion among the believers in the New Dispensation.' But I apprehend he will find great difficulty in formulating the matter of what is styled 'helpful communion.' Does he mean a creed? and if so, how does he know that twenty-five per cent. of the spiritual brotherhood will accept and subscribe to it? They may tolerate in their own minds individually something akin to a creed, and yet not feel under special obligation to wrangle over its several points, as they would be liable to do after such creed had become authoritative by a majority, or a two-thirds vote. If such a creed is adopted it would be the bounder duty of all alike to sustain it. That a portion of such as may come into the fold voluntarily may be willing to support a creed is doubtless true: but what shall be done with those who become dissatisfied with it and its practical workings? It will be said its objectionable features may be amended and improved; but meetings for amending creeds do not often occur, and if they do they seldom result in 'the advancement of good fellowship and helpful communion.'

What Mr. N. says in relation to principles of ' Human Brotherhood,' shows that all who will not foster and promote his plan may be chargeable with living only

But it is plain to see that those who refuse to subscribe to any creed are but exercising their own individual rights in such refusal, and it does not follow that such persons live only for self. If opinions are diverse, as doubtless they are, and will continue to be, it is not to be inferred that those who differ intend to live only for

We have seen that the result of all attempts to establish a religious basis in and upon a creed has been not to foster mental liberty, but to deprive man of his inalienable right to exercise and use his own freedom of thought.

The writer for organization says: 'Oil and water will not mix, or if mixed by force will unmix as soon as possible.' This is surely plain enough; but what does it prove? Certainly nothing in favor of organization, but much against it. He says: 'Until Spiritualists can rise to a higher level than ordinary humanity around them, they cannot successfully organize for the promotion of Spiritualism. And this for the plain reason that very incongruous views prevail among them as to what Spiritualism really is, and what it means, either in theory or practice. This is not compliment ary to the intelligence of those mortals whom the spirit-world has been trying to lead during the last thirty-seven years. Very many plain and unmistakable lessons have been freely and copiously showered upon them, and if they have falled thus far to learn what Spiritualism really is, and what it means either in theory or in practice,' can it be supposed that they will, during the next thirty-seven years, under organization and a creed?

But it is asked: 'Is it not possible that some Spiritualists have risen to a higher level than that of ordinary unspiritualized humanity?' I answer: this 'higher level' is often assumed by a self-constituted committee, and no less in the lecture-room than in the seance for materialization of spirit-forms. I have witnessed the interruption of a young trance speaker while delivering a most logical discourse, so annoying to other listeners that they felt obliged to ask the objector to kindly permit the speaker to give utterance to his thought. But if such a committee but once has the sanction of any considerable body of Spiritualists to authorize their work of schooling, instructing and dictating mediums, we may bid adieu to the idea of a free platform. Then, even spirit form materialization séances may be expected to come under the ban of all such committees authorized to act by and through the powers conferred by a spiritual organization. I say, let no organization be effected or formulated that can by any means hinder the progress of the spirit's work. Rather make the lines broader, so that of all mankind not one be left outside. Even the churches may be invited to come to us, and obtain the knowledge of the truth of immortality."

Ohio.

CLEVELAND.-Thomas Lees writes : "At a recent Sunday session of the Cleveland Children's Progressive Lyceum in Weisgerber's Hall, the two systems of teaching were debated by the scholars-Eddie Cooke of 'Liberty Group,' and Ethel Fenn of 'Excelsior,' opening the interesting discussion. Mr. Cooke took the position that while the teachings of the Children's Progressive Lyceum might be as good as those of the Sunday school, and even more progressive, they failed to show better results, as the lives of Spiritualists are no purer or better regulated than those of their Orthodox neighbors, and Spiritualists are just as inharmonious as other denominations. He even thought we had much to learn from the churches yet, before we can lay claim to superiority.

Miss Ethel Fenn, a bright young lady of fifteen, replied with the following excellent defense of the Ly-

'If we grant all that is presented in behalf of the Orthodox Sunday schools, I claim that equally as much can be truthfully said in favor of the Lyceum, and very much more. In the Lyceum are taught all the morals that are given in the Sunday schools, the best thoughts from the world's best thickers; all that is morals that are given in the Sunday schools, the best thoughts from the world's best thinkers; all that is true and good, from whatever source it may have sprung; education of sentiment, from sweet strains of music; cleanliness of person and habit, and the harmonious brotherhood of love. But over and beyond these good things, that may be claimed by the Sunday schools, the Lyceum rejects the deleterious influences; that spring from superstition and bigoted creedal narrowness, destroying as they do freedom of thought, and setting up a standard of mere blind fatth as foundation for human happiness, as well in this world as in that which is to come, in room of right conduct to our fellows. I claim that the dogmas taught in the Orthodox Sunday schools are destructive of true brotherly love, while all that is set forth in the Lyceum is calculated to build up lives of harmony and peace; and that while the former inculcates the gloomy horrors of belief in a cruel and revengeful Oreator who has doomed a majority of his children to endless torture, the latter teaches the beautiful and truthful law of everlasting progress in the line of light and good. The Sunday school, with its one-sided teaching, narrows and stints the mind, destroys the right of reason and self-judgment; and is utterly subversive of that freedom of thought and section which is the undenlable right of every living soil. So I confidently claim that the Lyceum teaching, with its freedom from bigotry and superstition, its beautiful education of all that is noble and elevated in sentiment in accordance with the dictates of God-given reason, and the brotherly love that embraces the whole bounds of universal humanity, is productive of nothing but good.

Others followed, and the discussion proved so interesting the grand superstition, the brotherly love that was earned over to the next Sunday when

Others followed, and the discussion proved so inter esting, it was carried over to the next Sunday, when Messrs. John Madden, Charles L. Watson and others took part. How strange it is that Lyceums are not fostered and encouraged more by Spiritualists all over the country."

New York.

NEW YORK CITY .- A correspondent writes: "Our reasoning faculties are given us for wise purposes, and we should use them with discretion; but when the senses of seeing, hearing, feeling, and all our powers of apprehending facts are fully satisfied, not only as to the presence of spiritual beings temporarily clothed in flesh, or its semblance, but that they are the persons they represent themselves to be, our loved ones whose earthly bodies were years ago consigned to the grave, when this is the case, as many can testify, and which I have myself realized, what matters it that our opinion of what we in our ignorance supposed to be established science 'is shown to be incomplete and too limited in its scope. Is fact not better than theory? Shall we refuse demonstration in order that our indifferently founded faith may abide? If the spirit-world is mov ing upon us as never before, with a power to elevate us to higher planes of thought and conception, and to a nobler civilization, freeing us from mediaval darkness and superstition, why should Christians do all they can to hinder its progress and development? Is the world of humanity in so advanced a state of spiritual enlightenment and obedience to the higher law as to need no aid or further advancement? The reve lations made in the presence of good mediums are so

ingly more in demand. There are many good materializing mediums in this city, but for great power and clear demonstration in a good light, while appreciat-ing many others, we would recommend investigators to call on Mrs. Carrie M. Sawyer. At her scances an honest investigator can have the last doubt removed, and a clear demonstration of the truth of spirit return fully established. To enter into detail, and describe the phenomena we have witnessed at her rooms. would occupy more space than you could spare. Let it suffice to say that many persons recognize and converse with their departed loved ones, at her seances. under conditions that leave no room for doubt."

ROCHESTER .- A correspondent writes: "The testimony adduced in the Mott case, at Kansas City, Mo., and in the Miller case in St. Louis, cannot fail to have a favorable effect on our cause. It is already manifest. The newspaper writers confess they have been surprised at the character and standing of the witnesses, and the facts to which they attested."

### Nebraska.

LINCOLN .- C. M. Aley writes: "It is asserted by skeptics, in their attempt to explain spiritualistic phenomena, that they result from mind-reading, in cases where, as thousands testify, a medium has revealed facts only known possibly to the one to whom such revelation is made. But cases continually occur in which the facts utterly demolish the mind-reading theory. In October, '82, I had a sitting with Mrs. Murphy, a lady whom I met at the residence of Capt Clary, in Kansas City, Mo., by whom she was kindly entertained during a few weeks she was in that city giving sittings to inquirers. She was a remarkable clairvoyant, etc. Two years before my sitting I had been in Colorado, and formed the acquaintance of a young man named McClure, who had mining interests near Leadville, and to whom I entrusted the task of locating some mining property for me. Coming east soon after. I had not seen McClure for more than a year at the time Mrs. Murphy gave me the sitting. From letters I occasionally received from him, I learned that he was having a contest with certain par-ties at Leadville for possession of his mines. The last letter I received but a few days before meeting this medium, and I had it in my pocket at the time of the sitting. It is absolutely impossible she could have known anything whatever concerning McClure in any way. My interest was aroused, therefore, when, after speaking of certain other matters, she said I had a friend in Colorado, and so perfectly described that friend that I at once recognized McClure. Still, I gave no hint whatever. I asked her if she could tell me his name. After some hesitation, and speaking the word 'Mac,' 'Mac,' several times, she said that did not seem to be all of it. I said nothing. In a few moments more she spoke several times the word 'Clure,' and soon put the two parts together, giving the name McClure, without my uttering a single word which would in the slightest way enable her to get the name. After giving his name, she remarked he was having trouble about his mining property; that certain parties were trying to deprive him of it, and then stated that one of the men thus endeavoring to wrest his mines from him was named Johnson. Here, I thought, is a fact, if true, which annihilates the mindreading theory. I did not know it to be true at the time. McClure in writing me concerning his contest simply said certain parties, never giving a name. Much interested at the medium's statement of the name of one of the men, I wrote McClure next day at Leadville, detailing my experience with the medium and particularly requesting him to write me at once if a man named Johnson was one of the parties with whom he had been contesting his property. He re. plied at once, much astonished I should know such a thing, that such was the name of one of the men, but he could not understand how I should know it. Here it was demonstrated that this medium stated a fact, and one of which I was utterly ignorant, and which she by no possibility had means of knowing by human agency. She could not tell me this without knowing it. She must have gotten it from some source. It could not have been human, in our earth sense. Whence came her information? Not from my mind,

it is plain, as it was not in my mind. I particularly mention this one feature of this case, as it directly bears on the question of mind-reading. In addition to this she stated of my friend's trouble that he needed a certain paper to sustain his case, described a trunk in which this paper was concealed in a small box, etc., and directed me to write him where to find it. I judged this paper must be his certificate of survey, which sustains one's right to his mine, as a deed to real estate. I wrote McClure at once, urging him to hunt for this paper, and let me know if found as described. He replied he had lost his certificate of survey, that he had left it at Leadville in his trunk, in care of the lady with whom he boarded, that he had sent for it some time before, having left that place, but could never find it, and he gave up the search, after but a slight effort to recover this paper, or even his trunk, and I was unable to know as to the truth of this statement of the medium, but from the remarkale accuracy of her other revelations concerning things I did verify or knew at the time, I felt convinced this statement deserved attention. I submit the facts for the explanation of objectors. What say they?"

[An interesting letter on the condition of Spiritualism in Omaha, Neb., sent us by L. S. Dezendorf, will appear under this heading next week.—ED. B. OF L.]

# Massachusetts.

NORTH ADAMS.-In testimony to the genuineness and reliability of the Berry Sisters, Mrs. H. K. B. writes of her experience at a séance given by them at Fact Convention, as follows: "My husband's grandmother materialized, spoke, and said she was over ninety years old when she passed from this life. She was recognized by two relatives beside myself, as the dear old grandmother, with the same small features, nose and chin projecting, and toothless, appearing exactly as when she went over; talking in her weak, trembling voice, and patting her grandchildren on the shoulder. None could fall to recognize her who had ever seen one of the family. That would have been enough to convince me, but it was not all: my own sister, my husband's mother and sister, both at the same time, the former so weak she went down and dematerialized before the curtains of the cabinet. Just before the seance closed there materialized an Indian, not very large in stature, but powerful. He walked around, giving all an opportunity to look at and shake hands with him. Some one from the cabinet wishing him to try his strength. Mr. Albro called upon the largest gentleman present to come forward. My husband being the largest, weighing one hundred and ninety pounds, the Indian took him, and lifted him on his shoulder as if he had been an infant weighing only a few pounds, and carried him around the

WORDESTER .- E. M. Shirley writes: "The Wor cester Association of Spiritualists are doing very finely. We consider ourselves particularly fortunate in securing good speakers this spring. Among them Mrs. Townsend Wood, who is always solid and practical in her remarks; Mrs. Sarah Byrnes, a good philoso pher: Mr. Kenyon from Michigan, whom I consider clear-sighted and vigorous in intellect; Mrs. Amelia Colby, who is stirring the thoughts of the people as few women can; and George A. Fuller, who has won our hearts and will be a credit to any society that can secure his services. In June we close our labors before the summer's vacation, with C. Fannie Allyn, always spicy, original, and radical with thoughts full of suggestiveness.

Our former President, John A. Lowe, again presides, and with clear head, steady nerve and willing heart leads us on. We have an excellent quartette of singers. All societies should gather about them all the pleasant harmonizing influence and aids possible, among which I think flowers and pictures second only to good music. Everywhere I hear and see encouraging signs of spiritual progress and advancement. May we gladden and ripen, and grow mellow and golden as

NEWBURYPORT .- A correspondent writes : "The annual meeting of the First Spiritualists' Society was held at Fraternity Hall on Monday evening, June 1st. The following officers were elected for the year ensubeautiful and suggestive of more good things to come, ling: President, Blishs F. Fride; Vice-President, and the number of investigators and believers so that increase; that good mediumship is correspond
Treasurer, John Mulchahoy. The meeting adjourned And the second s

to Monday evening, Sept. 7th, when arrangements will be made for the winter meetings."

Vermont.

NORTH RUPERT .- J. S. Lambert writes : " I have been a Spiritualist since 1855. In 1858 I was intently thinking of a certain project when my head was shaken to indicate no, and for some time after, whenever I recurred to the subject, it brought the same (to me) strange phenomenon, and I abandoned it. Some years after I was putting my signature to a bond, when my hand refused to act, and it was only by a violent exercise of will-force that the signature was written. Subsequently I learned that it would have been better for me had I heeded the monition of my unseen friend. In 1855 a lady of Coral, Ill., was sick, and subject to fainting spells. During one of them she said she was floating in the air above her body, but attached to it by a strong cord. The same thing occurred with a Mrs. Baldwin of Dorset, Vt., some years ago, and lately with a Mrs. Sykes of Manchester, Vt., each of whom spoke of the mysterious cord. Mrs. S. was having teeth extracted, and used an anosthetic. These instances corroborate the truth of the statement made by A. J. Davis, that the spirit is attached to the body by a strong cord previous to separation."

New Jersey.

BELVIDERE .- B. Franklin Clark, M. D., writes : I hope the liberal-minded people who have the means will aid our stalwart friend, John B. Wolff, in his contemplated effort to benefit the world, as statedby him on page fifth of the BANNER OF LIGHT of May 23d. I have long thought that some liberal soul might do great good by sending the BANNER OF LIGHT, free, to clergymen, and thus, perhaps, save them the trouble and mortification of returning to this world, after death, to beg pardon for false teachings in the ministry here, as the Rev. Wm. Lamson did in the BANNER of the date above named. We have one here who preaches against conscience. He says the Bible is first, and conscience second. But as there are so many good and bad things in the Bible, if we are prohibited the use of our conscience, how can we be guided right?"

Wisconsin.

MILWAUKEE .- Juliet H. Severance, M D., writes : We have been favored with a rare treat here for the past three Sundays in listening to the lectures of the veteran speaker, Warren Chase, who, like wine, only improves as age increases. His lectures morning and evening have been well attended by the best thinkers In the city, and the applause they received testified to the estimation in which they were held by the audience. For sound argument and unanswerable logic he stands in the front line of workers in all labors of reform, and understands as few seem to that all reforms are correlated, and that we cannot advance very far in any special department of life without advancing in every other department as a whole. He returns here the last week of June to speak at the State Convention."

### Tennessee.

KNOXVILLE .- B. W. Parker writes : "Spiritualism is advancing here, but it would do so far more rapidly had we a good test medium accessible to the many who are desirous of obtaining evidence that shall satisfy them of its being a grand reality. If you or your readers know of such a one who would like to locate here, please inform us."

MIND-READING AND BEYOND. By William A. Hovey. Boston: Lee & Shepard. 1885.

This book is a candid and careful examination of the important phenomena which... appear to exist, and on any known hypothesis seem inexplicable. A "Society for Psychical Research" was organized in London for this investication. Research?" was organized in London for this investigation. It was composed of eminent scientific men, with Professor Henry Sidgwick, of Trinity College, Cambridge, as its President, and published a volume of proceedings in 1882. Professor Sidgwick declares it a "scandal" that the dispute as to the reality of these alleged phenomena should still be going on, that so many competent witnesses should have declared their belief in them, that so many should be profoundly interested in a decision, and yet that the educated world in general should remain incredulous. To aid in a solution of the problem is the object of this volume. It claims problem is the object of this volume. It claims to give in detail "the most authentic and reliable evidence attainable concerning the existence of mind-reading," and "to establish it as a fact." It touches upon mesmerism, clairvoyance, and other phenomena which lie beyond mind-reading, and promises further arguments and proofs in a later volume.

H. B. B.

—The Woman's Journal.

# Passed to Spirit-Life:

From Randolph, Vt., May 1st, 1885, Mr. Albert Bulkley Pain, aged 77 years and 7½ months.

Pain, agod 77 years and 7½ months.

From the Plantation where all his life was spent his visible form has passed away, and no more will his familiar face be seen by his children, brothers and other kindred, and friends and neighbors. As a thoroughly honest man—one who was industrious and frugal, and in every respect a good man—he will be missed by all who knew him. It is most fitting that a tribute to his memory should be given through the pages of the BANNER OF LIGHT, for the perusal of its inspired pages has been meat and drink to him for more than twenty-five years, giving to him strongth and courage. He was a zealous blethouist till the "dawning light" of Spiritualism furnished to him a more congenial faith, which he eagerly embraced; and from that time in faith and hope his years passed on. For years he has helped largely to sustain spiritual meetings in his vicinity, where inspired words have been given through the medial organisms of Mr. Simmons, Mrs. Manchester and many others; and at all spiritual gatherings within reach he was ever present, and was not backward in giving a reason for the faith he entertained. In old age he has gone where, on earth, his spirit longed to be, and has found the many friends who had gone before. Mrs. Manchester gave a most beautiful discourse upon the funeral occasion. F. B. PAIN.

\*\*Lexington, Mass., May, 1885.\*\*

From the city of Hot Springs, Ark., May 15th, 1885, John

From the city of Hot Springs, Ark., May 15th, 1885, John B. Boddeker, aged 42 years and 1 month.

From a lengthy article in the Little Rock Republican, by R. S. Woolford, we make the following extracts: "As days are added up into years, he will gain magnetic strength to return, and, as a ministering spirit, guide the weary leet of his widow and children along the rugged path of life. Into a new house, a greater and yet to a lim perfectly tangible world, he has gone; and as we for the last time as a mortal look upon the vacated body of our friend we know—and he has realized—that his greater self lives, moves about and loves even more intensely than in days of yore—gone away from earth to dwell upon a fairer abore. Have not his life-struggles ennobled and thereby thrilled his soul with broader charitable conceptions of man's duty to all mankind? Ours are yet the days of labor; to him has come the harvest eason, and all that is good of his old struggles will unto him remain, while that which to his now greater self seemeth evil will be cast away. In that world beyond the narrow confines of the tomb he is esteemed as one who was an honest man, a faithful husband, kind father and a stead-fast friend, and one to whom the slek or needy never applied in vain for assistance."

From Brooklyn, N.Y., May 27th, 1885, Mrs. Aurelia, be-

From Brooklyn, N.Y., May 27th, 1885, Mrs. Aurelia, beloved wife of John A. Bartlett, aged 64 years.
Gently and patiently she fulfilled her earthly mission as an untiring, loving mother to and for her children, an earnest, devoted wife, with a caim, abiding, cheering sympathy for all who knew her, even when at times she was obeed down and suffering from bodily afflictions. Bhe was one of the earliest believers in the blessed communings of Spiritualism, and an earnest worker with her husband in its dissemination. Her dear bereaved ones mourn not without hope, being assured their separation is only temporary, while their loss is her triumphant gain, and the consoling assurance brings cheerful anticipations, while waiting and receiving her painless and unbroken ministrations, of a glad retinion.

From Topeka, Kan., May 22d, 1885, Edith J., wife of Dr.

E. A. Tuttle, aged 33 years.

Mrs. Tuttle was born in Rockland, Me., but for three years has resided in Topeka. She leaves a husband, one child, and a mother and sister. In the heme-circle she was loving and devoted, and her friendship for others was stanch and true. The teachings of Spiritualism were the guide and rule of her life. For weeks she had been nearing the "border-land"; little by little the life-forces gave way, until at last, without pain or struggle, the freed spirit entered the "beautiful gate." A large number of people were present at the funeral; and the exquisitely arranged flowers, the gift of many friends, told more eloquently than words how dear she was to all. E. A. Tuttle, aged 33 years.

From Rollersville, Ohlo, May 2d, 1885, Nelson Steward,

From Rollersville, Ohio, May 2d, 1885, Nelson Steward, in the first year of his age.

For twenty-five years he has been a firm believer in the beautiful truths of spirit-communion, and nobly did he defend Spiritualism in the face of all opposition. His delight was to advocate principles of reform, and for more than thirty years was never known to use tobacco, ardent spirits or profane language. He leaves a large circle of friends and acquaintances, who miss him, though he is more sadly missed in, his home by his wife and little daughter. But we feel his presence daily; and that the separation will not be long, is our prayer.

L. J. S.

From her father's home, in Attlebero', Mass., May 25th 1885, after an illness of about three years, of consumption, Miss Emma F. Robbins, aged 31 years 9 months and 23 days She possessed a quiet and reserved nature, and won a large circle of triends. She had been a member of the Methodist Church since 1872. The circumstances attending her death were somewhat peculiar: For four weeks preceding

her exit she had very little strength, not even enough to speak above a whisper, but a few heurs before she died a remarkable change came over her; her strength seemed to return, and she prayed in a strong, clear voice, with clear ideas and an earnest trust, for an ending of her earthly troubles. She said that she saw her sisters (who died some years ago) Mary and Jennie, and talked with them. Then bidding those around her good-bye, she passed quiedly away to the spirit-land. Her funeral was attended by her pastor, Rev. W. A. Luce. The above adds another link to the chain of evidence that we can and do converse with our friends from the immortal shores.

From Boston, Mass., May 27th, 1885, Mr. Jonas Rainford Lakin, in his 83d year.

ford Lakin, in his 63d year.

Mr. L. was born Feb. 7th, 1803, and for forty years was a member of some society or church organization; but for the last (twenty years he has been a believer in Spiritualism. His venerable appearance served to inspire confidence in the minds of the most skeptical wherever his voice was heard. He was the inventor of the first machine for printing wall paper—in seven colors—ever used in this country. Three of his sons served in the late civil war: J. A. L., in the First Mass, Vols.; J. Frank L., Quartermaster in the Eleventh Mass. Yols., and Charles L. (who died a few weeks ago in Brockton, Mass.) was on the flagship Hartford,—Com.

May 20th, Mrs. Barah M. Hastings, aged 54 years. She had long been a sufferer, and was at Brockton with Mrs. Dr. Wheeler, who was striving to make her massage more confortable. Her home was in Waltham, where her husband, Charles Hastings, will mourn the mortal presence of his beloved wife, but is consoled by his knowledge of her spiritual nearness. The writer attended the funeral on Saturday, May 23d.

M.S. WOOD.

From the home of his father, Carter Foss, Thornton, N. H., May 20th, John Foss, aged 60 years.

He leaves a father and mother, aged over eighty years, and other near relatives. Funeral services conducted by Miss Jennie B. Hagan of East Holliston, Mass.

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

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Annual Mass Convention.

Annual Mass Convention.

The friends of Spiritualism will hold their Eleventh Anniversary of the Dedication of Eureks Hail at the Wilder House, Plymouth, Vt., Friday, Saturday and Sunday, June 12th, 13th and 14th, 1855.

For speakers we shall expect A. E. Stanley of Leicester, Mrs. B. A. Wiley of Rockingham, Mrs. Fannie Davis Smith of Brandon, Mrs. L. S. Manchester of West Randolph, Mrs. Emma L. Paul of Morrisville, and Mrs. Abble W. Crossett of Duxbury.

In addition to the above, we have engaged Joseph D. Stiles of Weymouth, Miss., the wondorful test medium, who will give tests from the platform; also George A. Fullerof Dover, Mass., the popular platform erator.

Good music will be furnished. The railreads will extend their usual courtesies. Board at Wilder House 1,00 per day. A cordial invitation is extended to all.

Per order.

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A. F. Hubbard,
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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 Gamp-Meeting will be held at New Era, beginning June 18th, 1885, and ending the 22d. Good test mediums will be present, and efforts will be made to secure good speakers.

Accommodations for the general public are convenient and reasonable, and a free back will be run to and from the camp-ground for the convenience of these who may choose to board at the hotel and attend the meeting.

No reasonable effort will be spared to secure good order and a quiet meeting.

This camp-ground is beautifully located on the east bank of the Willamette 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. PHILLIPS, Pres. C. C. R. S. S. Camp-Meeting at New Era, Ore.

The Eighteenth Annual Picnic of the Cleveland Lyceum.

Lyceum.

The friends in and around Cleveland, O., are respectfully informed of and cordially invited to attend the Annual Picnic of the Children's Progressive Lyceum at Geauga Lake, Sunday, June 21st—leaving Central Dépôt at Vlaductat 9:15 A.M., city time. Tickets 50 cents; children, 25 cents, to be had of Thos. Lees, Conductor, 105 Cross street, or atdépôt. Fur Order Com.

Three Days' Meeting. A Three Days' Meeting will be held by the Spiritualists of Chagrin Falls (0.) and neighboring towns, on Friday, Saturday and Sunday, June 28th, 27th and 28th, 1885, with the following prominent speakers: Mrs. Elizabeth L. Watson of California, Mr. A. B. French of Ohio, and Lyman U. Howe of New York.

A glorious time is anticipated, and friends of the cause are cordially invited.

L. S. Lowe, Chairman of Com.

Annual Meeting at Sturgis. The Ha The Harmonial Society of Sturges, aften, wan now are Twenty-Seventh Annual Meeting in the Free Church at this village on Friday, Baturday and Sunday, the 12th, 13th and 14th days of June.

A. H. French, Esq., Miss E. M. Gleason and other speakers will be in attendance to address the people.

By order of the Committee.

Compounce Lake.

The Annual Meeting and Plente of the Spiritualists of Western Connecticut will be held at Compounce Lake, Ct., on Westersday, June 24th, 1885. J. Clegg Wright will address the meeting, and tests of spirit presence will be presented through the mediumship of Heman F. Mertill of New Britain, Ct.

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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 persons.

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

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BOSTON, SATURDAY, JUNE 13, 1885.

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

"The Massachusetts Medical Society Calls upon you once more for PRO-TECTION against Fair and Free Competition."

So remarked Prof. Joseph Rodes Buchanan in the course of his admirably arranged remonstrance delivered before the Massachusetts Committee on Public Health, March 5th, of the present year. Utterly beaten down at that time by the speeches of this and other learned gentlemen present, the arguments of the legal talent employed by the Remonstrants, and the weight of practical testimony presented before the Committee against "doctors' plot laws" in abstract and detail, the advocates of the measure retired from the contest with feelings too deep for utterance, but with the purpose to make another spring in a different manner, when opportunity offered. Meantime nothing was heard of the Committee's intentions, and the friends of medical freedom from class legislation had every reason to expect that the matter would end this year as it had each time in the past, by the petitioners being given leave to withdraw-the supposition being that the Committee would be governed, as had its predecessors, by the weight of argument and evidence presented, and not become heart-chilled by the portentous shadow caused by the nearer presence this year than ever before of the Massachusetts Medical Society. But such hope, as far as this Committee is concerned, seems to

The Committee on Public Health has after all reported a bill to the Massachusetts House of Representatives, one member of the committee, Mr. Rust, dissenting, (be it said to his credit) on the subject of regulating the practice of medicine within the Commonwealth. According to its provisions, the Governor and Council are to appoint nine persons, residents of the State, graduates of a legally chartered medical college or university, of at least ten years' active practice, who shall constitute a Board of Registration. None of them shall belong to the Faculty of any medical college, and not more than four of the nine may belong to the same medical school of medicine or society. The Governor and Council may remove any of them for cause. Practitioners of ten continuous years' standing in this State shall be registered upon payment of a fee of one dollar, and shall have a certificate signed by the Chairman and Secretary of the Commission. Persons not entitled to registration as above-in other words, all others-may, upon payment of a fee of ten dollars, be examined by the Commission. and, if approved by five (a majority) or more. shall each receive a certificate as a duly qualified physician by law.

Reexamination without a new fee may be had within a year, or as often as desired afterward, upon payment of ten dollars. After hearing and by a unanimous vote, a certificate may be revoked "for cause shown." Records of all those registered are to be kept; and practicing medicine without being registered according to the provisions of this proposed statute is to be punished by fine of from fifty to one hundred dollars.

The above is but an outline of the proposed bill (some of its sections, which are of merely "professional" interest, being unnoticed,) which is to take effect, if it becomes a law, on the 1st of January, 1886.

Here at last the long silence of the Committee on Public Health is broken, and from their hands a full-fledged medical monopoly measure has gone before the Massachusetts Legislature -a measure which its concocters and abetters hope to rush through at the busy and confused end of a long session of that body. It is a bill which the Massachusetts "Regular" Medical Society originally asked for (though its aforetime severe provisions have been somewhat softened in the interim between the closing of the hearings and these latter days) and are eager to have enacted into law. The Homeopathlo fraternity gave it their endorsement. but for all that disagreed with the Regulars in committee room (through the skillful questioning of the legal talent employed by the Remonstrants), unable to go on harmoniously with their natural foe long enough to get a bill through from which both are to derive a benefit. That fact sufficiently shows the dictatorial and offensively autocratic spirit of the Regnists and the real lack of agreement among the friends of this iniquitous measure, as well as has been brought against the instigators of the

anything could. The bill originally introduced by petition to hundred thousand dollars.

the Committee on Public Health was, as we have just said, a more rough-shod affair than this. The latter has been substituted in order, by its mild and apparently fair phrases and provisions, to disarm legislators of their suspicions, and for the purpose more especially of establishing a precedent for taking away the common liberties of citizens, in the face of the distinct asseverations and pledges contained in the Bill of Rights.\*

If it be possible to make the slightest progress in medical knowledge and skill under a statute like this, it would be interesting to know how it can be done. Where unrestricted freedom of action for development is forbidden, it is difficult to see how advancement in any direction can be made. It is a highly dangerous measure, therefore, which is now urged upon the Legislature; all the more so because its intent is a deeply insidious one; when it has once been written on the statute book, its repeal will be the next thing to an impossibility; and being there, It will serve as a coveted and most convenient hook on which to hang unjust, arbitrary, and even cruel amendments indefinitely, for the sole benefit of the Regulars. If it should be passed at this session in its present form, we make the assertion that the next will be asked to modify it in subtly mischievous ways, and thus wind the chain of power tighter about the limbs of every citizen's liberty. It is not the public health that is the chief object of these men's concern, but a project that shall put the care of the public health implicitly into their hands. For this reason we urgently appeal to all our readers and all other friends of individual freedom within the borders of this State to appear at once either in person or by letter before their respective Representatives and Senators, asking them to withhold their votes from so unjust, offensive and tyrannical

\*We have quoted the words ''for cause shown'' in a preceding paragraph, because the whole interior animus of the bill is there centred. A correspondent of the Boston Globe of the 9th thus clearly points out the danger hidden in this part of the proposed statute:

''An examining board of nine physicians from the medical societies is to be appointed by the Governor, and 'said board,' for cause shown, and after hearing, may, by unanimous vote, revoke any certificate issued by them and cancel the registration of the person to whom the same was issued,'...

cel the registration of the person to whom the same was issued, '... In these few lines are virtually nullified every word of the preceding and succeeding sections. By previous wording, any physician who has a diploma or has been ten years in practice may register and receive a certificate; but for cause shown' this star chamber—this Board of Examiners, higher in power than court or judge or jury, and from whose arbitrary dictates there is no appeal—'may by unanimous vote revoke any certificate.' Again, the words 'by unanimous vote' are misleading. It would naturally be supposed that the entire nine members must vote unanimously in order to revoke a certificate. But this cause may be construed to mean a unanimous vote of the members present at any meeting, and five members would constitute a quorum; hence it follows that five members of the board become the arbiters of the fate of the physicians of Massachusetts."

### flow Wars will End.

As nations advance in civilization they most naturally think of the ending of the reign of violence and the cessation of wars from the face of the earth. Most so-called civilized nations already admit that war is barbarism, and accordingly practice every known expedient for either reducing their barbarity to a minimum or bringing them to the speediest possible close. Both efforts conspire to one and the same end, one being practically the supplement of the other. No doubt the present factor of most power in the solution of the problem is the increasing destructiveness of the modern enginery of war. It seems as if our advancing civilization, which implies all the skill of invention, was bent on working the destruction of this barbarism by simply exaggerating to the utmost the sheer barbarity of it. Cannon, projectiles and engines of destruction are improved or invested with a rapidity that threatens the existence of the very object for which they are provided. In other words, it is fast becoming so destructive for two civilized nations to go to war that they will be apt to think twice before engaging in such hazard.

The modern projectile of war, for instance, is capable of being sent eight or ten miles; that means, of course-or it means practically nothing-that instead of meeting the issue with armed men taken from the avocations of peaceful industry, it will soon be met with destructive machinery, which one nation may employ equally with another. And it is confidently expected that the world will have ere long the war air-ship, the armed balloon, from which dynamite may be exploded over arsenals, and forts, and cities, with fearful effect.

While we do not expect to live to see an end of war, we do hope, and reasonably so, to live long enough to see the principle of a peaceful adjustment of international troubles tried long and faithfully before resort is had to the last dread arbitrament. "War is Hell," once said General Sherman, who ought to know from terrible experience what ragged rents war always makes in the mantle of civilization. The tendency of modern invention, therefore, is to intensify the hellish work to the utmost: to destroy and to kill with such rapidity and on such a scale that the dreadful work will be over in the least possible time. Although such a process may radically contradict all professions of peace, it may still be made to most effectually minister to its triumph. Even the passions of men are overruled for beneficent purposes. showing that there is a guiding and fashioning power by which all things are governed according to universal laws. "The wrath of man" is finally "made to praise" the supremacy of charity and love. Nations in contiguity may continue to increase their armies, but it will be found the surest means of finally compelling them to live in peace in order to have existence

The burden of the budget will sooner or later do the work more effectually than all preachers of the beauty of peace and good neighborhood. The world has to get its own experience. iust as the individual does: and one of the very best agents to bring about the greatest good in this direction is the fact of the continually demonstrated community and commonality of interests which all nations and peoples more and more develop by their efforts in the fields of commerce and manufactures, and art and literature, and by all the various inventions and discoveries of modern times. This feeling of an united possession and enjoyment is a rapidly growing one, and cannot readily be eradicated.

THOMAS R. HAZARD is to write for the Philadelphia North American, at the urgent request of its editor, a series of articles on Spiritualism. Their number is to be limited only by the desire of Mr. Hazard to furnish them, and their length from one to one and a half columns each week. They will be the right words in the right place.

Writing to Light for Thinkers in reference to the recent trial of Mr. and Mrs. Miller in St. Louis, Samual Watson says that a suit prosecution for damages to the amount of one

### Mrs. Gummidge in Theology.

The ministers are fast finding out, though not a whit faster than is desirable, that their mere affirmations are of no more authority than those of other men. They are learning that their much bruited doctrines, which in fixed combinations form what are called creeds, do not command either the credence or respect which they once did. Naturally enough, they revolt at the thought of it, and sadly revert, on occasion, to "the old" times when things theologic were more to their liking.

Filled with this same backward glancing spirit till he was forced upon the verge of very frigid sarcasm, the Rev. Washington Gladden gave vent before a recent Church Congress to the singular expression that "it would be too much to expect of the average editor that he should always discuss doctrinal and theological questions intelligently"; and followed it up with the companion remark that "it would be equally unavailing to expect him [the average editor] to refrain from discussing questions

that he does not understand." This Reverend critic, however, in his mournful zeal forgot, evidently, that there are men among the ministry of to-day who are alive, and more enterprising of spirit than the main body, and disliking to get left when all things are moving on, are finding that voice in the columns of the newspapers which they are sorry to have lost in the pulpits, and feel more than a compensation for the latter in the wider hearing they enjoy through the press.

It is an open secret that the secular press of the day is largely indebted for its utterances on creedal and theologic matters to the pens of this class of the ministry who are impatient under antiquated oreedal restraint, and recognize the pulses of modern life and progress: hence Mr. Gladden is either seeking to whip these gentlemen over the shoulders of "the average editor"-in which case, since it is a question between themselves as to the "understanding" of their creeds, etc., he may safely be left in their hands for condign punishment-or he is seeking a quarrel with "the average editor" himself, in which latter case what more keen than the thrust which the Boston Herald deals him in return, viz.: "It would of course be unreasonable to expect ministers to refrain altogether from discussing questions which they do not in the least understand, but they are doing much better in this respect than in the days when there was no press to divide with them the attention of intelligent and inquiring

## Interesting Materialization Incident.

At the seance of Mrs. Ross in this city, on the afternoon of May 16th, there was present an elderly physician of large practice in one of our suburban cities. He had but recently entered upon an investigation of the materializing phenomena, and this was his second attendance at this place. During the afternoon he was called to the cabinet by a spirit, who, with an infant in her arms, stood at the parting of the curtains. Responding to the call he looked intently upon her features but did not recognize "Don't you know me?" she asked; why, Doctor, you certainly ought to know me:" but he failed to do so. She called attention to the babe in her arms; upon being asked its age when it passed on, she said it was three weeks old, and asked him to kiss it, on doing which the child looked up and smiled, and gave every proof of being a living personality.

Upon returning to his seat the Doctor said to those near by: "If I did not really know that Mrs. B."-mentioning the name of a lady whom he had not long before attended in child-birth -"had actually recovered, and that both mother and child were doing well. I should say the spirit was herself." In conversation after the séance the Doctor said very emphatically that he had had experience enough with babies to declare for a certainty that the one he

The following week the Doctor, while professionally engaged, met an intimate friend of the lady referred to, and in the course of conversation, not having at the time any thought of the above occurrence, said: "By the way, how is Mrs. B. and her child?" and was startled upon being told that everything was going on nicely until three weeks after the birth, when an exposure prostrated them both and they suddenly died. With an exclamation of unfeigned surprise the Doctor said: "Then it must have been her and her child I met at Mrs. Ross's séance !"

The names of all the parties to the above are in our possession, and the facts were stated at a subsequent séance by the Doctor, substantially as here given.

# Special Notice!

WEDNESDAY, JUNE 17TH, is a legal holiday, therefore the BANNER OF LIGHT establishment will not be open on that date.

Patrons wishing to extend advertisements now in the BANNER, must have their renewals at this office on Friday of this week (12th), instead of Saturday (13th).

Parties having notices, announcements, etc., which they wish to see in the BANNER of June 20th, must have their matter at the editorial room by Monday morning. June 15th.

# "Facts" for June.

The leading editorial discusses the important question, "How Shall we Know the Truth?" having reference more particularly to mediumship and the identity and integrity of controlling intelligences. In the same department Mr. E. A. Brackett treats of the philosophy of form materialization in a timely article under the heading, "A Glance Behind the Curtain.". Of the contents that follow are, "Healing by Means of Mesmerism," by Prof. J. W. Cadwell: "Mental Mediumship and Slate Writing," by Mrs. Webster, and authentic accounts of vari- kindly words of remembrance to friends gives ous phases of spirit manifestation. Facts Publishing Company, 9 Bosworth street.

In anticipation of the reopening of the Exposition at New Orleans next November the Spiritualists of that city propose a renewal of the gatherings held by them a few months since. It is expected arrangements will be made at the annual meeting of the Southern Association at Lookout Mountain in August, to

Mr. and Mrs. L. L. Whitlock of Providence, R. I., were, on the 25th ult., made the recipients of a "surprise party." Gifts, complimentary remarks and a bountiful collation were comprised in the exercises—a report of the principal incidents of which will be given sending in the account to this office. in our columns next week.

13 The Berry Sisters are now at Onset Bay, where they have received a cordial welcome by their many friends.

### In a Nut Shell.

The following close condensation of points against the present selfish and unjust demands of the Allopaths of this State—with copies of which "Reasons" the legislators of Massachusetts were, we are informed, put in possession last week-is here reproduced for the benefit of our readers not only within the limits of this Commonwealth, but everywhere in the United States; as by a substitution of the name of the particular locality, and some slight revision as to historical points, etc., etc., it will make an admirable campaign document to be printed on leaflets for distribution in any part of the country where the Regular M. D.'s may inaugurate their "war on the rights of the people":

REASONS AGAINST THE ENACTMENT OF A LAW TO REGULATE THE PRACTICE OF MEDICINE IN MASSACHUSETTS

I. A similar law was enacted in Massachusetts (see Laws of Mass. vol. vil. chap. 131, page 240), and after ward repealed (see Revised Statutes, page 825). II. There are already laws for malpractice which cover all the ground in the proposed new law.

III. Such legislation is unconstitutional, as it takes away the inherent right of persons to select such treatment and physicians for themselves and families as

they may deem best. IV. The ablest legal talents have pronounced against such legislation, as witness the veto by Gov. Long of a similar bill for the regulation of the practice of Dentist

V. The request for a law to regulate the practice of Medicine in Massachusetts has been made by the Medical Societies from time to time for eight years. and every time "leave to withdraw" has been the report of each successive legislative committee afterma ture deliberation.

VI. If, as is claimed, legislation to regulate the practice of Medicine is required to protect the "dear people," why is it that the request for such protection invariably emanates from the Medical Societies, while the community as regularly petition against such leg-

VII. Such legislation is in the interest only of the Massachusetts Medical Society, and establishes a monopoly of the practice of Medicine in Massachusetts. VIII. It is apparent that it is the members of the Medical Societies who are begging the protection of law against the encroachments upon their business by physicians who do not belong to their societies and conform to their rules.

IX. Such legislation will make the Massachusetts Medical Society, or its representatives in the board, a court higher than any in the country, from whose arbitrary dictates there is no appeal.

X. The people are more capable of judging what physicians to choose in treatment of themselves or families than either the Legislature or the Massachusetts Medical Society, and ask no dictation by law.

### Psychometry.

This important science has become a very conspicuous addition to the healing art, since it removes the chief source of professional errors-mistaken diagnosis. In addition to this, it greatly enlarges the sphere of the physician's practice. Thousands are treated by physicians in their homes without the necessity of a long journey for consultation.

Dr. J. Rodes Buchanan and his pupils send accurate descriptions of disease to patients at any distance; and upon this basis of a correct diagnosis are able to treat successfully patients whom they have never seen, and correct the errors of local practitioners.

As an accurate method of ascertaining character. psychometry is superseding phrenology. As an aid in investigation it enlarges the area of all sciences, and as the ally of Spiritualism it cocoperates in the demonstration of immortality and exploration of the spirit-world. Our readers will see by an advertisement in another column that Dr. Buchanan is about to issue his promised volume on Psychometry.

THE SPIRIT MESSAGE DEPARTMENT IS introduced with an Invocation, wherein is expressed the aspiration "for that which is good for the soul, so that we can truly become coworkers with the angels of the highest life"; in the Questions and Answers Department the reader will find the replies of the Controlling Intelligence to queries concerning the power of positive persons over those who are extremely negative; the removal of "birth-marks"; planetary orbits, and planetary force centripetal and centrifugal; meteoric stones, and their origin: the medial gifts of Moses; and the existence of a practical side to the Mosaic sacrifices of animals; ADELINE CUTTER sends a mother's loving greeting to her children in Richmond, Va., and Baltimore, Md.; SAMUEL POOR, of East Somerville, Mass., seeks to bring "a little love and cheer to those who are encompassed by earthly conditions, and who struggle onward as best they can"; MRS. W. L. JACKson, of Burnt Hills, N. Y., wishes her friends to know I am well and happy, in a bright home beyond. but I have not forgotten those dear ones who are here"; THOMAS DONALDson, of Chester, Pa., returns that he may demonstrate to those who knew him in the body his existence in "the other life"; EDWARD W. COLLIGAN, of Boston, speaks words of comfort to his bereaved mother and father; CHAS. L. DUNN, of Boston Highlands, informs his parents that in view of his release from his frail

body. it seemed to him that on entering spiritlife "I had stepped out of a dark dungeon into a bright, beautiful country, where the flowers and the grasses are very brilliant, and the atmosphere clear and sweet"; MARY M. WAD-LEIGH, of Winchester, Mass., desires to reach her family more privately, and to bring them her love, and assure them of her presence—she also wishes to send her greeting to the "Friendly Society": "Tell its members, if you please, that I have returned from heaven to speak to their hearts of the eternal goodness of God": SIMEON BRAULT speaks to those who knew him in Hudson, Mass.; MARY HARVEY, of Boston, would be pleased to meet her friends in a less public manner; John Horron wishes to mail a "letter" for friends in Rochester, N. Y.; HATTIE Young, of Cleveland, O., seeks, in childish fashion, to comfort her mother; and MARIA L. DUNKLEE, of Boston, in addition to expression to the following paragraph, instinct with the spirit of truthful prophecy: "I have seen many wonderful manifestations

"I have seen many wonderful manifestations of spirit-power taking place on earth since I passed on to the higher life; but I realize that they are feeble and few, compared to what may come by-and-bye to you of earth when you realize a little more fully the dependence of spirits upon conditions, and the relationship of the immortals to yourselves. All they ask from you is love, confidence and patience; the rest they will do themselves."

We are informed that the Children's Entertainment recently noted in these columns as taking place at the parlors of "Mrs. C. M. Pope" in Boston, should have been recorded as at Mrs. M. A. Pope's-the error being that of the party

Will the mind-reading theorists of any Payonical Research Association undertake to adant their hypothesis to the facts given in ou correspondence columns from Lincoln, Neb. 7

### Neshaminy Camp, etc.

James Shumway, Corresponding Secretary, writes: "The First Association of Spiritualists of Philadelphia, owing to the large attendance and increasing interest awakened by the lectures of J. Clegg Wright, will continue its meetings till July 1st. Mr. Wright has been engaged to speak for us another year. Our CAMP-MEETING at NESHAMINY opens July 17th. We have made arrangements for and expect the same success as in the past-if not greater. For speakers, etc., you will be apprised by the committee having the matter in charge, at a later date.".

### Andrew Jackson Davis's New Book, "Beyond the Valley,"

Which is written in the same narrative style that rendered "The Magic Staff" (of which volume it is a continuation) so attractive, has been placed before the reading public, as will be seen by an announcement in another column, and can be found on sale at the BANNER OF LIGHT Bookstore. We shall speak more fully regarding this new work in a future issue.

Florence Marryatt writes to the Beacon Light an account of her experience at materialization séances held by Mrs. M. E. Williams, at 232 West 46th street, New York, during which she received very conclusive proofs of the truth of that remarkable phenomenon, and the genuineness of that lady's mediumship for its production. Among others she mentions the fact of a spirit coming from the cabinet, and saying to her, "Blue Bell, I am Edward," the former being a pet name given to her by the latter. her brother-in-law, previous to his passing away, ten years ago. She then walked arm-inarm with him around the room, and upon leaving he kissed her, and said, "It is not for the first time, is it, Blue Bell?" Later there came to her the spirit-form of one who died in India while Miss Marryatt was singing a favorite song of his, a circumstance known only to herself, and she a perfect stranger to all visibly present.

English Spiritualists have met with a oss in the departure from their visible presence of Mrs. Makdougall Gregory, which event occurred at her residence in London, on Sunday, May 24th, occasioned by the breaking of a blood-vessel. Her age was within two months of eighty years. "There are few Spiritualists." says Light, "who do not owe Mrs. Gregory a debt of gratitude for the facilities for the investigation of Spiritualism which she unwearingly, from the earliest days of the movement, placed at the disposal of her friends and acquaintances."

Another departure to the higher life from the ranks of Spiritualists was that of Mrs. Loftus-Otway, on the 19th ult., a lady who has always cheerfully aided any enterprise likely to promote the interests of Spiritualism.

The Council Fire, with this month's issue, reaches the sixth number of its eighth volume. and its editor, in mentioning the fact, appeals to the friends of the Indians for the support itstands in need of to carry on its noble, humanitarian work. We earnestly trust the appeal will not be made in vain. In this number the Hon. Geo. W. Manypenny states some facts in regard to Chief Red Cloud, in order to correct false impressions produced in the public mind by misrepresentations that have gone abroad, to the end that justice may be done him. Col. Manypenny's article is quite lengthy, and a very successful defense of the Chief. The Council Fire is published in Washington, D.C., by T.A. Bland, and is worthy of patronage by all who desire to have justice awarded to the Indians.

In a neat pamphlet form the Working Union of Progressive Spiritualists has published a copy of the Deed of Trust of the First Spiritual Temple and the Articles of Association, as revised and adopted at a meeting held June 1st, 1885, at which meeting it was also voted unanimously that the name of the organization be changed from "Working Union of Progressive Spiritualists" to "Spiritual Fraternity," and that the next legislature of the State be petitioned by the Board of Managers to legalize its adoption. Copies of the pamphlet may be had by application on Sunday, June 14th, at Berkeley Hall.

Read the calls for the Annual Pionic of the CLEVELAND, O., Lyceum, the Compounce Lake Pienic, in Connecticut, the Spiritualist Grove-Meeting, LEOMINSTER, MASS., the Annual Mass Convention, PLYMOUTH, Vr., the Camp Meeting at New EBA, ORE., the Annual Meeting at STURGIS, MICH., the three days' Meeting at CHAGRIN FALLS, O., etc., which will be found on pages three and eight of the present issue.

It is announced that Col. Paul Bremond, well known as one of the most prominent among the Spiritualists of Texas, has gone to the higher life. Some years since, Col. B., then a citizen of Houston, made a visit to the East, and while in Boston called frequently at this office, when we became impressed with his earnestness in the cause, and his sterling characteristics, which had already won for him a high place among the successful business men of the Lone

Theron C. Leland, former Secretary of the National Liberal League, and an able worker in that cause, passed on June 3d. Funeral services, conducted by the League, were held at the German Masonic Temple, 220 East 15th street, New York City, on Sunday, June 7th, at 10:30 A. M.—the discourse by T. B. Wakeman; music by a volunteer choir.

Do not fail to read the column headed Translations (etc.,) on our second page, where will be found additional interesting matter regarding the late Alphonse Cahagnet; the Kardec festival (memorial); a great legal victory for Spiritualism achieved at Toulouse; the "Rapper of Esnandes," etc., etc.

"The Mind Cure" for June, edited and published by Prof. A. J. Swarts, Chicago, Ill., contains articles from Dr. Buchanan, Charles Dawbarn, A. S. Hayward and others. Copies may be obtained of Colby & Rich, 9 Bosworth street, this city.

AT SABATOGA SPRINGS Dr. White was announced to speak in the Town Hall last Sunday, morning and evening. Dr. Mills to give descriptions of spirits seen clairvoyantly by him at the latter service.

My mother began gaining from the first dose and rook of DR GRAVES HEART REQUIATION She he rid of those tool feelings about her heart now she relief is permanent other tunedies puly helped her of walnutes Miss Clara Bradt. Lawton Michael Combridge Mass.

### The Battle for American Freedom.

It is well known to all enlightened observers of liberal progress that the old organization of the medical profession, inherited from the oligarchic and despotic conditions of European nations, and transferred unchanged to the soil of America, is intensely and flercely hostile to freedom of opinion and action in the medical profession, and has used all its social, moral and legal power to crush the independent and honest practitioners who refuse to be bound by a creed which is behind the intelligence of the

So arrogant has this party become under its organization in a National Medical Association, that it not only demands that all physicians shall adopt its creed, but also demands that they shall actively cooperate in the persecution of medical independents or Protestants, guilty of no other offense than the honorable cultivation of science in a spirit of freedom.

Wherever that proscriptive association has the power, either by private action or by legislation, it endeavors to establish a monopoly for the benefit of its own members, and prohibit mountains near the dividing line between the States from medical practice all who do not belong to this national conspiracy against freedom.

Fortunately, these attempts have been defeated by the energy and success of the Eclectic and Homeopathic parties in this country, but the spirit of monopoly and domination has not been overcome.

The members of this widespread combination and conspiracy have already succeeded by persistent effort in procuring monopoly legislation in the majority of the States of our Union, giving the absolute control of the profession to colleges and Boards of Health, and a monopoly of practice to college graduates.

This arrogant legislation was never asked for by the people nor even by the majority of as the old one ever did." the profession. It has been procured by the persistent machinations of the interested parties who felt that they were losing the public confidence. The mischief has been done without the knowledge and consent of the people. and unless their attention is called to the subject, and its iniquity exposed, still further legislation will be furtively procured of a more despotic and monopolizing character, which will entirely deprive citizens of their inalienable right to determine for themselves upon whom they shall rely in suffering and sickness. The rights of the people to freedom of choice in medical science for the cure of the body are not less sacred and important than their right to freedom of choice in religion for the welfare of the soul.

We should, therefore, appeal to the people, and rouse them by a full exposition of this iniquitous legislation against their rights, to demand that all such enactments shall be repealed, and the rights of the citizen in his own personal affairs shall be held sacred.

The Medical Bill now under consideration in the Legislature of Massachusetts is an alarming encroachment on the rights of the people. If it should pass it will require a vigorous campaign to procure its repeal, and if it should be rejected, the same party will renew their efforts with succeeding legislatures, and will succeed unless the people are roused. "Eternal vigilance is the price of liberty."

I would therefore invite all who are interested in medical freedom to attend the meeting which will be held on this subject in the latter part of next week, for the purpose of organizing a national society to protect the rights of the people against despotic legislation.

Boston, Mass. J. R. BUCHANAN,

### The Case of Charles H. Foster. To the Editor of the Banner of Light:

A few days since I called upon my old towns-man, Charles H. Foster, and found him in a fee-ble condition of body and mind. He is needy. The subscriptions of his friends ceased, with The subscriptions of fils friends ceased, with one exception, some time ago. Money raised in this way is uncertain. I therefore propose to contribute for his benefit the sum of three dollars monthly, and hope that a number of others may feel willing to do the same. The money should be sent monthly to his guardian, Caleb Buffum, 13 Buffum street, Salem, Mass.

Hamilton, Mass.

ABBOT WALKER.

We feel it to be a duty we owe to one of the most reliable mediums of the nineteenth century, Mr. CHARLES H. FOSTER, who through his wonderful mediumship has convinced thousands of people of the grand truth of spirit-communion in both the Old and New World, to at this time repeat the call for pecuniary aid in his behalf. Spiritualists who sympathize with the unfortunate-and many we know do-we earnestly ask you to remit, as Bro. Walker sug-

Mr. Buffum reports the following sums, as received in aid of C. H. Foster since the appearance of Mr. Walker's card, with editorial endorsement, in the BANNER for May 23d: Colby & Rich, \$6,00; W. B. W., \$3,00; W. O. B., \$1,00; Cash, \$3,00; "Friend to Humanity," \$5,00.

gests, funds to Mr. Buffum.

# Lookout Mountain Camp-Meeting.

Light for Thinkers announces the names of the various committees for the August Camp-Meeting at Lookout Mountain, Aug. 22d to Sist, as follows: Printing and Advertising, J. Seeman, Chattanooga, Tenn.; Speakers and Mediums, A. C. Ladd, Atlanta, Ga.; Buildings and Ground, J. W. White, Chattanooga; Railroad Transportation, G. W. Kates, Atlanta; Local Transportation, J. W. White; Sale of Stock, Chas. Christian, Eik Valley, Tenn.; Ways and Means, Chas. Whiteside, Chattanooga; Programme and Entertainment, A. C. Ladd, Atlanta. General information may be obtained of G. W. Kates, Secretary, Atlanta, Ga., who desires all mediums who expect to attend the meeting to inform him.

# Rochester, N. Y.

Mrs. E. I. Watson, of San Francisco, addressed an adience that filled to the doors the auditorium of the Unitarian Church in Rochester, N. Y., on Sunday evening, May 31st. The subject of her lecture was announced as Spiritualism; in her treatment of it she discussed in a very able manner the claims of natural religion in contrast with the revelations of Scripture. The latter affirm that all truth was revealed at one time, through the mediumship of a single individual and that thenceforth all inspiration was at an end With natural religion the revelations of truth are constant and unending, and instead of accepting the re-sults of a single man's observation, it allows each man to be guided by his own experiences.

POSTAL CHANGES .- On July 1st the following chang es will be made in the rates of postage: The weight of all single rate letters is increased from one-half of one ounce each, or fraction thereof, to one ounce each, or fraction thereof. A special stamp of the value of ten cents will be issued, which, when attached to a letter. in addition to the lawful postage thereon, shall entitle the letter to immediate delivery at any place containing four thousand population, or over, according to the federal census, within the carrier limit of any free delivery office, or within one mile of the post-office coming within the provisions of this law; such specially stamped letters shall be delivered between 7 ery of these specially stamped letters shall in no way interfers with the prompt delivery of letters as provided by extiting law or regulations.

## ALL SORTS OF PARAGRAPHS.

NOTHING SUCCEEDS LIKE SUCCESS. There's bad in the world, and there's good in it, too:
We all of us meet it, you know;
There are hearts that are false, there are hearts that

There are souls above earth and below.

There are souls above earth and below.

But in living this life with its joys and its woes,
Its changes that curse and that bless.

We always will find that, as every one knows,
There's nothing success.

We may meet with dear friends, as a few of us do, Who will love us through thick or through thin; And as thins are quite frequent, and thicks are quite

And as thins are quite and another.

To worship a friend is no sin.

But taking this life in its general run—
'T is fickle and fleet, you confess—
We'll discover, in any place under the sun,
There's nothing succeeds like success.

—Norristown -Norristown Herald.

Thirty thousand writers are employed on the 1,500 dally newspapers published in the United States.

NATURAL DIFFIDENCE.—The new postal cards will be a light pink. Just a delicate blush at being introduced to so many new postmasters.—Hartford Post.

EL PASO, Tex., June 8th. A waterspout burst June 7th, about eight leagues east of Lagos, Mex., in the of Guanajuta and Jalisco. One hundred lives were lost by the disaster.

The casualties in the Federal army during the war of the Rebellion are now put at 359,496 deaths; of this number 29,498 died as prisoners of war. The actual number of soldiers enlisted from the North was about

THE AMERICAN BAZAR, published monthly by a company of the same name at 161–165 Franklin street. New York City, is an excellent mirror of carrent fashion, and a vehicle of much valuable information in its specialty. Remarking on the fact that the Revised Old Testa-

ment has made its appearance, the Hollenberg, Kan., Argus remarks (perhaps with a double significance), "A half inch of dust will make it look as handsome

The Gladstone Government was defeated Monday night, 8th inst., on the second reading of the Budgetthe Parnell members voting against the Premier.

The Banner of Light is entitled to our thanks for notices of the enterprises in which the editor of this paper is earnestly engaged and from which public good is expected. The Banner is as good a spiritual paper as it is a generous helper. The Spiritualists are everywhere proud of it.—Light for Thinkers, Allanta, Ga. A Chinese woman recently took high honors in the graduating exercises of a New York Medical College,

ship. She purposes practicing medicine in her own country at some point in the future. Liverpool, Rng., wishes to throw open its public libraries and museums on Sunday, but the Liverpool Presbytery will petition the mayor and town council to keep them closed. The churches there, as here, stand in the way of Sunday liberty.—The Truth Seek-

and was granted a diploma as "Doctor" in full fellow-

The somnolent vale of Cashmere, rendered celebrated by the poetle genius of Moore, recently experienced a sad "shaking up" at the hands of an earthquake, whereby cities were almost ruined, and whole villages engulfed in the yawning ground. The horrors of approaching famine seem to wait on those unfortunates who escaped with their lives from the former catastro-

The World's Exposition at New Orleans closed June ist, but it is announced the friends of the Exposition have raised ninety-five thousand dollars by subscription, to meet the expense of carrying it over till next November, when it will be reopened.

The Deutsche Zeitung, Charleston, S. C., records that "Miss Lula Hurst, with her mysterious powers, is now astonishing the citizens" of the smaller towns and cities of South Carolina.

Representatives of the Irish Land League organizations of Boston decorated the grave of Fannie Parnell, at Mt. Auburn Cemetery, Saturday, May 30th."

A great many men get their fingers burned with base-ball matches.

Over one hundred thousand copies of the revised version of the Old Testament were sold in New York City on the first day of their issue.

Lloyd's agent at Perim reports that the French war ship Reynard, which left Oberek on June 3d, is said to be lost in the Gulf of Aden, with all hands.

The cholera is now devasting Valencia, Spain.

The recent appalling disaster from the burning of a printing-house in Cincinnati adds 17 more to the long list of victims by fire in this country since the year commenced. The list of the calamities is as follows: Jan. 18th, Kankakee Insane Asylum, 17; Fed. 12th, Philadelphia Insane Asylum, 22; fire at Vicksburg, 37; fire in New York, 11; fire in Brooklyn, 21; and at Cincinnati, 17-making in all 125.

The report of the assassination of the Ameer is contradicted; and it is officially announced that the Afghan frontier question has been finally and satisfactorily settled. Russia is now reported to be threatening the Bulgarian frontier, to the great alarm of Turkey in Europe.

In Europe.;

DEPOPULATION OF FRANCE.—The depopulation of France has been receiving much attention from the Paris savants. M. Lunier proposes that the government take legal steps to facilitate marriages, to search out the paternity of infants, to accord prizes or immunity from taxation to parents having more than two children, to guarantee secrecy to any mother who may wish to leave her child at a foundling hospital, and to extend the protection of the State to all children "morally abandoned." Since the year 1800 the French birth rate has fallen from 32.9 to 25.5 per 1,000 inhabitants.—Boston Transcript.

The Mahdi has issued a proclamation which has been extensively circulated in the countries bordering upon the Persian gulf, stating that it is his intention to invade both Egypt and Arabia.

A DEPRESSING DISCOVERY.—An exchange has an article on the "funeral of the future." We have often heard of the "dead past." but we supposed the future was yet alive.—Hot Byrings (Ark.) News.

Big Bear still keeps up the fight in Canada.

The capstone of the Washington Monument has been shattered by lightning.

The General Assembly of the United Presbyterian Church, at its session at Topeka, Kan., June 4th, gave another exhibition of the inherent bigotry of that dogmatic organization by the adoption of a resolution counselling members of that Christian (?) school to stand aloof" from the Grand Army of the Republic.

Constantinople had a great fire on the 7th of June. Four hundred houses, fifty shops and three mosques in the Stamboul quarter of the city were destroyed, and the usual quantum of killed and wounded re-

It is stated that the manuscript writings of the late Victor Hugo will fill ten volumes. M. Hugo indicated the arrangements for their publication. The contents of three volumes, which are almost ready for circulation, are various, and embrace both prose and poetry. The other seven will consist of notes and letters written during the years of exile of the poet.

Prince Bismarck was received at Kissingen on Satnrday, 6th inst., by an enormous crowd, who greeted him with enthusiastic acciamations. The Prince gave a dinner in the evening to celebrate the fittleth anniversary of his entrance into the service of the State.

FIRE !-The centre of the town of Suffolk, Va., was recently destroyed by fire, involving a loss of \$300,-000. The Eastern Lunatic Asylum at Williamsburg, Va., was burned at midnight, Sunday, 7th; one inmate perished; pecuniary loss, \$140,000; The Rumford Chemical Works at East Providence were burned early Monday morning, 8th; loss \$60,000.

THE BONG FRIEND, published by S. W. Straub, at 236 State street, Chicago, Ill., is an interesting musical production which combines aboles compositions with excellent reading matter and good illustrations.

Practical medicine is not a positive science, but an empirical art which is continually changing; the greatest changes and improvements originate outside of colleges, against their opposition; and to give the absolute control and possession of the whole field to colleges would be disastrous to progress, and would in the present century have prevented the development of American Eclecticism, of Homeopathy, and of the magnetic practice, the three greatest improvements of the century. In the present very imperfect and unfinished state of medical science the new discoveries which are coming up with greater rapidity than ever before demand new methods of practice and new applications of remedies as the noblest work of science and humanity. - J. Rodes Buchanan.

What should be the standard by which to judge a person's right to practice medicine? Uprightness of character, honesty of purpose, not love of money—and intellectuality and common sense, not college education and diploma. If a physician does not possess these qualities of character; . . . if he would, for the sake of popularity, a monopoly of practice, or financial benefit, depart from strict principles of right and justice; if he would stoop to any underhanded means for the sake of school or casteshun him first, and last absolutely. School, diploma or certificate, is not that by which we have any right to judge a physician, or make the laws by which he shall be governed .- W. W. Gleason, M. D.

# Movements of Mediums and Lecturers.

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

H. F. Merrill has removed from New Britain to Hartford. His address until Camp-Meeting time will be 35 Chapell street, Hartford, Conn.

be 35 Chapell street, Hartford, Conn.

Geo. A. Fuller, of Dover, Mass., lectured at Hanson, Mass., June 7th. He will be at Blodgett's Landing, Newbury, N. H., attending to camp-meeting business from June 9th to the 12th; will lecture at the Mass Convention at Wilder Hall, Plymouth Union, Vt., June 12th, 13th and 14th; at the Cascade House, Lake Dunmore, Vt., June 21st, and at the Convention of the New Hampshire State Association of Spiritualists at Keene, June 28th, 27th and 28th. For week-day evening lectures address per appointments.

Hon. Warren Chase may be addressed at 219 Grand

Hon. Warren Chase may be addressed at 210 Grand Avenue, Milwaukee, Wis., till July 1st. He will spend Beptember in Vermont, and attend the State Conven-tion, and may be engaged for lecturing at several places in the State it applied to in time.

W. J. Colville is open to engagements to lecture (with or without illustrations) anywhere within easy access of Boston; will also attend funerals. Address Langham Hall, (Room 4) Odd Fellows' Building, Tremont street, Boston.

Under date of May 26th, we are in receipt of a pleasant letter from J. J. Morse, who was at that time at his home, 116 Dunkeld street. West Derby Road, Liverpool, Eng. He will arrive in the United States early in August.

The Society at Geneva, O., has engaged G. H. Brooks for the month of June. His address is box 54, that place; after June it will be 124 Charter street, Madison, Wis., as Mr. B. will then return home for a much needed season of rest. The meetings at Geneva are well attended; and several successful social parties have already been held in the interests of the Society.

clety.

Walter Howell, of England, an essay from whose pen appeared in our columns last week, is at present speaking for the People's Society of Spiritualists in Martine's Hall, Ada street, near Madison, Chicago, Ill.

Dr. J. K. Bailey, since his last report, has been speaking at Harrisburgh, Philadelphia (Temple Union Society), Carversville, Bucks County, and Tompkinsville, Pa.; and at Hammonton and other points in New Jersey. Depires calls for lectures. Address him, P. O. Box 123, Scranton, Pa.

Miss Rosamond Date (Twen is now in America, and

P. O. Box 123, Soralien, Ps.

Miss Rosamond Dale Öwen is now in America, and 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 press, Spiritualist and secular, has epoken in the highest measure of praise. She can be addressed 142 E. 18th street, "The Stuyvesant," New York City, for terms and dates.

Doan Clarke is now located at Shrewsbury, Mass., where he can be addressed for engagements to lecture. where he can beaddressed for engagements to lecture.

J. W. Fletcher will give a séance at the rooms of the White Cross, No. 12 Pemberton Square, on (this) Thursday evening. Friends interested are invited to attend. Mrs. F. O. Hyzer of Baltimore, Md., will speak in West Randolph, Vt., June 14th and 21st; in Moretown, the 28th; the first two Bundays in July in Montpeller; the last two at Hyde Park; the first Bunday in August at Essex Junction. Will make engagements for the remaining Sundays in August and September.

# Portland, Me.

On Sunday last Mr. J. Frank Baxter was greeted on his return to Portland with very large and enthusiastic audiences. The regular lecture season was to have closed with the last Sunday of May, but Mr. Baxter's visit some

Sunday of May, but Mr. Baxter's visit some weeks since proved so successful, and the interest roused so great, that it was decided to add two Sundays of June provided he could arrange so as to meet such a call.

His lectures last Sunday on "The Object of Life" and "The Actual and the Fanciful in Spiritualism," were very timely and instructive. In the afternoon he was moved to give two or three very marked descriptions of spirits, one embodying test after test. In the evening the test seance was very remarkable, and the number of delineations afforded was numerous.

Mr. Baxter will give, by request, next Sunday afternoon, some of his experiences, and for the evening has announced his subject as "Spiritualism's Dawn of Victory." The management has been fortunate in securing Mr. Baxter for five Sundays in the course of another season.

# Haverhill, Mass.

The annual meeting of the Spiritualist Assoclation of Haverhill and Bradford was held at Brittan Hall, June 7th, at which the following officers were elected: President, Charles E. Sturgis; Vice President, William Johnson; Seoretary, Mrs. Samuel Roberts; Financial Secretary and Treasurer, N. C. Fernald; Hall Committee, Harvey Ray, Daniel G. Davis, William W. Sprague, J. Milton Young, N. C. Fernald, Richard M. Lang, Samuel Roberts; Musical Committee, Rufus H. Tilton, Richard M. Lang, Mrs. Charles O. Huntington. The next series of meetings will commence October 1st.

E. P. H. ciation of Haverhill and Bradford was held at

# Transition of Mrs. Joseph John.

Departed this life on the 17th day of May, Mrs. Clementine John, widow of the late Joseph John, the artist, whose beautiful pictures bless many a household. Mrs. John was confined to the house just ten months, suffered greatly, but was cheerful and resigned through it all. She was ready and willing to go whenever her time should come. She was giad to leave her poor, suffering body and join her dear ones on the other side. She was a woman of sterling worth, and was much beloved by her numerous friends.

Mrs. John had long been connected with the First Association of Spiritualists of Philadelphia, and will be sadly missed by its members. She has left us, but heaven has one more to love and one more to bless. Philadelphia, Pa., June 4th, 1885.

BEYOND THE VALLEY" is the title of a new book by A. J. Davis, Colby & Rich publishers. The well-known author and publishers will give it character, and it cannot fail to meet with a large sale .- The Rostrum, Vineland, N. J.

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

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HENRY J. NEWTON, Corresponding Secretary.
J. F. JEANERET, Secretary.

The Secutar Press Bureau has been refranted for emclent work during the present year, and all persons who approved itsolplacts are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to
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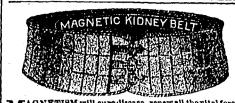
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ster.
A Fictitious Name. Dr. J. V. Mansfield.
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EDITORIALS.—How Shall We Know the Truth? The Mission of Facts. Mental or Spiritual.—Which? Mediums Expected at Onset Bay. Onset Bay Camp-Ground. Opening Day.

A Glance Behind the Curtain. E. A. Brackett.

A Key to Fatth-Curey. D. H. Wheeley, Lt. D. Effect of Fear. The Homiletic Monthly.
Inspirational Poem. Mr. Joseph D. Stiles.
Responsibility (Poem). Mrs. Hattle E. Carr.
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June 13.

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

more. All express as much of truth as they perceived to more.

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

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

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

these seances from all parts of the country.

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

AF Letters of inquiry in regard to this department of the
BANNER should not be addressed to the medium in any
case.

LEWIS B. WILSON, Chairman.

## SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

### Report of Public Séance held March 13th, 1885. Invocation.

Oh! ye bright and beautiful angels of light and love we would come into your presence this day to receive something that will tend to unfold our spirits in purity and goodness; some lines of instruction that will ele vate the mind and inform the soul; some sympathy that will cause a wave of kindly feeling to flow through our breasts and go forth unto others, that all may be uplifted. Ye beautiful ones from worlds beyond, return, oh! return unto earth this hour, bearing mes sages of good cheer, loving kindness, truth and conso lation, that will be as the bread of heaven to all weary and hungry souls of earth. We would receive from you all that is beautiful and bright, but we would also return to you something of sympathy, of appreciation, of acknowledgment; we would profit by the experiences which you bring, so that we may become worthy of your companionship. May we aspire for that which is good for the soul, so that we can truly become co workers with the angels of the highest life. Amen.

### Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman,

your questions, Mr. Chairman.
QUES.—Is it possible for one person to get control over another by spirit-power? If so, how can one escape from that power?
Ans.—If one person is extremely negative or susceptible to external influences, then such an individual may become subjected to the power of another, and if this other is of strong, positive, magnetic force, he may not require the assistance of spirit-influence for the purpose of gaining control over the first person. But such an individual may be assisted by invisible attendants who continue to exert through his instrumentality an influence over the first party, thus continually subjecting that person to a psychological control. The best way of breaking from such a power would be to refrain altogether from Keeping the company of the one suspected to hold the control, and to cultivate a positive determination of the will not to be subjected to any outside influence; this will arouse the mental powers of the individual and create a hearing which the controlling nowers. subjected to any outside influence; this will arouse the mental powers of the individual and create a barrier which the controlling power will find it difficult to operate against. It would also be well for the party under control to surround himself with congenial, harmonious friends, who are somewhat positive, that is, not susceptible to external influences, who will act as a shield or barrier against the opposing forces in question.

Q.—[By Mrs. O. R., Medicine Lodge, Kan.] Can spirits cure or remove a birth-mark? If so, would it necessarily take a long time to effect a cure?

fect a cure?

fect a cure?

A.—We have never seen an instance of the removal of such a mark by spiritual power; but we dare not say what spirit-power may not be able to accomplish, since we do not yet know what, under proper conditions, the spirit may do. We think it possible that such a removal might be made if the conditions were altogether favorable; and, if so, it might be done through the power of a magnetic healer or by the materialized spirit hands operating upon the mark in question. This could only be determined by experimentation, and just how long it would take for any result to be effected would depend altogether upon the circumstances of the case and the conditions at the time of operation.

Q.—[By E. B. Averill.] If the forces that hold

stances of the case and the conditions at the time of operation.

Q.—[By E. B. Averill.] If the forces that hold our planetary system in order are perfectly adjusted and balanced, is it possible for any portion of one planet to escape, and find its way within the atmosphere of and fall upon another planet, without endangering, and finally bringing ruin to the whole system?

A.—We cannot believe it possible for any planet to escape from its own orbit. Certainly if a planet should stray from its own proper course, and come in contact with another planet, the whole planetary system would be affected, undoubtedly to a ruinous extent. Planets are held in position, kept in their proper course, by well-adjusted forces; law operates throughout the entire system, and we cannot conceive of any violation of this grand natural law.

Q.—Is there sufficient force in any one planet to send a portion of itself beyond the reach of its own attraction?

A.—We might answer that we have replied to

that question in the first, but we will again re-peat that we do not consider it possible for a planet to stray outside of its own orbit, or out of the atmosphere of its own attraction.

Q.—Is it not more reasonable to conclude that meteoric stones are formed within the earth's atmosphere, of emanations from the earth, than that they are lawless wanderers from other planets?

A.—There is a variance of opinion among spirits, as well as mortals, concerning the origin spirits, as well as mortals, concerning the origin and formation of meteoric stones. While many spirits believe that these stones are, as the questioner puts it, "lawless wanderers from other planets," other spirits declare their belief that these stones are formed within the earth's atmosphere, and composed of emanations from this planet. We are inclined to the latter belief, for we cannot conceive it possible for metaoric stones to be hurled from distant. for meteoric stones to be hurled from distant planets, and appear upon your earth in the condition which they are sometimes found.

# Adeline Cutter.

I am a mother, seeking my children. This may seem a strange statement to make, but it is true. I left my family of little ones years ago. They have now grown to the state of manhood, and have entered upon life's career; but they have not felt or realized the presence of their mother during the years from childhood to the condithem in that I have been constantly with them; and although I know almost directly how to reach them in the external, yet in spirit I cannot make myself known to them; and so I come here seeking my children, seeking their recognition, which I hope I shall gain through this channel.

One of my sons is in Richmond, Va., one other and a daughter are in the city of Baltimore.

My daughter has learned a little concerning Spiritualism; she is almost afraid to touch it, Spiritualism; she is almost, afraid to touch it, yet she desires to know something more of it, and. I have great hopes of increasing that desire in her mind, so that she will investigate and understand at last something of its claims.

My name is Adeline Cutter. My daughter's is also Adeline. I wish to send my love to my children, and tell them that all the dear friends

is also Adeline. I wish to send my love to my children, and tell them that all the dear friends who have left the mortal side send their love and remembrances. They are happy in a world beyond, but they take an interest in the dear ones who remain on this side. My husband is with ms in the spirit-world, and he, too, sends with ms in the spirit-world, and he, too, sends greating, and would like to come into close which we could not here, because our undersort with our children, so that they might left but things connected with his earthly con-

dition, about which they sometimes wonder but do not exactly comprehend.

### Samuel Poor.

I am very glad to come, and send words to friends. I have tried this method before, but did not make myself known here because I could did not make myself known here because I could not. I wish all my friends to know I have come; and my son George, who has been with me about two years, comes with me, and sends greeting to his friends, and to assure them of his continued existence. He joins me in words of cheer to those who remain on this side. I think that cheerful words are needed, something that will encourage and make those in whom I am interested feel that there are friendships beyond the grave: that a guiding hand leads each one on grave; that a guiding hand leads each one on-ward; that there are powers apart from the earthly conditions which know and understand,

ward: that there are powers apart from the earthly conditions which know and understand, and would guide hearts that are struggling onward in human life.

I have no extended message to give; I only wish to bring a little love and cheer to those who are encompassed by earthly conditions, and who struggle onward as best they can. We say to them: You are doing your duty, and are striving to work out that result which we feel will be for the best. We assure you that you have our sympathy and our assistance; we will help you all that is possible, and by-and-bye you will see more clearly than you do at present; the end will come, and it will bring its sure reward. Be patient, be hopeful; feel that the past with its unhappy conditions has been after all, for the best; remember that those who seem to have been taken early in life, have arisen to a higher world, where they can look down upon your life and understand it all. In the future you will comprehend all, and will rejoice with us that, even in spite of sorrow and pain, the experience has been what it has. Samuel Poor, to friends in East Somerville.

### Mrs. W. L. Jackson.

My throat was very bad before I died, and I tried to speak; I wished to say something, but it seemed as though I was all filled up. Now I feel a little the same, but I wish to speak. I want my friends to know I am well and happy in a bright home beyond—but I have not forotten these deep eyes, who are have. I had in a bright home beyond—but I have not forgotten those dear ones who are here. I had loved ones whom I did not desire to leave. I would have preferred, had the choice been given me, to remain in my home; to minister to the ones I loved to watch over in the form, those who were dear to me; yet I could not stay, and so I was taken to another life. But I stay, and so I was taken to another life. But I am now satisfied with its conditions, for I have a pleasant home, and dear friends are with me, giving me every attention, showing me how to live a useful life, and guiding me in my studies. Oh! I have many things to learn. I did not know much, after all; and when I look around on the spirit-side, and see the many wondrous things which I never dreamed of here, I feel as a little child must feel who first becomes aware what a vast amount of knowledge he must attain before he knows what older scholars do.

tain before he knows what older scholars do.

I bring my love to all. Tell them, if you please, that I come to them, look over their lives and try to guide them. I see what changes lives and try to guide them. I see what changes have come, I know what new events are taking place, and I can rejoice with them when they are happy and sympathize with them when they are sad; if they could realize my presence and feel that I am not far away I would be very much pleased, because then I should know they recognized me as one of their own, who had things in common with them. I lived at Burnt Hills, Saratoga Co., N. Y. I have dear ones there, also dear relatives at East Stephentown. I wish some of my friends would send word to the Colemans that I have returned with greeting for all. Mrs. W. L. Jackson.

### Thomas Donaldson.

I want the boys to know I have got back; in fact, I want everybody to know it who cares anything about me. I went out suddenly—it was sudden to me. I was, I believe I can say, in the discharge of my duty, at the time, so I have no special regrets to make over it, but, as the other spirit said, if I had had my choice, I suppose I should have said, "I'll stay here awhile longer." I had no special hankering after the other world, but then I was sent out, and had to go.

pitch in and take a hand with any of them. Then I want them to think of me as being round, not ghostly, but as a companion, one who wants to know how they are getting on and wants to tell them how he is.

and wants to tell them how he is.

I send my love to my friends, and assure them I have no desire to come back and live in the body. I am quite satisfied with the one I've got over youder; it is a good deal like that I had here, but a little finer, I think; anyhow it seems so to me. I know that I shall be remembered, and I hope that some friend will be glad I have come back, because it will give them an idea about the other life. They think of me kindly, I know; sometimes I come to them when they speak of the past, and then I do wish very much to make myself known. I have given one fellow of my acquaintance a rap or two on the head. He did n't know where it came from; he seemed so astonished I thought I would n't try it on again until I had a chance I wouldn't try it on again until I had a chance to explain, because it might do mischief. Any-

to explain, occause it might do mischief. Anyhow I am quite ready to give something when I can, if my friends will try to give me a hearing. I want to speak to them privately.

I am Thomas Donaldson. I hail from Chester, Penn. Perhaps I might say that others went out at the time I did. It was a disaster, and a number were buried in the ruins; it was and a number were buried in the ruins; it was a sad time for many, and for quite a while I felt the effects of the sadness around me; but it has all vanished, and I think those who went out at the same time I did will say with me that, in spite of it all, they have no desire to come back here and take up the body again.

# Edward W. Colligan.

Edward W. Colligan.

My name is Edward Wyman Colligan. I lived near the Roxbury Station here in Boston, and I have not been out of the body long, not yet four months. This is not the first time I have tried to come. I have wanted to speak to my mother, and tell her not to mourn. I know she has had much sorrow in her life; she has been called to part with most all who are dear, and this last affliction has weighed upon her. I know that she feels sometimes as though all that was worth living for had gone, but if she can know that those she loves are not lost to her, that they come and whisper in her ear, giving her a feeling of rest, of peace, and that they would tell her, if they could, of the bright world which they inhabit, I think she would feel brighter and stronger in mind and body. So I come to her, and to father, and tell them I am well now; I am not weak and sick, and pining away, but I am strong, and feel that I can do many things which I wished to do here, but could not.

I want them to know that I am not passing through any unpleasant condition, not going through any unpleasant condition, not going through any unpleasant condition, not going

through any unpleasant condition, not going through any dark place where there is but lit-tle light; the only darkness I have seen was for a moment, in passing from the body, when I a moment, in passing from the body, when I felt as though things were slipping away from me, and I was sinking down to an unknown depth. I can speak better now than I could. I can understand things clearer, and I know that I have gained by the change. I want them to know this, and not to feel sad, because they will come to us in a little while, and will be united again to all who are dear, and find them safe in a bright world.

a bright world.

### Charles L. Dunn.

I came with this young man who has just spoken, and the gentleman who is here said he would help us both to come. I thought I would be very strong in speaking, but I am weak; I feel as though I had no strength. I have been gone only since September, and I have tried ever so many times to give my love to my mother.

gone only since September, and I have tried ever so many times to give my love to my mother, and to tell father I am all right now. I am straight and strong and happy in the spiritworld; I find things so bright and beautiful, it seems as though I had stepped out of a dark dungeon into a bright, beautiful country, where the flowers and the grasses are very brilliant, and the atmosphere clear and sweet.

I had some particular words to say, but I cannot give them to-day. I hope I will some other time. Tell my mother that I am with her a great deal; I try to make her feel resigned, and feel it is for the best that I went when I did, because only suffering and pain could come to the frail body. I have seen so many good, kind spirits, who tell me they are my friends and relatives—and I am with them. I have Peppie, grandmother and little Carrie, and ever so many others; they are all just as good and sweet and lind at they care but the try heat to be with grandmother and little Carrie, and ever so many others; they are all just as good and sweet and kind as they can be; but I love best to be with Peppie, and go with him to his place, where he teaches poor benighted spirits, and listen to the lectures the other wise ones give, because I want to learn all I can. Perhaps I can give something more by-and-bye, but I do n't feel as strong as I thought I would, and I am losing power. Charles L. Dunn. My father is T. C. Dunn, of Boston Highlands.

### Report of Public Séance held March 17th, 1885. Questions and Answers.

Ques.—[By Mrs. O. F. Cook, Stockton, Cal.] Was not the voice that Moses heard, and whose commands he received and obeyed, the voice of a spirit, a leader perhaps of a band of spirits,

a spirit, a leader perhaps of a band of spirits, whose medium of approach to and communication with the people Moses was, and through whom many mighty deeds were done, and not, as he and others supposed, the voice of a supreme being known as God?

Ans.—The records of the Mosaic dispensation, which are preserved in the spiritual world, teach us that Moses was a medium, an instrument for the spirits to operate through, called in those days a prophet. Meses, we are taught, was under the guidance, the guardianship of a band of powerful spirits. Certain members of this band had been inhabitants of the spiritual world for many ages, others had passed on to the higher life just previous to the birth of Moses. Under certain conditions, that medium was enabled to hear and to interpret the voices of those spiritual attendants. The leader of this band was supposed to be a spirit high or of this band was supposed to be a spirit high in power, and. Moses himself undoubtedly be-lieved that it was the Supreme Spirit who di-rected his band of spiritual attendants. At the time mentioned by your correspondent it is re-corded that Moses was directed and instructed how to proceed by the leader of his spiritual guides. Undoubtedly he in good faith believed, and so expressed himself, that it was the voice of God, the Supreme Being, who thus manifest-

Q.—[By the same.] Admitting that it was a spirit, one who formerly lived in human form upon the earth, whose voice Moses heard, may we not conclude that the sacrifice of animals commanded by him was not, as generally assumed, intended to be an atonement for the sins of the people, but rather that the spirit or spirits, in order to operate with and upon ma-terial things, required one or more of the ele-ments set free, and inhaled by them from those

A.—Such may be the case. Elements set free through the process of fire may have been required by the spirits in their operations upon matter; we will not say that it was not so; we matter; we will not say that it was not so; we have no record that it was. We are taught from those spiritual records of which we speak, that previous to the advent of Moses among his people there had been a custom of offering up human sacrifices to the deities which the people worshiped. The spiritual band attending Moses, their prophet, their medium, determined, if possible, to teach the people of a higher life, of a purer mode of existence here on the earth, and to point them to a better way of approaching the Supreme Being than by offering sacrifices, but it was necessary to begin this reformafices, but it was necessary to begin this reforma-tion by gradual steps, and as a substitute for a human sacrifice that of an animal was presented, the spirits intending, after a while, to substitute the burning of spices or of fragrant herbs for that of the animal, and so on, leading the people by slow steps to a higher comprehension of the Deity and away from their false conceptions of worship.

# Mrs. Mary M. Wadleigh.

Although perhaps having no right to be classed among you, as one accepting the full revealments of a spiritual faith, yet I am not hostile to liberal thought or the advancement of truth, and I would be glad to accept any velations which truth can make to mankind.
did not seek to put behind me all that might appeal to my reason; on the contra-ry, I was ready to accept any higher teach-ing than that which I had known, were it presented to me in the name and with the authority of truth.

I cannot say that I am very familiar with the spirit-world. One year ago I was here in the body, among my friends, ministering to my family and watching over those I love; and yet, family and watching over those I love; and yet, although I am now a spirit and have been for many months, I am not deprived of this same sweet labor of caring for those who are dear to me, and attending the steps of those whom I hope to see traveling in the way of truth. I return to this place because I know not where else to go. I desire to reach my family, to bring them my love and assure them of my presence. I have many dear friends, and I associate with them for the purpose of doing good if possible. I felt that whatever was mine that my fellow beings did not possess, should be shared with them; that if I held a precious truth I ought to give it out to those who were ignorant of it, and

give it out to those who were ignorant of it, and if I could possibly do anything to enlighten the minds or better the physical conditions of my fellow beings, it was my duty so to do. And although it was but little I could accomplish, yet when associated with such dear friends as it was my privilege to go among, I felt that much could be performed. I wish to send to the "Friendly Society" my

greeting. Tell its members, if you please, that I have returned from heaven to speak to their hearts of the eternal goodness of God, and if they can only realize that I have been per-

they can only realize that I have been permitted to thus come, bearing the torch of truth with which to illuminate their lives, and point them to the better land, I shall be highly pleased. I know that if they will give some consideration to this subject they will find much to enlighten their understanding and to guide their footsteps in the time to come.

I have not lost my interest in those who are here. I would, if possible, give my friends the ideas which have been surging through my mind during the last few months, outlining to them the ways and the means of performing good works which might be of use to them during their earthly lives, if I could only find a way of approaching them. I have many things to say. I want to adjure them to live pure and good lives, to do their work faithfully and well.

Many are in need of assistance; the weak

Many are in need of assistance; the weak should be strengthened, and the needy fed and clothed, assisted to become self-sustaining; and others need instruction in all the laws of life. I would say to my dear friends, Weary not

others need instruction in all the laws of life. I would say to my dear friends, Weary not in your efforts to be of use; give freely of what you possess—light, instruction and means.

If I could speak to the members of my family—to the dear husband and children I left here on this earthly side—I could pour into their ears many words of love, many tokens of my presence: but I should prefer to do this privately, where the outside world would know nothing concerning it. If they will seek an opportunity for me to come; I shall be highly gratified. I see, and I am also told, that changes will occur in the near future that will affect their lives. I would like to talk of these things will occur in the near future that will affect their lives. I would like to talk of these things to them, for I bink I could give them advices which might be of use. I am pleased when all things are conducive to their welfare and comfort. I shall assist them all in my power, and fort. I shall assist them all in my power, and bring them pesceful influences that may brighten their lives and point them onward to the passed from earth: only a change, only an unbering into a higher world, only an open passed from earth: only a change, only an unbering into a higher world, only an open passed from earth: fresh opportunities.

Mr. Edwin A. Wadleigh. I resided for many years and passed away in Winchester, Mass. I have many dear friends there. I have friends whom I remember and love in the city of Bos-Years have passed since I mingled among ton. them, but the spirit never forgets its friends.

### Simeon Brault.

[To the Chairman:] You make me welcome? I thank you. I don't know why I come here. Yes, I do know: I come here to reach my friends. I be gone some time. And when I did go, it was quick. I didn't stop long, and linger, and be slok; I went out like the rush of the wind through the door. It made me feel strange. I looked round to see where I had got. I couldn't tell; it seemed like two of me; and I feel queer. But soon I found I was dead. They say I be dead. I not feel so. But they put the other one of me away, and so I have to take up a new life.

one of me away, and so I have to take up a new life.

I be Simeon Brault. I lived in Hudson, Mass. I live there a long time; they say I be an old settler. So I come back to let 'em know I not move my settlement. You see? I bring my greetings. I want all my towns-people to know I got back. Many knew me, because I live there so long. They'll think strange I have turned up, but 't is like a story I once heard of the poor fellow that had a shadow always following him. It annoved him, because he couldn't go any-It annoyed him, because he couldn't go anywhere without that shadow behind his back,
and it sometimes played him pranks. So he
just managed to clap that shadow into a box
one time, and he buried it; and he thought:
"Now I have got rid of it, I move away." And
so he goes. And when he gets to the new place,
goes into a room and to a box that he had—to goes into a room, and to a box that he had—to get something—when he opens that box, up jumps the shadow and says: "Here I be."
That's like me. They clapped me into a box, you know, but somehow I've got round again, and here I be.

I want to sand greatings to roy friends and to

I want to send greetings to my friends and to I want to send greetings to my friends and to one acquaintance I had, who knows something of this spirit-return. He used to say to me "twas true, and I would be coming back some day, and wanting to. I am here, and I say it is true, and I want him to know that I tell him all he said about it was only a little part of the whole truth—and I am glad to know it.

I was n't a native of Hudson. I was what you people call a "French Canadian"; but I was an old settler in the place, you understand, and a good many know me. Tell them I am glad I went out quick, and very well satisfied with my new condition. I thank you, sir.

### Mary Harvey.

I passed away very nearly six years ago. I lived in Boston. I want to send my love to my friends, and tell them I would have come before if I could have found the way open. I have tried to speak here, but there were so many others pressing in I felt I could not get a chance, but I send my love just the same to my friends. I have kept it, it has not decayed, and although I could speak to them at no time, or make myself known, yet I remember and care for them just the same. I am pleased with my spirit-home; it opened to me like a world of peace when I passed out of the body, and found so much to soothe and strengthen and refresh, for I felt weary, and yet I was only nineteen for I felt weary, and yet I was only nineteen years old when I died.

There are many experiences connected with life on earth that I might talk over with my

life on earth that I might talk over with my friends, could I see them in person, but I do not wish to discuss them here. I am trying to make myself known in other ways than this. I am hoping to give something tangible, something that will identify me.

One does not always have to become advanced in years to gain a variety of experiences, and to know something of the trials, as well as the pleasures of life, and many who die young have seen as hard a discipline as others who live to old age; so I feel that what came to me on earth was sufficient for my spirit's needs, and it was best I should pass away as I did into the spiritworld. I have not been idle. I have not been obliged to remain in one corner, and never get away into the broad, free world, to look around and notice its great movements, or understand away into the broad, free world, to look around and notice its great movements, or understand what men and women are doing, or to repress the desire in my soul to be up and working with them, but I have had opportunities of study and self-improvement. I have been allowed to go out and take my place side-by-side with other workers, and do all in my power to develop the energies within; to be of some useful service to myself and to mankind. So I am satisfied with my condition. I would tell my friends that there are many stories I might relate to them, had I the time and means; but perhaps sometime I shall be able to do this, and to give them new truths concerning the life beyond the grave. My name is Mary Harvey.

# John Horton.

[To the Chairman:] This seems to be, sir, like a central post-office, where people from all parts come and drop their letters to their friends, wherever they may be. I wish to drop mine for friends in Rochesten N. Y. I have been gone over, I had almost said, longer than I wish I had, when I think of how long it has been since I have come into any kind of communication with my earthly friends.

Years have passed since I was called from the body. I was not a Spiritualist. I had heard of the thing, and rather turned up my nose at it, because I thought it was a humbug, but of course I have changed my mind since

nose at it, because I thought it was a humbug, but of course I have changed my mind since then. I have been trying for nearly eight years to gain a hearing through that very thing which I considered delusive. It seems to be a kind of poetic justice that I have been denied, because of my past disdain of it; but I am grateful to be here to-day, hoping that some of my friends will see and understand what I have to say.

have to say.

My name is John Horton. I have a son and a daughter, both of whom I wish to meet. They have passed through changes since I left the body, and have undergone some experiences, at have passed through changes since I left the body, and have undergone some experiences, at least my daughter has, which she does not always feel have been best for her; they have not been altogether pleasant; but I am not prepared to say they were not exactly what she required, because I can see she is a stronger woman, mentally and spiritually, than she would have been without such trying experience. I think the gain has been on her side, although, materially speaking, she may have lost something; so I come to tell her not to repine, not to spend her days in reproaches, because she knows just as well as I can tell her, that the self-reliance developed in her nature is of great importance, and that now she can persevere and push her way where she would have long hesitated in years gone by.

I wish my son would give me an opportunity of talking to him privately. I know I could advise him in regard to worldly matters, and I have some information to give him concerning my last few years of mortal life. I had some papers tucked away, which were not discovered until I had been gone from the body about six months. They made a little stir among my business connections, and those with whom I was associated felt a little sturrlead because

business connections, and those with whom I was associated felt a little surprised, because they did not understand. I sought then, and did for a long while after, to find a way of making explanations, but none came to me. Now, it matters not; all the affairs have been settled satisfactorily; but still I would like to talk over this thing with my son, and give him some of the knowledge that I possess.

Then, of course, it would be agreeable to me to speak of our spiritual relations, of the home I now inhabit, my surroundings in the other. If now inhabit, my surroundings in the other. If, and to detail to them little events that are taking place with me. It would surprise them; they would not at first perhaps realize what a real, active, vital existence is mine on the other side, but I think I could hammer it into their understandings after a while, and I am sure it

and a quickening of spirit which enables him to perceive clearly things that before were mysterious and dark. And so I have walked in the light of the spirit-world for a few years past, knowing that when death should come to the loved ones I had left behind, it would only be as a deliverer, a friend, to guide them through the portals of light into the temple of eternal existence. existence.

as a deliverer, a friend, to guide them through the portals of light into the temple of eternal existence.

I come to-day because I feel a drawing, as though a force was attracting me here, to send greeting and love to friends—and I think I may say I have many friends in Boston. Perhaps some of them will be glad to know of my return, and to accept my expressions of affection and sympathy. I have forgotten not one. I hold them in my heart of hearts, realizing that friendship is something not to be broken; that it can extend beyond the tomb into the world of life and beauty.

I come to tell them of my cooperation with them in their work; how I stand by their side, giving my influence, inspiring their minds when possible, seeking to instruct them of the ways of life, and I accept their thoughts and remembrance with a grateful heart. By-and-bye we shall be reunited in a world above, and I await that time with longing but with patience, realizing that they have their work to do here.

Oh! I am so gratified when I see them performing their tasks patiently and faithfully, doing their duty, seeking only the reward of a well-contented soul. I can bring them no higher gifts than the gifts of the spirit, love, patience, kindly feeling. I trust they will always think in charity of their fellow-beings, not in censorship, and give to those around them the milk of human kindness; for a soul, however low it may sink through despair or other causes, will always grow stronger and happier and better on such nourishment as sympathy and love.

I have endeavored before to speak through this medium, but could not, yet I have not been idle, nor have I ceased to make my influence felt. My friends know I can return; they feel that death is not the end of all things for man; they realize that the spirit presses on and on, taking up new duties, passing through higher unfoldment, gradually gaining strength and power.

I have seen many wonderful manifestations of spirit power taking place on earth since I

unfoldment, gradually gaining strength and power.

I have seen many wonderful manifestations of spirit-power taking place on earth since I passed on to the higher life; but I realize that they are feeble and few, compared to what may come by-and-bye to you of earth when you realize a little more fully the dependence of spirits upon conditions, and the relationship of the immortals to yourselves. All they ask from you is love, confidence and patience; the rest they will do themselves.

I have seen the changes and events coming to

they will do themselves.

I have seen the changes and events coming to the lives of those dear to me, those most closely connected, and I have been satisfied with all things. I come only in the spirit of love, singing my song of rejoicing, and throwing my garland of spiritual flowers around the hearts of my friends. I was the wife of Mr. William A. Dunklee. Maria L. Dunklee.

### Hattle Young.

[To the Chairman:] Please may I come? I tried to come before, but I could n't speak, 'cause I had such a sore throat, I did. 'Tis some better now: 'tis n't all better, 'cause I do feel it a little. You do n't know my name, does you? Do n't you know my mamma? Why, she 's just the splendidest mamma you ever did see, do n't you think so? She is; but she ories sometimes, and I does n't want her to. Does you likes to see your mamma cry? 'Tis n't nice, is it?

I be Hattle Young. I be my mamma's little

I be Hattie Young. I be my mamma's little girl. Will you find my mamma? [If you tell me where she lives.] Where 's this? [Boston.] I don't know Boston. [If you'll tell me your mother's name, your papa's name, and where you lived, I'll send them your letter.] My

I do n't know Boston. [If you'll tell me your mother's name, your papa's name, and where you lived, I'll send them your letter.] My mamma's name? She's my mamma, aint she? [What does your papa call her?] My papa call my mamma Sadie.

I got a little ring. Do n't you want to see it? [Can't you tell me your papa's name?] I'll ask the man here, will I? There 's a real nice man here; he's awfully old, he is, 'cause he's got great white whiskers. He say he 's my gran'pa. He say my papa was named for him, and it's John A. Young. He be my papa's papa, 'cause he say he's my gran'pa. He say he's my gran'pa. He say my mamma, but I seed him a good many times after I went away from her. He come here to-day. He couldn't get in totalk. Hattle did, didn't she? [You ask him where your papa lives.] Didn't I use to live there too? He lives in a big house, an' there 's another man lives in the down stairs part. [Was it in Boston?] No; I don't know Boston. [Where then?] [She looks up as if listening to a spirit, and answers,] Cleveland.

Will you say I has got a great big bunch of red flowers for my mamma. I wants her to have 'em. Can't you take 'em and put 'em in a box and send 'em to my mamma? [You may take

flowers for my mamma. I wants her to have 'em. Can't you take 'em and put 'em in a box and send 'em to my mamma? You may take them to her.] She don't see 'em. Will you write about 'em? Tell her my grandpa is over here, and he's a real nice grandpa; awfully old, with white hair all over his head. Will you tell my mamma I got a splendid grandma too? She isn't old at all. She says she's her mamma. My grandma takes care of me over here, where the great big red flowers grow. Will you tell her? and that I do have such a nice time? I don't want my mamma to gry any more. What the great big red flowers grow. Will you tell her? and that I do have such a nice time? I don't want my mamma to cry any more. What do she cry for? She's the splendidest mamma you ever did see, but I don't want her to cry. I goes to school, I do. I learn lessons—lots. I can read; I can't read the scratches you make. But the lady makes the funniest scratches, don't she? [referring to the reporter.] I can make 'em. That's the way I used to write letters to my papa, when he was away in the shop. He could read em every time, when he did come home. I used to climb right up in his lap and give him the scratch letters, and he used to read 'em right straight off, just what I did write. I don't want to go; I like you people here. Can I come again? [Yes.] I has been trying to get a chance for a long time. My old grandpa could n't get in; he's been trying a long time; he's been gone longer than Hattie, but he never could come at all, he says.

Have I got to go? I don't want to go. [Don't forget to come again.] No, I never will forget to, if you'll let me get in.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

March 20.—William H. Spear; Mrs. Marla Barlow; Ida
C. Buckingham; Capt. Nathaniei Harding; Henry Adams,
to John M.; Florella.

March 24.—George W. Wysatt; Abner J. Emorson; Hannah Blake; Parker Hocker; Annie Bramhall.

March 27.—William Bweeney; Aaron Somers; Elizabeth
Bradley; Abbie Hall; John Sexton; Hannah G. Wing. 7.

April 2.—Mary Dans Shindler; Edward W. Lawton; Dr.
Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs.
Polly Gregory.

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

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

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

Belf: Ruth Hamilton; Lawrence Slattery; George Wadleigh.

April 17.—Controlling Spirit for Samuel A. Balley, Stephen L. Sawyer, David Sanders, Alexander and Frances Leaird, Mary A. Shedd. Emma E. Jones, William Blair, Annie Pickering, Elizs Ohace, William Miller, "Connie," James Parkor. Marths Bawyer.

April 21.—William H. Gurney; Artemas Bryant; Bertha Morrison; Dr. John E. Cosson; John T. Parker; Carrie Small, 10 Helen M.

April 24.—Abner C. Coombs; Mrs. Kate Griggs; William J. Hubbard; Caroline Somers; Patrick Holton; Maria, to Chalmers; Louis Schindler.

April 25.—Samuel N. Cowperthwait; Rev. Horatio Alger; Margaret Sietson; E. W. Watkinson; 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 Tewksbury; Avraham B. Gardner; Dr. C. H. King; Mille Leonard; Mabel, to William.

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

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

May 13.—Thomas Lister; Mrs. Susan Marsh; Henry F. Bowen; Harriet Fox; Louis McDernott; Elius Wells.

May 15.—Unitedren's Day, Edmund Garried Spinder.
Jennie May Blarsty; Einest: Ocney; Florence May Patnam; Willie Greenough; Estella Smith; Frankie Gamnon; Harry Martin; Lotels, for Lee Wattins, Charles Lawrence Dearborn, Chester Cariton Baboock, Ethel May Hocker, Little Bell, Hastin; E. Weymouth, Sadle Darmody, Cora Daniels, Lydis and Emma Window.

May 19.—Joseph W. Hull; Codey O. Dickinson; Clara Louisa Smith; Louisa Engme, Pasley; Mabel Williams; Eva M. Pratt, Anté Olliford Lovering; Alfred Gilbert.

May 21.—Father Henry Fits James; George W. Bigget; Fanny Emarken; Hockethwait; Baboy Spanlding, Benjamin, May 22.—Father Henry Fits James; George W. Bigget; Fanny Emarken; Charles Smith; Boland E. Murry; Photo Patriman.

May 22.—Father Charles (Develand; Jerry C. Grien; Mary Frequency, James, Party); Thomas Lindsoy; William M. Frequency, March Barnes; Mayoriek, Wyman; John R. Prococci Emma; Payel; Thomas Lindsoy; William M. Roymi, Mr. Andle Fiether.

May M.—Burnes Barnes; Mayoriek, Wyman; John R. Prococci Emma; Payel; Thomas Lindsoy; William M. Roymi, Mr. Andle Fiether.

May M.—Burnes Mayoriek, Whittake; Annie Mary, Mayoriek, William M. Roymi, Mr. Andle Fiether.

May M.—May Mayoriek, Whittake; Annie Mayoriek, William M. Roymi, Mr. Andle Fiether.

May M.—May Mayoriek, Whittake; Annie Mayoriek, William M. Roymi, Mr. Andle Fiether.

May M.—William M. Roymi, Mayoriek, William M. Roymi, Mr. Andle Fiether.

May M.—William M. Roymi, Mayoriek, Whittake; Annie Mayoriek, William M. Roymi, Mr. Andle Fiether.

May M.—William M. Roymi, Mayoriek, Whittake; Annie Mayoriek, Whittake; Anni

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18w\*—April 4.

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# BERRY SISTERS WILL continue their Séances in Boston to June 3d. From June 3d to Sept. 1st their address will be Onset Bay, Mass., where they will be pleased to meet their friends, May 23.—4w\*

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April 4.—13w\*

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TEST MEDIUM. June 13.—2w\*

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MRS. FANNIE A. DODD. MAGNETIC PHYSICIAN, 48 Winter street, Boom 11, June 8.-2w\*

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MRS. MATTIE HOUGHTON-CHAMBER-1VI LAIN. Clairvoyant Examinations given; also Mag-netic Healer. No. 23 Beacon st., Boston. Office hours 12 to 4. May 9.—4w\*

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18w\*—April 4.

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BOSTON, SATURDAY, JUNE 18, 1885.

# Spiritualist Meetings in Boston:

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Brock-Every Tuesday and Friday afternoon at 30'clock.

Admission free. For further particulars, see notice on
aixth page. L. B. Wilson, Chairman.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 967 Washington street, every Sunday at 10% A. M. All friends of the young are invited to
visit us. J. B. Hatch, Conductor.

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Tremont.—Children's Progressive Lyceum No. 1. Sessions Sundaya, at 19% o'clock. Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

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or. All are cordially invited. Seats free.

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

The Working Union of Progressive Spiritual-late holds public sorvices at Berkeley Hall Sundays at 2% P.M., also Wednesday evening at 7% o'clock, at No. 170 West Obester Park. M. S. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

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\*\*Langham Hall, Odd Fellow's Building (adjoining Berkeley Hall).—Mondays, 2% F.M., meeting of Ladies' Benevolent Union. 8 P.M., W. J. Colville's public reception for answering questions, &c. Wednesdays, 8 P.M., lecture and concert. Fridays, 8 P.M., conversations on health, healing, &c. The public cordially invited.

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"Service of Silence" every Saturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give information concerning the Order.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 74 P. M.
The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business' meeting at 44 o'clock. Entertainments in the evening Mrs. E. A. Baker, Secretary, 129 Mariboro' street.

### The Working Union of Progressive Spiritualists.

Last Sunday afternoon, at Berkeley Hall, after singing by the assembly, and an invocation and hymn by Miss S. C. Fisher, Mrs. E. R. Dyar, under control of miss S. C. Fisner, Mrs. E. R. Dyar, under control of "an ancient spirit of prophecy," delivered a discourse on "Divine Womanhood." She said: "As I see the vision of a noble womanhood before me, the beauty of her countenance beams with a glory equal to the resplendency of the sun. She comes, not as an avenging angel of scourging power, but wielding the sceptre of love, she leads a triumphant march to victory, waving high the banner of purity with a tender mercy and gentleness for all. Rude hands will catch at your garments; barriers will obstruct your progress, but heed

of love, she leads a triumphant march to victory, waving high the banner of purity with a tender mercy and gentleness for all. Rude hands will catch at your garments; barriers will obstruct your progress, but heed them not. Wives, mothers, sisters, maldens and matrons, we want you to arise not in yourselves, but out of yourselves, become individualized and stand more alone. There is a mighty ocean of progression before you, and no small weak boats can withstand the strong waves of hindrance and opposition. Reading the signs of the times aright, as your spirit-friends cross and recross your thresholds, we say unto you, Be patient, strong and courageous; enter the ship of state and guide it right royally on to a haven of safety. We want you to make a brother's bond one of your tender love, a husband's bond, one of purity, holiness, and a noble queenliness; teach them all this more powerfully now—with double force—and let the light of freedom shine in every home."

The speaker's control then changed and said: "The Temple has been given unto the spirit-world by Mr. Ayer through this society, and they have jointly embodied our ideas in the Deed of Trust, Declaration of Principles and By-Laws published in a very brief, concise manner in a little pamphlet of only a dozen pages, which explains the inner workings of this society, after reading which those who find the sentiments thorein meet their own ideas are requested to add their names to the roll of membership, which will be at this hall on Sunday next ready for signatures. There is no right hand of fellowship or public testimony required; the building is large, there being room for Lyceum work, rostrum speaking by mediums and liberal speakers in a moral, intellectual and spiritual sense; a number of scance-rooms, also other rooms foroblaritable work, temperance work if desired, committees, etc., all complete for the greatest good of the greatest number, there being ample room for it all. The harvest field is now ready; we must remove the tares with love and the ch gather into our grannry as complete and perfect grain as possible." The exercises of the afternoon closed with a vocal selection by Miss Fisher and a benedic-

with a vocal selection by Miss Fisher and a beneauction by the speaker.

Announcement was made that on Sunday next the season's meetings would close, to be resumed early in September at the First Spiritual Temple, corner of Newbury and Exeter streets. The pamphlet, containing the Dued of Trust, Articles of Association, new name, etc., may be had free at Berkeley Hall on next Semiday afternoon. June 14th

name, etc., may be had free at Berkeley Hall on next Sunday afternoon, June 14th.

Wednesday evening, June 3d, at the usual meeting at No. 170 West Chester Park, Mrs. E. R. Dyar, under splittcontrol, delivered an address outlining the work to be done in the new Temple, and invited those present to sign the book of membership; forty to fifty names were signed. Several songs by Mrs. D. M. Wilson added to the evening's entertainment. On Wednesday evening, June 10th, the closing meeting at Mr. Ayer's residence will be held.

WILLIAM H. BANKS, Secretary.

No. 77 State street, Boston.

# Berkeley Hall Meetings.

On Sunday last W. J. Colville lectured under influence of his inspirers before large and enthusiastic audiences. The morning discourse was upon the "Messiah." Two diametrically opposite views of the Messiah and his mission have divided the Jews from time immemorial. The modern reformatory movement which took its rise in Germany about a century ago, is only a reappearance of an old controversy. Orthodox Israelites adhere strictly to the idea of a personal Messiah yet to come while progressive Jews helieve

Mescalis to the rise in Germany shout a century and the controvers. Orthor within took it is in the Germany shout a century and the controvers. Orthor is not greatly and the controvers. Orthory a religious of an office of the controvers. Orthory are presented as a controvers. Orthory are presented as a controvers. Orthory are the controvers of the controvers. Orthory are the controvers of the controvers. Orthory are the controvers of the co

everywhere displayed; when all business is conducted on strictly equitable principles—then will the heavens have opened and the Messiah have come to earth to dwell perpetually with men.

In the evening a discourse was delivered on "Ezekiel's Vision of Dry Bones," the speaker remarking that there are persons who are dead to all things spiritual, ceremonies once instinct with meaning now meaningless, words which contain no helpful ideas. The resurrection of dry bones is the revivingation of all in whom the spirit lies dormant. At both meetings the music was excellent. On Thursday evening, June 11th, a concert was announced for a charitable object. On Sunday next, June 14th, Mr. Colville's subjects will be: 10:30 A. M., "Ethical and Bpiritual Culture; How Can we Best Promote it?" 7:30 P. M., "Victor Hugo; The Nature and Scope of his Genius, and the Inspiration we may Derive from his Works."

### Laugham Hall.

This commodious room adjoining Berkeley Hall was formally opened to the public on Monday, June 1st. The Ladles' Benevolent Union met at 2:30, and continued working until 6, when they partook of supper, during and after which a select meeting was held for spiritual conversation. At 8 P. M. a musical and literary entertainment was given, when the hall was packed with an audience that greatly enjoyed the exercises. Mme. Fries Bishop, Mrs. Hannaford, W. J. Colville and Rudolph King, vocalists; Mrs. Helen Stuart Richings, dramatic reader, occupied the time from 8 till 9, when Mr. Colville gave an inspirational poem, after which Miss Shelhamer made a short but effective speech. Then followed a brief entertainment, during which several members of the Shawmut Lyceum appeared to great advantage. Mr. Hatch, Sen., made a speech, and excellent vocal selections were presented by Mr. Hatch, Jr., Miss Shelhamer, Mrs. Hatch, and others, an invisible chorus producing a charming effect. Mme. Bishop, Mrs. Hannaford, Mrs. Richings, Mr. King, Mr. Colville then appeared again, and occupied the time till 10:30, when the company dispersed, highly gratified with the excellence of the entertainment.

Mr. Colville, who is sole proprietor of this hall, de-

highly gratified with the excellence of the entertainment.

Mr. Colville, who is sole proprietor of this hall, desires to thank more than twenty donors of chairs, which are the most useful and acceptable articles any friends can possibly present. One member of Berkeley Hall Society has generously contributed to the fund for rent, another has presented a handsome writing table. Chairs and books for the lending library will always be most acceptable; any one who has any to spare will greatly aid the work carried on by donating the same.

Beveral meetings are held in Langham Hall every week. Mr. Colville's public reception is held on Monday, at 8 r. m. He delivers a lecture on Geology between the parts of a musical and literary entertainment on Wednesday, at 8 r. m., and lectures and an swers questions on Health and Healing on Friday, at 3 r. m. On Friday evenings, at 7:45, there is fine music and a lecture, illustrated with dissolving views; the subject June 5th was "Fixed Stars and Comets." Friday, June 12th, "New Zealand" is the subject. About thirty fine views of exquisite natural scenery, etc., will be exhibited by means of the oxy-hydrogen lime light. Admission 15 cents.

SHAWMUT LYCEUM-WELLS MEMORIAL HALL-The services of this Lyceum last Sunday morning were in accordance with Memorial and Floral Sunday, and were opened with singing by the choir, followed by reading a portion of the Memorial Services of the "Shawmut Educator." The Conductor called Miss M. T. Shelhamer, who offered an Invocation productive of that quiet which should be observed at our services. It expressed a wish that, we all should kindly remember those who have passed to a realization of the condition of a continued life, and assured us that the Lyceum movement is remembered by those of its supporters who have gone to the great beyond, and that they still encourage us to follow on in the grand fulfillment of life's progressive object. Dr. Gardner and Mrs. Fannie Conant, the presiding spirit of this school, were remembered by us. Consistent with our knowledge of the spirit-life we ought to rejoice with them that they have passed through the trials of life, and reached another and better condition. May we never forget that angel hands are reaching to us, and may we in loving confidence send our thoughts to them, believing we shall be mutually benefited by such intercourse. May the day of true peace and harmony hasten; our aspirations part the clouds, and enable us to see our loved ones returning with the ever welcome cry, "We still love to live, and live to love." Recitations were given by Louise Irvine, Bessie Brown, Josle Myers, Aldie Bradford, Edith Jewett and Rosa Wilbur. Songs by Chas. L. C. Hatch, J. B. Hatch, Jr., Master Eddie Hatch, and the Rand Family. Plano solo by Bertha Ellis, and reading by Arthur Rand, with musical accompaniment by Mrs. Carrie Hatch and Albert Rand. Duett by Mrs. Hatch and Mrs. Hattle Sheldon. Musical selections were given at intervals by the Shawmut Quariette. Mrs. Stuart Richings, who has kindly favored us many times with select readings, the efforts of both ladies being highly appreciated by the audience. The interesting exercises were brought to a close by Miss Shelhamer presenting to each pupil a bouquet of flo The services of this Lyceum last Sunday morning were in accordance with Memorial and Floral Sunday, and

THE SPIRITUALISTIC PHENOMENA ASSOCIATION at Wells Memorial Hall, Sunday, June 7th, opened its services with a prelude by Mr. Milligan upon the piano, followed by Mr. Joseph D. Stiles, of Weymouth,

in an invocation, after which Dr. Storer in a few and well-closen remarks eulogized the gift of mediumship, making special reference to the talents of Mr. Stiles. Mr. Stiles, in a brief address of poetic rhythm, described the province and beauty of the Spiritual Philosophy, and gave, in his inimitable manner, a great number of tests, occupying about fifty five minutes, during which he presented one hundred and twenty-seven names of spirits, nearly all of which were recognized.

nized.
Mrs. Helen Stuart Richings—who, introduced as from
Ohio, expressed her surprise at such an introduction,
saying she was too proud of her Massachusetts birth
to acknowledge any other State as hers—gave a reci-

to acknowledge any other State as hers—gave a recitation.

The exercises were interspersed by various musical selections, including glees by the Irving Quartette, songs by Miss Battson, with a choir consisting of Mr. Milligan, Mrs. Gallison, Mrs. Carr and Mrs. Edwards.

This meeting closed the recular services of this Association for the present season, and as the culmination of a series, may fairly be termed a grand and successful event. The hall was packed to its utmost capacity by an intelligent and appreciative audience. During the season just closed this Association has been remarkably successful, having been well sustained by the attendance of good audiences at its meetings, by a goodly roll of members, and also by liberal contributions of that material element so necessary in the carrying on of meetings of this character, for all of which the Association acknowledges its obligations to the public that has given it support. The meetings will be resumed in the fall, due notice of which will be given to the public through the usual channels.

for a restaurant and oyster house, "where the festive clam" will be served, hot, a la Rhode Island.

Hotel Brockton is open for business, and Mr. Keith says he is "all ready for em, as fast as they come." This hotel was new last year, and is a very pleasant house, and mine host an extremely accommodating

thus notes was new last year, and is a very pleasant house, and mine host an extremely accommodating man.

An addition has been put upon the Washburn House, shell Point, for the accommodation of its increasing trade, and the house put in first-class trim for the reception and comfort of its guests.

Bay View Caife has a new chef, a veritable cordon bleus, from Young's Hotel, Boston, and the European plan of dining is popular with many. This caife, built right over the water, is always cool and comfortable.

The Metropolitan House has been kept open all winter, and enjoyed a good trade.

The Highland House, on Highland Avenue, under the able management of its proprietor, Mr. Long, is doing a flourishing business, having thirty or more boarders at the present writing.

Wickett's Island Home opens June 18th.

It goes without saying that there is the best of boating, bathing and fishing here. There will be ample accommodation for all desiring fishing or salling, as many as twelve new boats being added to the fleet, under efficient captains. Albeit the blue fish have come, the catch is not quite as good as it is expected to be in a few days; and as for bathing, well, I have n't been in myself—I am waiting to see some one else try first.

Mr. Hood, the new chief of police, is very popular here, and will, no doubt, make an excellent record.

Ex-Chief Burgess is on the ground to-day. He was also a very efficient officer, and deservedly a general favorite.

Treasurer E. Y. Johnson says there is a great de-

favorite.

Treasurer E. Y. Johnson says there is a great demand for lots, he having sold as many as five in one day. Take heed, all ye who would like a summer home at Onset. Though there are lots here now, there are not lots more; and you may suddenly find yourselves shut out from this earthly paradise.

It is quite healthy here at present, the residents say; but when was Onset anything else? The only invalids we have are those who come here sick, and they cannot remain so long.

It hink a large majority of the cottages are already occupied, and there are not many more to be rented. Everything glves promise of a busy and prosperous season.

season.
When the cars stop at the NEW Onset Station, and When the cars stop at the NEW Onset Station, and the passengers are transferred to the Onset Street Railway Cars, the trip will be made as smoothly and pleasantly as the heart of corporeal man can desire.

Dr. J. L. Newman, of Boston, was herethis week, and proposes to come down "for keeps," later on.

Mrs. Dr. Sturtevant, of Bridgewater, is, occupying her cottage, and Dr. Crockett, of Boston, is also on the grounds.

President Orockett and the full board of directors are at Onset to-day, and will hold a business meeting this evening.

Onset. Saturday. June 6th. 1885.

this evening.

Onset, Saturday, June 6th, 1885.

### [From the Boston Globe, June 8th.] Medical Monopoly.

A PROTEST AGAINST THE BILL REPORTED BY THE COMMITTEE ON PUBLIC HEALTH. To the Editor of The Globe:

I see the Massachusetts Medical Society, after its long, silent and desperate effort, has succeeded in inducing the committee on public health to report a medical bill-an opening wedge, as they call it. As one of tens of thousands of remonstrants against this measure, I would appeal to the Legislature to act as the people wish, and not legislate for the doctors. Our State, we are proud to say, has steadily opposed all medical legislation, although it has been presented year after year by the doctors. It is class legislation of the most odious nature, and our citizens have an absolute horror thereof. The people never have asked for it; it is only the doctors' opening wedge to fetter and destroy the individual liberty of our citizens. Governor Long struck the key note of this question when he vetoed the dentists' bill and refused to allow that profession to be placed under the control of the Massachusetts Dental Society.

If this bill passes, it will make it a breach of law for a citizen of this Commonwealth who has no faith in the so-called "regular" treatment, or whose case has been pronounced incurable by these regulars, to be cured.

Let me call your attention to one case of many hundreds that the remonstrants wished and offered to bring before the committee on public health, had they desired an investigation; this case is a fair illustration. Mrs. A. E. Richardson of Newton street[in this city a few years ago was afflicted with cancer. She went to one of Boston's foremost allopathic physicians. an able representative of the regular profession; he examined her and candidly told her that her case was hopeless, that the only remedy was the knife, and that it was an even chance that the operation would be fatal. She refused to take the risk, and went to a specialist on cancer, a woman, who knows no more about anatomy than many of the regular physicians know about the modern progress and discoveries in therapeutics; this woman, who would be debarred from practice if this bill should become a law, cured Mrs. Richardson. Yet, if you pass this law, it would be a crime for that woman to cure her dying friend who has quite as much intelligence as the average doctor, and who desires this woman to cure her. Think of it, legislators; carry it home to your own fam illes. Suppose it were your own wife or daughter that had cancer, consumption, or some other ailment that the regular school has for years declared incurable: and yet if this bill is enacted, your wife or child would be acting in violation of law, and the specialist would be a criminal to attempt to save your loved one's life. Is it strange that when a member of the health committee publicly asked Mrs. Richardson, in the committee room, whether, if the medical bill was passed and she was again placed in that position, she would act in defiance of the law and seek to be cured by the one under the legal ban, she answered promptly. "Yes, I would." Which of you would not do so under

similar circumstances? Then will you for a moment countenance the infamous measure that destroys the liberty of the citizen of this Commonwealth to employ the physician of his choice. Is it to protect the people, or the doctors? Not the people. Why? Because the Supreme Court has thrown around every citizen of our State the mantle of protection, when, in its recent decision, it was laid down as law that any person who practices medicine in our Commonwealth does so at his or her peril. The people can have no better protection than this, and anything further is not only unnecessary, but it abridges my liberty, and the liberty of every citizen of Massachusetts to select the person we desire to treat

us. Were I suffering with some special disease like cancer, must I die because the person who could cure me did not know how certain muscles move in the foot: or could not tell how many bones there are in the hand? A thousand times no! You will, if you pass this bill, make of thousands of law-abiding citizens law-breaking citizens, for with the knowledge that these "irregulars" are daily restoring to health those whom the "regulars" have pronounced incurable, do you presume for a moment that their God-given talents shall be hidden under a bushel? Again I say, No, and in my response I am joined by thousands of remon-

There were presented to the committee on public health facts, arguments and remonstrances sufficient to convince any impartial fury of the strength of our case. But what could be expected from a committee composed of four physicians, four pharmacists, one clergyman and only two business men? The hearings were but a farce. The decision was made in the minds of those professional men long before the hearings, and the hearings and subsequent delay were but red-tape forms. In conclusion, let me beg of you to be true to yourselves, true to your constituents, and true to that spirit innerent in every citizen of this grand old Commonwealth which demands liberty in all things-liberty of speech, liberty of thought, liber-

Boston, June 5th, 1885. A REMONSTRANT.

The Union Spiritualists' Grove Meetings have proved such a success in the past two years in Leominster that it is thought best to resume them sgain this year. The first one will be held June 14th, the speaker. Capt. H. H., Brown, being one of the most talented and popular speakers of the day. Services will be held at ten and a half A. M. and two P. M. at the Grove of Mr. Shepard Wilder.

Between the two services there will be a chance for speakers and mediums to say something for the good of the cause, and it is boped all who are able to do so will exert themselves to be present.

These meetings are carried on by Clinton, East Princeton and Leominster Spiritualists, but it is desired that a general interest will be felt by all the friends of the adjoining towns.

MRS. FAMMIE C. WILDER, Cor. Sec.

Victor Hugo's definition of Paradise was that of 'A country where the parents are always young, and

J.W. Fletcher. 2 Hamilton Place. Boston

### FOUR ACTS PLAYED! Sad Report About Ex-President

Arthur.

Will the Fifth and Final Act be a Tragedy

Rochester Democrat and Chronicle. "Dr. Lincoln, who was at the funeral of ex-'Secretary Frelinghuysen, says ex-President' 'Arthur looked very unwell. He is suffering" from Bright's Disease. During the past year 'it has assumed a very aggravated form."

That telegram is act IV. of a drama written by ex-President Arthur's physicians. In Act he was made to appear in "Malaria," of which all the country was told when he went to Florida.

In Act II, he represented a tired man, worn down, walking the sands at Old Point Comfort, and looking eastward over the Atlantic toward

and looking eastward over the Atlantic toward Europe for a longer rest.

The curtain rolls up for Act. III. upon the distinguished actor affected with melancholy from Bright's Disease, while Act IV. discovers him with the disease "in an aggravated form, suffering intensely (which is unusual), and about to take a sea voyage."

Just such as this is the plot of many dramas by play-wrights of the medical profession. They write the first two or three acts with no conception of what their character will develop in the final one.

conception of what their character will develop in the final one.

They have not the discernment for tracing in the early, what the latter impersonations will be. Not one physician in a hundred has the adequate microscopic and chemical appliances for discovering Bright's Disease in its early stages, and when many do finally comprehend that their patients are dying with it, when death occurs, they will, to cover up their ignorance of it, pronounce the fatality to have been caused by ordinary ailments, whereas these ailments are really results of Bright's Disease of which they are unconscious victims.

of which they are unconscious victims.

Beyond any doubt 80 per cent. of all deaths except from epidemics and accidents, result from diseased kidneys or livers. If the dying from diseased kidneys or livers. If the dying be distinguished and his friends too intelligent to be easily deceived, his physicians perhaps pronounce the complaint to be pericarditis, pyæmia, septicæmia, bronchitis, pleuritis, valvular lesions of the heart, pneumonia, etc. If the deceased be less noted "malaria" is now the fashionable assignment of the cause of death

But all the same, named right or named wrong, this fearful scourge gathers them in l While it prevails among persons of sedentary habits — lawyers, clergymen, congressmen — it also plays great havoc among farmers, day la-

also plays great havoc among farmers, day laborers and mechanics, though they do not suspect it, because their physicians keep it from them, if indeed they are able to detect it.

It sweeps thousands of women and children into untimely graves every year. The health gives way gradually, the strength is variable, the appetite fickle, the vigor gets less and less. This is n't malaria—it is the beginning of kidney disease, and will end—who does not know how?

how?
No, nature has not been remiss. Independent research has given an infallible remedy for this common disorder; but of course the bigoted physicians will not use Warner's Safe Cure, be-

physicians will not use Warner's Safe Cure, because it is a private affair and cuts up their practice by restoring the health of those who have been invalids for years.

The new saying of "How common Bright's Disease is -becoming among prominent men!" is getting old, and as the Englishman would say, sounds "stupid"—especially "stupid" since this disease is readily detected by the more learned men and specialists of this disease. But the "common run" of physicians, not detecting it, give the patient Epsom salts or other drugs prescribed by the old code of treatment under which their grandfathers and great-grandfathers practiced!

fathers practiced I
Anon, we hear that the patient is "comfortable." But ere long, maybe, they "tap" fortable." But ere long, maybe, they "tap" him and take some water from him, and again the "comfortable" story is told. Torture him, than allow him to use Warner's Safe With such variations the doctors play Cure I upon the unfortunate until his shroud is made, when we learn that he died from heart disease, pyæmia, septicæmia, or some other deceptive, though "dignified cause." Ex-President Arthur's case is not singular—

Ex-President Arthurs case is not singular— it is typical of every such case. "He is suffering intensely." This is not usual. Generally there is almost no suffering. He may recover, if he will actindependently of his physicians. The agency named has cured thousands of persons even in the extreme stages—is to-day the main-stay of the health of hundreds of thousands. It is an unfortunate fact that physicians will not admit there is any virtue outside their own sphere, but as each school denies virtue to all others, the people act on their own judgment and accept things by the record of merit they

The facts are cause for alarm, but there is abundant hope in prompt and independent action.

Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Street.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 103(A.M. and 7% P.M. Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblaber Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor.

The Parker Spiritual Society holds services every Sunday, 10% A. M. and 7% P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartler's Hall, 4 West 14th street. Sunday at 3 P.M. All cordially

# People's Meeting, New York City.

To the Editor of the Banner of Light: The People's Spiritual Meeting in this city has just passed the second milestone in the history of its existence. Sunday, June 7th, we celebrated our second yearly anniversary. The afternoon exercises were mostly by the mediums, Mrs. Mary C. Morrell leading, by reading the poem, "Outward Bound," followed by an invocation through Mr. H. Cole, and trance addresses through Mrs. Reynolds, Mrs. Demming and Mrs. Higgins, also inspirational speeches by Father Gibbs, Mrs. Austin and Mrs. Morrell.

by Father Gibbs, Mrs. Austin and Mrs. Morrell.

The evening exercises consisted of a short history by the Conductor of the inception and progress of the enterprise, which was followed by a trance address by Mr. Cole, also one by Mrs. Reynolds, followed by remarks by Mr. E. A. Philleo, Mrs. C. C. Anderson, Mrs. Higgins, Mrs. Emmertz, and Mrs. Morrell.

The day was fine, the audiences good, and all seemed happy and pleased. As was announced formerly, we expect to continue our meetings through the summer.



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DISFIGURING Humors, Humiliating Eruptions, Itching Tortures, Sorofula, Sait Rheum, and Infantile Humors, cured by the Cuticura Remedies.

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CHAPTER XVI.—A Birth-Day Testimonial,
CHAPTER XV.—The Ascent of Mount Aspiration.
CHAPTER XX.—Effectof Words Spoken at an Anniversary,
CHAPTER XXI.—Estrangements and Conflicts in the Summer Time.
CHAPTER XXII.—Conflicts and a Crists in Our House,
CHAPTER XXII.—The Mountain Movements and Psychological Teachings.
CHAPTER XXII.—Death-Secones in a New York Hospital,
CHAPTER XXII.—Message from a Philosopher.
CHAPTER XXVII.—Message from a Philosopher.
CHAPTER XXVII.—The Mystic Power as a Remedial
Force,
CHAPTER XXVII.—The Mystic Power as a Remedial

CHAPTER XXVI.—Message from a Philosopher,
CHAPTER XXVII.—The Mystic Power as a Remedial
Force,
CHAPTER XXVIII.—Descent into the Hospital of FriendSilvan, Chapter XXX.—Volces from the Spirit-Land,
CHAPTER XXX.—Opening and Use of the Spiritual Senses,
CHAPTER XXXI.—Impressions and Conclusions on Receiving my Diploma.
CHAPTER XXXII.—A Friend in Time of Need.
CHAPTER XXXII.—A Friend in Time of Need.
CHAPTER XXXII.—A Friend in Time of Need.
CHAPTER XXXIV.—A Narrow Way Between Mountains,
CHAPTER XXXIV.—A Narrow Way Between Mountains,
CHAPTER XXXVI.—Ancient and Modern Morality ConHumanity.
CHAPTER XXXVII.—Questions of Time and Electrity,
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CHAPTER XXXII.—Beressions and Elevations,
CHAPTER XL.—Birth of a True Saylour.
CHAPTER XL.—Beressions and Elevations,
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CHAPTER XLII.—Beginning a New Yearin New England,
CHAPTER XLII.—Events in the Prophet's Chamber,
CHAPTER XLIV.—Moral Cowards Among the LionHearted.
CHAPTER XLV.—Social Distempers in High and Low Life,
CHAPTER XLV.—Social Distempers in High and Low Life,
CHAPTER XLVII.—A Scholing Toward Mount Harmony,
CHAPTER XLVII.—A Spiritual Republic Beyond the Valley,
CHAPTER XLVII.—A Spiritual Republic Beyond the ValLorent Scholing Scholing Victorious.

CHAPTER XLVIII.—A Spiritual Republic Beyond the Vally.

CHAPTER XLIX.—All Valley Vicisitudes Victorious.

CHAPTER L.—Children Grouping Between Beautiful Mountains.

CHAPTER LI.—Diseases from Conjugal Transgressions.

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ains.

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### JUNE FACTS, One of the best numbers ever issued

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualisis holdsits meetings every hunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 11 o'clock, evening at 7:45. Mr. J. William Fletcher speaks during June. All are cordially invited; Spiritual literature on sale in hall.

ture on sale in hall.

Churchof the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A.N. and 7½ P.M. Sunday School at 2, and Conference at 3½ P.M. Mrs. J. T. Lillie speaker to July. Hon, A. H. Dalley, President; S. B. Nichols, Vice-President; O. G. Olaggett, Secretary. All spiritual papers on sale.

Lectures in Brooklyn, N. Y. To the Editor of the Banner of Light:

Mr. J. W. Fletcher began the last month of our season's lectures last, Sunday, with his accustomed force and enthusiasm. The subject for the morning lecture was "Unfoldment, the Divine Law." Man has been endeavoring to learn the purpose of existence and to solve the riddle; he has summoned to his ald powers, seen and unseen, for the accomplishment of this purpose, and to day science, with her profession there is no appeal. The weak positions of the church are wholly untenable, although now there is being made a vain attempt to appropriate the discoveries of science. When the subject from whose decision there is no appeal. The weak positions of the church absorb science. The billions of the church absorb science. The suppropriate the discoveries of science. When the molehill absorbs the mountain then will theology and the church absorb science. The sible gives record of all that has ever been done, and for lack of bellef in its teachings colentific men have been demounced, insulted and condemned. To day we are told that no one believes in the old theories/but that evolution is the only clear explanation of man's unfoldment; it is the means by which God has worked for the accomplishment of present results. And the truths of science are given off from the pulpit with a gisted, and power that seems to say, "All of these ideas are ours." It will forever be impossible to trace the unfoldment in the summand to man unless the ipilitimal side of his nature is recognized, for the social demand and summand to man unless the ipilitimal side of his nature is recognized, for the social demand and summand to man unless the ipilitimal side of his nature is recognized, for the social demand and exist to the social demand of customed force and enthusiasm. The subject for the morning lecture was "Unfoldment, the