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## Free Thought.

#### MR. ANTHONY'S ORITICISMS.

To the Editor of the Banner of Light:

Will you allow me a few words in reply to the remarks of Mr. C. C. Anthony in the last BANNER? My comments, printed in the same paper, on the discourse of Mr. Colville, cover much of the ground and need not be repeated. Mr. Anthony concedes that "a society organized with a definite belief, and composed of the most advanced and unfettered thinkers and lovers of humanity, might do a great and good work. For," he says, "such people would never be bound by articles of belief, but would freely make changes when necessary," etc. This, by the way, is the only class whom I should expect or wish to organize. Yet he appears to think that many Spiritualists cannot be trusted to do anything of the kind. "They would too easily become creed-bound; they would take the articles they had signed as a complete statement of their belief," " would soon fall into the old rut of the church," etc., etc.

This, surely, is not very complimentary to Spiritualists in general, and shows little confidence in their almost universal profession of a love of mental freedom and of individualitycharacteristics which, pushed to an extreme, have thus far been the chief obstacle to cooperative action.

But if the search for further truth is made, as it should be, one of the avowed objects of asso-ciation, and if proper means are taken to keep

truth which we do not expect to change to day nor to-morrow; and among these are those of the Brotherhood of Mankind," and the duties growing out of it. And I may add, the same is true of most if not all of the principles of ethical and spiritual truth set forth in my statement. Let us combine, not merely to teach our beliefs, or to proselyte others to them, but to aid each other in living in accordance with what we feel to be true, which is the best way to commend it to others.

Mr. Baxter, in his able and very sensible discourse, printed in the BANNER OF LIGHT of May 30th, says :

May 30th, says: "I believe Spiritualism encourages ever the propagation of the truths of nature, and the practice of the truth thus evolved [italics mine], for the benefit of man as a physical, intellect-ual, moral and spiritual being; and thus ap-plies to all his habits in all these respects, and thorefore may have to do with his drink and his diet, clothing and bodily care, business and exercise, health and system of treatment, edu-cation and spiritual culture." Every thoughtful Solritualist must concede

Every thoughtful Spiritualist must concede the truth of this; or at least that if Spiritualism does not encourage this course, common sense does. But every one knows that to attempt to live thus in accordance with the truth is unfashionable, unpopular (in most of our communities at least), and hence is beset with difficulties. Hence the need of coöperation for mutual sympathy, encouragement and assistance, both in endeavoring to learn the truth, and to practice it when learned.

Mr. Baxter further says:

"I would have Spiritualists, then, stand for the exact truth: not merely in entertaining it, but in expressing it. Ever should we declare spirit communion to be a fact, and proclaim spiritual truths, and ald and encourage all phases of mediumship, but at the same time should we stand for exact truth in relation thereto, and for purity of character in view of all. The fact of spirit intercourse once proved, then Spiritualism urgas, as one of its grandest then Spiritualism urges, as one of its grandest aims, all men to harmonious action and conditions. First, it teaches the principles of broth-hood, and second, a personal responsibility, and thus insures the strictest morality and religion.

... The one great pressing necessity to-day among Spiritualists is unity of action—coöperation.... Associative action is our need, and all must con-cede that some form of organization devolves upon us," etc.

Few intelligent Spiritualists, I think, will dispute this. But how can Spiritualists stand unitedly "for the exact truth," without agreeing upon some platform or statement of truth on which they will stand? or how can they coöperate, without determining in what ways or to what ends they will work?

But Mr. Anthony thinks "the organization should, as a body, hold no opinions." This, to be sure, is the logical result of his previous positions. Then the question arises, From what motive or inducement can its members or officers be expected to work? The labors required to sustain an organization in any line of activity require some adequate inducement, either material or spiritual. If the motive is material, or money-making, merely, then the action will naturally be such as will bring most dimes to the pocket whatever be the results to the cause of truth or to human good. Mr. Colville has eloquently set forth the evils and dangers of this sort of organization, "for business purposes only." But even in this case the managers cannot be said to "hold no opinions." On the contrary, their prevailing opinion, their real "creed," whether written or not, is: "Money is the chief good; therefore, we go for making money." If, however, they work from the conviction that human good will be best promoted by merely maintaining a free platform for the presentation of all sorts of incongruous ideas, with no leaning toward any (as no doubt it may be temporarily, under certain conditions)-then, still, they have an opinion-in fact, two opinions, which are implied, if not printed as a creednamely, 1st, That the promotion of human good is desirable; 2d, That it may be best promoted by the free discussion of all beliefs, and the advocacy of none. So, on careful analysis, it will be found that the forming of an organization with "no opinions," is a practical impossibility. It would have no motive, and in fact is never done. There is always some basis of agreement, either written or unwritten. The maintenance of a free platform is very well for such as have got no further. But free discussion, attractive and useful as it may be for a time, soon tires, if it leads to no practical result; and "free conferences" are apt at last to degenerate into personal wrangles. But thoughtful, earnest, progressive minds cannot be expected to stop with this. They will in time arrive at some convictions as to what ideas and what courses of conduct are in harmony with the nature of things (i. e., true), and therefore conducive to human welfare; and these they will desire to promote. But they will not attempt the impossible, by trying to "organize Spiritualism." As Mr. Baxter has truly said, and as I have long insisted. that attempt is "most foolish." Only they. I repeat, as a truism, who are agreed in important convictions can organize to any useful end.

MEDICAL CLAIRVOYANCE.

Original Essays.

Those who have hondstly investigated the Spiritual Philosophy have found convincing evidence, and some have had tangible proof of man's continued existence, and that death, so-called, is but the loosing of "the silver cord" that holds the spirit to the physical body.

Nature has impressed upon mortals the stamp of immortality, but spirit power to return and communicate with mortals is made.manifest only through mediumship. Hence the necessity of keeping this great and grand highway between the world of mind and the world of matter open, and to see to it that priestorattismshall not in the future, as it has in the past, lay an embargo upon our arms and ammunition, necessary in defense of the fundamental truths of Spritualism.

For twelve years I have been a co-worker with a medical band of spirits, and almost daily have been privileged to talk with and question them through a fully entranced and reliable medium, and have thereby gained some knowledge of the interest that spirits take in mortals, and of the work they are doing to make better conditions for humanity.

I was educated to the medical profession some thirty odd years ago, took two courses of medical lectures at the Berkshire Medical College, this State, but could never enter upon the old school practice, for I discerned its errors and fallacles, and turned my attention to other pursuits, eventually to be called, as I was, in 1872, to the important work of aiding the grand spiritual movement of the age in the distinctive phase of healing.

Notwithstanding the severe opposition of the selfinterested, light is breaking and stubborn facts are accumulating which will ere long break the psychologic nower of school and caste that holds mankind ; then medical and religious bigotry will share a common fate and humanity will be the gainer.

For the successful treatment of disease a correct diagnosis is all-important. That a correct diagnosis can be given through clairvoyance, simply by means of a lock of the patient's hair, no symptoms required, and distance no obstacle, is an established fact; and that clairvoyance that is dependent upon other mentality for its exercise is more reliable than what is termed independent clairvoyance. The subject that a foreign personality can entrance is the control's slairvoyance-that is, the control uses the medium's clairvoyance to see the physical and trace the cause and effects of disease, very much as the astronome uses his instrument to trace the constellations; and like the astronomer, versed in his science, so must the control of the medium have a medical knowledge to successfully diagnosticate and treat diseases.

Out of several thousand diagnoses that I have writ ten down from the lips of a medium, not one in five hundred but what has been satisfactory to the par ty receiving it, and when failures have occurred it was due to the parties sending the hair-sometimes by sending combings where several use the same comb, sometimes by sending two patients' hair in the same envelope, other times by outside parties hand ling the hair; hence the mixing of magnetisms and the possibility of not getting a clear diagnosis.

Several years ago some smart folks down in Maine sent a lock of hair for examination, purporting to be the hair of a man fifty-six years of age, but the moment the control took the hair he threw it down, saying he would not examine that hair, that it was an imposition. After he had examined several other locks of hair we had at that sitting, I asked the control what was the trouble with the hair he threw out, and his reply was that it went on four legs and that he was not a *dog farrier*. The new practice, based on clairvoyance, and reinforced by power from the spirit spheres, is a boon to humanity, and furthermore, it does not have to be backed up, as is the Old School practice in several of the States, by legislative enactments-gag-laws, lob bled through by third rate M. D.s. under the pretense "dear people" need such laws to protect that the them from the impudent charlatans of Modern Spiritu alism. Now, let us see who are the quacks, empirics, moun tebanks! I will state my own case to illustrate: I was in the first stages of "Bright's Disease "-entirely un able to attend to business; consulted the best medical skill in Central and Northern New York; took their prescriptions, and tried to get well ; until at length all the consolation I could get was: "Go home, and close up your business, for you cannot live a year." This was in '72, but I assure you I am alive yet, and I was cured by a medium-a blind woman, or by her good medical band of spirits. Hundreds, ay, thousands, pronounced incurable have been restored to health through clairvoyant me diums. The testimony in favor of medial clairvoyance is too strong and overwhelming now to be ignored or set aside, and I confidently look for its general recog nition and acceptance at no distant day. The logical and practical conclusions of an experience and observation of more than forty years are that the medical profession as a mass cannot in intri cate cases penetrate the domain of the causes ; hence they treat symptoms to the exclusion of the cause, and the relief, if any, is temporary, instead of a cure Symptoms are not a sure guide to the cause. For instance, an affection of the liver does not present the same symptoms in different persons. These depend upon a variety of circumstances, some of them constitutional, arising from temperaments and habitudes. The Old School treat symptoms almost exclusively, vainly striving against disease, which is oftener overcome by nature than by the drugs they prescribe. It takes something more than a "sheep-skin" to make a physician. Our medical colleges turn out sev eral thousand "doctors" annually, but what have they learned of the subtle forces of nature, or of the application of magnetism in the treatment of disease? Not much, I should say, for statistics tell us that the graves of more than fifty per cent. are made ere they pass the age of thirty. Beyond their school version lie inexhaustible resources, refined matter that earthly sel ence knows but little or nothing of, because, like life and soul, they have eluded and ever will elude the scalpel. Nature has bountifully supplied man with valuable remedial agencies, and when magnetized they become doubly efficacious. Many diseases are more readily reached and overcome by magnetic or spirit power than by drugs and medicine; and when remedies are prescribed, they are principally, as a vehicle for the magnetism ; and to keep them charged with the healing element one or more of the spirit band accompany

the power to collect and vitalize life-giving elements, and they are, under the direction of higher intelligences, valuable aids in the healing art.

The ancient Egyptian priests of the higher degrees were familiar with clairvoyance and magnetism. They understood magnetic healing and practiced it. In fact the tenure of their office depended upon their power to heal the sick. Through mediums these priests held communion with disembodied spirits, but they belonged to a secret order, and were sworn not to divulge any of the secrets essential to hold priestoraft's power over the people. Hence the masses, in their ignorance, attributed this power to heal the sick to divine intervention through special spiritual agency. But thanks to wisdom and intelligence, Modern Spiritualism is not intrusted to priestly keeping, to be warped into a machine to hold power over the masses. The correct method is not in this day of intelligence to exchange one set of "pathies" for another, but it is rather to comprehend the truths of all the various schools of medicine, and through mediumship to hold consulta-tion with eminent physicians and chemists in spiritlife, who are ever ready to aid us in healing the sick.

Why was the Ptolemaic system of astronomy rejected, and the Copernician received? Simply because it did not cope with all the established facts in astronomy. By the same reasoning we pronounce against the sound ness of all exclusive systems of medicine ; and all systems are exclusive and untenable that ignore spirit or magnetic power.

Spiritualism has come to stay this time. All phases of mediumship concomitant thereto are important in convincing the skeptic, but if the adage, "Health is the greatest blessing," be true, then that of healing is the grandestphase of all. Healing the sick was the crown ing work of mediumship in the past, and it will be in the future.

As the great scroll of spirit revealments is being un rolled, and the mists and fogs of superstition pass away, spirits impress themselves upon the world, remold society, renovate old and cumbersome institutions, break up noxious usages, and shatter outworn creeds. Their work is felt in every department of life, and the true physician will gather into his laboratory all he can, whether from spirits or mortals, whereby he can the better tune the harp when unstrung, hus band the attenuated thread, and longer stay the sure loosing of "the silver cord."

Spiritualism unfolds the great laws of Nature, pertaining to both the spiritual and the material, and gives man a better knowledge of himself, and a surer guide by which to steer his frail bark on the stream of time. It reveals man's true dignity, his boundless capacities, and his high destiny. 'Tis like the "bow of promise" spanning the whole heavens, a sign of blessing to all mankind.

We come now to the important question, " What is essential to promote the healthy growth of clairvoyant medical practice?" And, "How can we best utilize these seemingly new forces ?-forces which earth ly science knows so little of." Great minds in this sphere or that do not venture far

in any important enterprise without first looking the ground over, and estimating the possible or probable success. Proper mundane conditions and surroundings are as necessary for those in spirit-life to carry out their purposes, as is the fulcrum to the lever When they have selected their medium, charged the battery, and established the magnetic line, then withal a competent person is needed at this end of the line to receive the dispatch and see to its delivery.

There is detail work which does not come within the province of the controlling intelligence or the medium; hence the necessity of having some competent mundane co-worker to write down and prepare the prescribed remedies, and carry out all instructions elative to the patient. When the control withdraws, let the medium rest. Let the cares and responsibility of the detail work come upon some other party, so that e electric and magnetic condition of the medium may be kept intact and unincumbered. Enough is it for mediums in this connection that they are the condensing machines from which the higher workers extract certain elements important in the removal of disease. The old school practitioners need no concomitants save saddle-bags and prescription formulæ on their daily rounds; and but a precious few of them are con densing machines from which spirits can extract any healing elements, or can even impress them to take a progressive step out of the old school ruts into the road domain of spirit causes and power. Like the blind horse, round and round they go in the same old treadmill. Think not I would underrate in any one a thorough medical education. Not at all : but at the same time I would not have one so educated turn around and shut the door against clairvoyance, which see not only the physical or surface structure but also the interior physical structure and the spiritual causes of life. Nor would I have him set up his school "ipse-dixit" against higher authority-medical scientists in spirit-life-who reveal that the real sources of cure for very many classes of diseases are through magnetic or spirit-power. For the growth of clairvoyant healing there is another important point to be considered. Some mediums attempt to carry on two, three and four phases of mediumship at the same time, and the result is far from being as satisfactory as it would be were they to confine themselves to the one phase for which they are by nature and development best adapted. Medical mediums, of all others, should keep to their distinctive work. What success, professionally or financially, would attend the old-school practitioner were he to spend half his time itinerating as a preacher? Mediums should become familiar with their guides and co-workers in spirit-life, and work in harmony with them. And whichever phase of mediumship has the precedent, that follow, and work with a will, Then through the various phases of mediumship all the material necessary can be furnished for the completion of this grand superstructure-its basis the granite truths of Modern Spiritualism.

of the world through the eyes of men; but this is only granted by the Lord when he gives to man to discourse with spirits and angels, and to be in company with them i" In proof of this he cited his own case. While teaching that as a rule spirits are insensible to companionship with mortals, and vice versa, (a condition that I can readily see might have been true in his time, but not now.) he also teaches that good spirits come to us to minister unto us, and to lead our thoughts in purer and better channels, while bad spirits come to us with a contrary purpose; and that we have no thought that is not an outbirth from the spiritual world. He distinctly teaches that man was so created that he during his life on earth might also live in heaven, knowing what is in heaven, the two worlds forming a one; but that man became so corporeal that he closed heaven against himself. This was the condition man was in before Swedenborg's spiritual eyes were opened, but that was, the commencement of better things, and since then wonderful things have taken

place in both natural and spiritual unfoldment. For confirmation of some of the above views reference may be had to the "Arcana Colestia," numbers 1880, 2880, 5853-4. I do not see how readers of Swe-denborg can doubt spirit-communication, though they, for the most part, discountenance it as likely to do harm rather than good. People of the New Church, however, are largely in the same rut with those of the old church. The latter take the revelations of eighteen hundred years ago and believe they were the end of God's efforts, intentions and purposes in that direc-tion, while the former think the teachings of Swedenborg are the ullima thule of spiritual wisdom. Both would do well to look for something more.

Swedenborg said changes were constantly going on in the spiritual world; and since his time we know rapid advancement has been made in the natural world and, according to his plain teachings, this could not have occurred without equal or greater advancement in the spiritual world. We live in an age of wonderfully rapid growth, both spiritually and naturally, and what might not have been possible in either world in Swedenborg's time may be not only quite possible but very probable now. While Swedenborg's writings do not contain the beginning and end of spiritual wisdom there is much in them that confirms and strengthens the teachings of Spiritualism to-day and that will help the investigator to a better understanding of spiritual truth. M. D. HAMILTON.

Munroe, Mich., June, 1885.

Vaccine Scars or Marks.

To the Editor of the Banner of Light: Nothing is more surprising to those who have taken the trouble to look into the medical evidence advanced to sustain vaccination than the diversity of opinion that prevails amongst authorities on all sides of this vexed question. Jenner, recognizing the circulation of the blood, only punctured the vaccine virus in one place and maintained that a single pustule in-duced the cowpox disease with sufficient con-stitutional disturbance to afford complete im-munity against smallpox for life. His modern disciples maintain, however, that upon the number of pustules depends the extent of the protection afforded, and that the smallpox fa-tality is in inverse proportion to the number and perfection of the marks. The directors of the various smallpox hospitals in London have published most ingeniously contrived tables for the purpose of demonstrating this plausible theory. Unfortunately, no two of these re-ports agree and some liatly contradict others. Mr. Wheeler of Darlington has tabulated the reports of the Metropolitan Asylum Hospitals at Stockwell, Homerton, Hampstead and Ful-bam, 1870 to 1880, and finds that, while the perthorities on all sides of this vexed question. at Stockwell, Homerton, Hampstead and Ful-ham, 1870 to 1880, and finds that, while the per-centage of cases of smallpox with one mark was 24.65, and with two marks 27.46, the percent-age of cases *ioithout marks* was only 19.75, show-ing that Dr. Seaton's theory is purely fanciful and illusory. And, further, that out of 14,847 cases treated in Metropolitan Hospitals, no fewer than 4,176 were cases with three or more vaccine marks; while in the reports for 1870-1-2 there were no fewer than 1.866 "good marks" there were no fewer than 1,866 "good marks" Results equally disappointing, are shown in other countries. Dr. W. W. Welch, in the Phil-adelphia Health Report for 1872, says : "It is adelphia Health Report for 1872, says: "It is now fully established that a typical vaccine scar is not proof of the immunity of the indi-vidual from smallpox. We have admitted to the hospital 711 cases of smallpox exhibiting typical cicatrices of which 73 proved fatal," and a "Public Vaccinator." alluding to the same subject in the British Medical Journal for July 10th, 1860, says: "IV. Marson's Statistics (upon which the upseut system is upheld) are (upon which the present evstem is upheld) are obsolet for our present results." Again, in Germany, it is not uncommon, to vaccinate with six, eight, ten a: d more marks, and there is an accumulation of evidence showand there is an accumulation of evidence show-ing that these much-vaccinated individuals are as susceptible to attacks of smallpox as any of their less punctured brethren. These facts also receive confirmation by the testimony of "An-other Public Vaccinator," in the British Med-ical Journal for Dec. 9th, 1883: "The state-ment," he says, "that the protection from ment," he says, "that the protection from smallpox depends on the area of the scars, though supported by statistics, is a pure fallacy, and has done more to make vaccination a bug-bear than all the outery of the anti-vaccinat-ors. The order to cover a child's arm with pustules is not only inhuman, but it is useless. I believe an excessive amount of inflammation,

open free communication with the higher realms of being, as well as to invite, on proper occasions, the presentation of varying and even opposing views by competent speakers and writers in the body, trusting that the truth will stand despite all criticism ; and if, further, it should be recognized as the duty of any member to voluntarily withdraw from membership whenever he or she should lose faith in the principles or objects of the society (as every honest person will do, instead of hypocritically remaining and pretending to believe what he does not), then it seems to me that even the weakest brother or sister might venture to, unite with such a society without special danger of becoming oreed-bound! If there are those among avowed Spiritualists whose tendencies to mental slavery are so strong that even these provisions will not keep them free, then obviously they are out of place: the church is their proper home, and they will be likely to speedily gravitate thither.

But if friend Anthony could once clear his mind of the mistaken notion (born no doubt of church-teachings and church-practices) that the main use or object of a basis of principles or "oreed" is to bind members to certain beliefs, and that the main object of association is to propagate these beliefs, and bind them on other minds-if he could once see that the proper use of such a basis is not at all to bind. but simply to furnish a platform for united action in practical work for human improvement, in such ways as are most needed one of these ways being the attainment as rapidly as possible of higher and larger views of truth, and consequent improvement of the platform when found necessary-then the whole thing would appear in a different light to him. The basis or creed would be only a stepping-stone to something higher. I have no desire to see Spiritualists become a mere theory-propagating body. There are enough of these already in the world. We want practical living, in the direction that will amellorate and elevate the condition of mankind. But as a first requisite to this, there must be clear convictions of those principles of truth that guide to true living.

This being the main use of a basis, it is important that it be made up, not of fleeting and unimportant beliefs, which may be cherished to-day and discarded to-morrow, but as far as possible of self-evident or well-established principles based in the nature of things, and which have a direct bearing on daily life, leading to noble and unselfish action. It is not so important that they be final and absolute truth (of ant that they do nhat and absolute truth (of which we may not be competent judges,) as to the use of paper by individuals, an average the remedies, and take special charge of the case. Among the uncical workers in spirit-life are many of that they impel to worthy living (of which we can be tolerably good judges when we see it). As Mr. Colville and in his recent discourse, italian of Austrian, 14 pounds by a Frenchman, 34 pounds by a Spanlard, 1 in his recent discourse, italian of Austrian, 14 pounds by a Mexican. which we may not be competent judges,) as that they impel to worthy living (of which we is can be tolerably good judges when we see it).

A. E. NEWTON.

### Arlington, Mass., June 8th, 1885.

Some ourious statistics as to paper-making have recently been collected abroad. The results show 8,985 paper mills in the world, in which 1,904,000,000 pounds of paper are annually manufactured. Half of this paper is used for printing; 600,000,000 pounds for newspapers only, the consumption of which has risen 200,000,000 pounds during the last ten years. As

H. B. WILLCOX. Boston, Mass.

#### THE SWEDENBORGIAN DOCTRINE OF SPIRITS."

Having been a member of the New Church (Sweden borgian) for many years, but of late investigating Spiritualism, I have been interested in your editorial on "The Swedenborgian Doctrine of Spirits." It seems to me that the reverend gentleman whose discourse you criticise has done Swedenborg and Spiritualism equal injustice. But my observation has taught me that those who read Swedenborg interpret him as differently as the members of different religious sects understand and interpret the Bible. The Swedish seer, as I understand him, not only taught the possibility of spirit communication with mortals, even in his own time, but also that the time would come when there would be open intercourse between the natural and the spiritual worlds. He said that "spirits and angels, when it pleases the Lord, can see the objects I believe an excessive amount or inflammation, as is caused by a large area of pustules, does more to damage the protective quality of the vaccination than to improve it; "... and adds the pertinent but ominous suggestion, "If a prize is given for proficiency in vaccination, let it be given to the vaccinators who have the fewest number of cases in which secondary mischlet has

resulted, such as erysipelas, prolonged sore arms," etc. May I venture to say that smallpox, like other zymotics, is not the outcome of insuffi-ciency in the number or quality of vaccine pus-tules, but in the lack of cleanliness, wholesome food, ventilation, and general hygiene, and the sooner these misleading and expensive medical dogmas are dissipated, the better for the national health and the national purse. I am, sir, yours faithfully,

WILLIAM TEBB.

7 Albert Road, Regent's Park, London.

W Voltaire was the intellectual autocrat of We Voltaire was the intellectual autocrat of his time. From his throne at the foot of the Alps he pointed the finger of scorn at every hypocrite in Europe. He was the pioneer of his century. Through the shadows of faith and fable, through the darkness of myth and mira-ole, through the midnight of Christianity, through the blackness of bigotry, past cathe-dral and dungeon, past rock and stake, past altar and throne, he carried, with ohivalric hands, the sacred torch of reason.—R. G. In-gersoll. gersoll

A prosy article has recently been defined as one "In which the idea therein attempted to be eventuated is somewhat submerged in the vernacular."

#### LIGHT. BANNER $\mathbf{OF}$

## Banner Correspondence.

#### Nebraska.

OMAHA .- L. S. Dezendorf writes : "In Omaha, with its sixty thousand active, restless people, filled with the vigor and ambition of western life; with its marvelous progress and development of material resources, almost unprecedented in the history of any other town ; with its magnificent and expensive public buildings; with its elegant and costly cathedrals and churches of all denominations, filled with the wor-shipers of creed and the devotees of ancient myth and fable, Spiritualism has no public recognition. There are no gatherings of those who have received these glad tidings of great joy, to listen to teachers of this latest and sweetest revelation from heaven, or to confer among themselves on their hopes, their aspirations and their glorious knowledge vouchsafed to no other people, that among us and with us is the real presence of those who, according to the teachings of the so-called evangelicals, are swallowed up and have disappeared forever in the awful abyss of eternity.

It would seem that a consciousness of this stupen dous truth, suggestive of attainments and possibilities unlimited, would fill the heart with a holy zeal, inspire with a dauntless courage, and banish forever all traces of apathy, indolence and indifference; that every one would be filled with a fervent and missionary spirit of enthusiasm, to reveal to his neighbor and to all mankind that there is an eternal world and its gateway can be found in every household in the land. That the reverse of this is true is nowhere more evi-

dent than here, sad and disappointing as it may be. Here are scores of families who are efficient supporters of Orthodox churches, regularly holding circles in the privacy of their own homes, who never let the light get beyond their threshold. Thousands know Spiritualism to be a fact who never mention it to their most intimate friends, from a cowardly fear of the animadversions that may come from the hostile camp of the preacher across the way. All attempts to sus-tain lectures have proved futile, until those noble souls who have valiantly struggled for the mental emancipation and spiritualization of those in the bondage of dogma and the darkness of error have grown weary and discouraged with the unsatisfactory results of their unaided efforts, and are resting from their labors.

But though to the opponents of the verity of spiritcommunion this may seem an occasion for triumph. a deeper insight into the facts as they are will give to such no reason to rejoice, for there is not a denomination in all the city that is not honeycombed with Spiritualism. I found the pastor of one of the churches thoroughly conversant with spiritual literature and phenomena, and possessing himself strong mediumistic powers. Probably nothing but a fear of not being adequately supported if he did so, prevented his open avowal and advocacy of the convictions he knows to be true

The only public medium is Mrs. Ella Hooper Finch formerly Secretary of the First Spiritual Society when it existed. This most excellent lady, who resides at No. 716 North 16th street, stands high in the estimation of those who have had repeated proofs of her superiority as a clairvoyant, test and trance medium, In addition to these particular phases she possesses a high degree of healing power, and has performed al-most miraculous cures where there had been total failures on the part of practitioners whose only claim to remedy the ills of physical life is a diploma from a medical college. To triumphantly proclaim the grand curative powers of spirit-imparted magnetism, where pills and potions work only ill, is a duty which devolves on every one who would interpose a barrier to that wave of medical intolerance which is sweeping down upon us. I learn that Mrs. Finch is slitting for materialization, with a fair prospect of success.

One of the representative Spiritualists of Omaha is Dr. H. Warren, formerly of Cedar Rapids, Iowa, and well known in the West as an eloquent trance-speaker whose labors as a propagandist of spiritual doc-trines have been of inestimable value. The Doctor is a gentleman of commanding and magnetic personal presence, a thoroughly educated physician of the eclectic school, and whose clairaudient mediumship as serts itself beyond all controversy. Holding developing circles every week, without remuneration or re ward, he has added to the army of mediums numbers who had previously no hint or suspicion of the occult powers within them. I bespeak for him the consideration and acquaintance of Spiritualists who hold in their heart a regard for the welfare of the cause, and who will recognize in him a formidable instrument for its propagation.

That the time is not far distant when in this great, growing city Spiritualism will outwardly flourish, as it does elsewhere, and have its halls filled with earnsteners to ab le speakers. ope warran

#### -more liberty from those who would enslave them to the notion of those who claim for themselves superior knowledge and illumination. To thrust a creed or platform in the face of any one, be he a Spiritualist or not, would be to reënact the old Christian churchmethod of dealing, wherein the thirty-nine articles, dogmas and doctrines were quite too brutish, and men

and women came out from them to enjoy the light and liberty vouchsafed by the spirit-world. The fact of the immortality of the human soul, proved to a demonstration, and its inherent power to go through any and all obstructions to where its briegds and loved ones are, constitute all the essential belief needed by any Spiritualist. To give this free course, the freedom which it deserves, will furnish work enough for every humanitarian: To break the shackles of the believers in an Orthodox hell-that Jesus Christ is both God and Judge, and that he will send at least nine-tenths of the human family into its devouring fiames-to show these prison-bound souls their true condition with such proofs as materialization, inspired messages, positive evidence of spirits being present, rapidly repeating their names to an audience; these, and a thousand other phenomena, showing the life and activity of the disembodied, the bright immortals, is a work far more helpful to our fellow-creatures than any wrangling about a dry and crusty creed can ever be.

Were Spiritualists under the control of the Pope of Rome, there might be some sense and reason in giving attention to his mandate, either to formulate a creed or adopt his own ready made. There is no need of formulating beliefs. Such proceedings have unsettled and cursed our world too long already. Give the world the facts, and blind faith may be cast overboard where the great fish swims. The good spirits know what they are about, and if their messages are rejected they repeat them. Why? Because they know the power of Truth | Mr. Newton endorses Mr. Colville's exhortation thus:

Abortation thus: ' As you prize all your spiritual advantages and liber-tics, we pray you to hold yourselves so open to the heavenly light that no partition of creed may ever di-vide you from the followers of the inner light every-where i' when

Amen and amen. As both parties are agreed in this, further argument for creedal organization seems quite Superfluous."

#### Vermont.

SOUTH WOODSTOCK.—Nathaniel Randall, M. D., writes : "I have read with deep thought A. E. Newton, Colville and others on organization. For many years, and with my practical experience with the community at Skaneateles, N. Y., founded upon the Robert Owen system. I have found no platform broad enough for individual liberty, and daily aspirations and inspirations, to call and hold permanently the great body of Spiritualists. Newton, Colville and Buchanan have express ed the best thoughts, to my judgment : but compulsory measures cannot be reconciled with individual liberty free thought, and open, truthful expression. ....With the unanimous idea that inspiration is the common gift to all nations and individuals, and all have an inalienable right to speak as well as hear, and join, stop or move on as light, truth and wisdom come to their understanding, how can organizations, with rules and platforms as constitutions, be permanent? Musicians, as they refine and advance, are more sensitive to discord and inharmony. Garrison and N. P. Rogers, the most loving and affectionate of mortals, quarreled over ad-verse views respecting a Chairman and Business Committee to rule over a free anti-slavery meeting. As the present beliefs of Spiritualists are very diversified, and each one naturally presses forward his or her ideas it seems to me association must be based upon the higher rules of charity, f. c., as welcome to leave, and go with their conscientious views, as to join. Individual rights, to go and come without censure, must be arrived at, or liberty curtailed."

#### A Pleasant Event in Providence, R. I. To the Editor of the Banner of Light :

On Monday evening, May 25th, about eighty persons, mostly members of the Providence Spiritualist Association, met and proceeded in a body to the residence of Mr. L. L. Whitlock, where Mr. Knowles, the leader, demanded of him the complete surrender of his castle in the name of the Commonwealth. Mr. Whitlock admitted his inability, for want of the proper missiles of war, to hold the fort, and therefore surrendered. Soon the spacious parlors were filled to over-flowing, and merry-making began. The Black-stone Quariet, one of the finest in the city, and the one which has furnished the music Sundays for this Society, favored the company with some of their best selections. Meanwhile others were busy in the dining-room making ready a bounti-

## Spiritual Phenomena.

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

I think you will agree with me when I say it is the wish of the spirit-world as well as to the interest of humanity that extraordinary spiritphénomena should be heralded to the world. Assuming this, I proceed to briefly describe those which myself and others have witnessed at seances recently held in this city by Mrs. M. E. Beste. The first was given to myself, Prof. Darius Lyman, Mr. and Mrs. Wertz, and Dr. Julihn and daughter. All being seated, the gas burning with a tolerably full flame, the medium in her cabinet soon became controlled by the spirit familiarly known as "Tom," who through the medium ordered the light to be extinguished. After singing by the circle, the spiritacame one by one; old and young, male and female, kin-dred and acquaintances, and several ancient spirits. These spirits came in their own light, which was of such brilliancy as to enable us to distinctly see them from head to feet." Many of them tarried many minutes, talking to and greeting their friends as familiarly as if in earth-life. Friends of all in the circle came to them, giving their names; some came who had never come before, and all identified themselves unmistakably! To me there came thirteen. Others had from six to eight. The light emanating from some of the spirits was so great that the color of their flesh was visible. Some came with the light at its maxi-mum, while with others the light would gradu-ally develop from a dim to a strong light, i.e., familiarly known as "Tom," who through the

mum, while with others the light would gradu-ally develop from a dim to a strong light, i. e., to what would be equal to a full moonlight. Nearly every spirit spoke in an audible and natural voice. Some of them sang songs they were wont toking in earth-life. Half-a-dozen or more dematerialized almost instantly close by us, outside of the cabinet. Of this there was no question, as all who were present will tes-tify. At each successive scance attended by the same persons with from two to four more tify. At each successive seance attended by the same persons with from two to four more added, many spirits came as at the first, vary-ing in numbers and manifestations, but general-ly of equal and in some respects greater inter-est. Spirits singing in as well as outside of the cabinet at the same time-singing with male and female voices the different parts of the music. They talked and sang in German, French, Spanish, Italian, and Scotch. German spirits frequently to the different a their French, Spanish, Italian, and Scotch. German spirits frequently talked in German to their German friends, and so of French and other nationalities. Sometimes two spirits came out at once, both plainly visible. Two would fre-quently speak at the same time in different parts of the room, close to the members of the circle. When it would be asked of the spirits what message they desired to'send to their friends, the very common reply would be, "Tell them there is no death; no more sorrow, no more pain. Tell them not to be afraid to die; to die is only to live forevermore. We will meet them in their last hour, to convey them to their spirit-home, where we will part no more."

them in their list hour, to convey them to their spirit-home, where we will part no more." On a Tuesday night, not long since, there were present Gen. Francis Lippitt, Prof. Darius Lyman, J: O. Slivers, Dr. L. M. Julihn and daughter, ex-Sergeant at-Arms U. S. Senate (French) and myself. To each of us came dear ones from the spirit-realm, talking and singing; half-a-dozen, or more playing on the piano at different times, with wonderful sweetness and skill. They played and sang pleces we all knew, not making a single blunder. Gen. Lippitt's daughter, who was in earth-life a grand per-former on the piano, played and sang. My daughter, who was nearth-life a grand per-former on the piano, played and sang three pleces she was accustomed to play for me and others in earth-life, in a style so characteristic that I should have known it was she had I had no other evidence of her identity. Many other manifestations occurred which, to report, would make my article too long.

no other evidence of her identity. Many other manifestations occurred which, to report, would make my article too long. Over one year ago a Mr. and Mrs. Chapman, intelligent and worthy citizens of this city, at-tended a séance of Mrs. Beste. A spirit came to Mrs. Chapman, and said, "Carrie." Mrs. C. asked, "Who is this calling my name?" The reply was, "Fanny Carpenter." Mrs. C. said, "I have a niece's that name, but she is not dead. Certainly if she were dead I should know it." "It is I," said the spirit, "and I am your niece." "Oh I there is something wrong here, for my niece is living. I know there must be something wrong here." Mrs. Chapman, nowever, became much disturbed, and in a day or so wrote to her brother, living in New Jer-sey, asking about the health of his family. The reply came evily, stating, "All are well that are living, but Fanny died about three weeks ago, and our hearts were so sad that we could not write to you about it." Here the spirit first announced her death to her aunt in person, in here materialized state ! What will the skeptio her materialized state! What will the skeptic do with this case? Who can fully estimate the value of the ef-forts the spirit-world is making to show to morforts the spirit-world is making to show to mor-tals the truths, and impress them with the glo-ries of the life beyond. The work the spirits are doing for humanity is grand beyond de-scription 1 Let no Spiritualist underrate the ma-terializing phase of mediumship 1 See to this, oh 1 ye wards of spirit-guardians and teachers, who are workers with and for you. Give me-diums sympathy and the best conditions, and your reward will surely follow. Washington, D. C., May 29th, 1885.

#### Questions Answered, Through the Trance-Mediamship of Mr. W. J Colville.

#### SERIES NUMBER TEN.

QURS.—Please to explain these words which occur in Hebrews xi: 35, "Women received their dead raised to life again." ANS.—It was stated that, at the time when spiritual ministration was very powerful and common in the early Christian church, those who were seemingly dead were restored to life by the spiritual power which worked through the apostles, and, indeed, through the active members of early Christian churches generally. Women who received their dead to life again were, in some instances, women who were situ-Women who received their dead to life again were, in some instances, women who were situ-ated like that woman of olden time who re-ceived her dead son back to life again through the spiritual ministrations of Elijah the prophet. While we do not state that any one has been restored to life who was really dead, we do state that many have been restored to life by spiritual power who were apparently dead.

spiritual power who were apparently dead. If you have listened to any of the Rev. Joseph Cook's lectures concerning real and apparent death, you will have observed that he takes the ground which is taken by many French specialists that in many instances apparent death is not real death, and that it is very difficult indeed, almost in the present state of science im-possible, to gain an absolute test of death; bepossible, to gain an absolute test of dealth; be-cause, when the breath apparently, or possibly really leaves the body, it is not necessary to in-fer that the spirit has absolutely severed all connection with it. Now, in the raising of Jairus's daughter, in the raising of Lazarus, in the raising of the widow's son, we are not ne-cessarily to infer that those who were resur-rected were actually dead, but rather that they were dead to all appearance, that they were dead in the eyes and estimation of all bystand-ers, for selence in that age could perceive no life in their inanimate forms. Many persons, especially in warm climates where interment occurs almost immediately after the breath seemingly leaves the body, have been nucled in trances, and we know that many have been res-urrected who were apparently bough not really dead; we can therefore readily believe that those alluded to in the New Testament were re-stored to life by a power similar to that which stored to life by a power similar to that which has restored many not mentioned therein, who were so far gone that nothing could have re-stored them other than the spiritual power stored them other than the spiritual power which was brought to bear upon them. Through Jesus, through the prophets and the apostles, and in many instances through others also, the spirit may have worked, using such as spe-olal instruments of the angel-world in resur-reoting the form that could not be restored to its normal state without a spiritual power being exerted over it beyond the utmost power that any of the physicians of the age were capable of exercising. We are told that many most wonderful miracles were performed by the apos-tles, and by the early Christians generally; to us it does not seem at all strange that women should have received their dead back to life ties, and by the early Christians generally; to us it does not seem at all strange that women should have received their dead back to life again, *viz.*, those who were pronounced beyond recovery, those who were said to be actually dead by the physicians of the age, those whom the medical science of the times could not pos-sibly reach, whose remains were beyond the possibility of being restored to life save when almost omnipotent spirit forces restored the form to its original or even greater beauty and symmetry. When we are told that *women* re-ceived their dead back to life again, we are led to understand how beautifully spiritual minis-tration was adapted to the needs of those who were in special sorrow, who were in direst ne-cessity. When we are told that Jesus raised the widow's son, and the daughter of the ruler who was especially dependent upon her, and to whom she was especially dear, we perceive a peculiar tenderness in all these special minis-trations of the apsilt; undoubtedly, the state-ment of the apselte in Hebrews that "Women received their dead raised to life again " was a fact, and signifies, that the early ministrations of the apirit in the Christian church were of so

the cross and promising the penitent thief that he would be with him in Paradise that very day, any realms of space could be hells to him. He went where other spirits could know no heaven: they were in hell because hell was the result of the perversion of their gifts, the re-sult of the darkness that was within them, the result of the garments of inlquity which they had woven around themselves; he was in heav-en because from within him there shone a spir-itual light, because from within bim there went-forth a divine influence which at all times clothed him in light and beauty. Thus, while on earth, we are told that the great teacher spoke of himself as the Son of Man who the in heaven, and not as the Son of Man who came from heaven or who will go to heaven. He speaks of the kingdom of heaven as being with-in him. He speaks of his kingdom as not being a material kingdom. By his constant compari-sons of the kingdom of heaven with certain material forms which are developed to without from within, of the fruition of flowers or of fruits depending solely upon the germ of life within, he illustrates that the kingdom of heaven is that which proceeds from your in-most condition. You may plant the seed of the seed of the rose; the same sam may shine upon both, the same airs may breathe upon both, but you can never have the same results from both. Whatsoever you sowyou resp. Sunstine and air and rain and dew will bring forth love-liness and periumefrom the seed of the deadly Upasand air and rain and dew will bring forth love-liness and perfume from the seeds of flowers and polson, from the seed of the deadly Upas-tree. In all parts of the universe spirits, em-bodied and disembodied, are surrounded and acted upon by divine influences, and these di-vine influences are only kept away from you, if they are kept away at all, by something com-ing between you and them, and that something is your own materiality, your own disposition not to follow the promptings of the moral na-ture.

We know that locality neither brings happi-ness nor misery, and that there are no local hells, unless you would call those parts of the universe hells where spirits of undeveloped tendencies have gathered together; like always attracts like. There are no special parts of the universe which are special kingdoms of heaven, in any local sense. except to the extent that universe which are special kingdoms of heaven, in any local sense, except to the extent that those minds in spirit-life that are spiritual in their desires are attracted to each other, and, therefore, form themselves, into fraternities, communities and families. When you enter the spirit-world, you may go anywhere in the universe and find it light and beautiful, if you have only light and beauty within you; but if there is no light nor beauty within you, then no matter where you are, you will be in dark there is no light hor beauty, within you, then no matter where you are, you will be in dark-ness. We have seen spirits in worlds of spien-dor, but they imagined they were in dark cav-erns, because they could see nothing and they could hear nothing; they were reaping the re-sults of their own selfishness and materiality. Angels were around them, but they could not Angels' were around them, but they could not perceive them; the sun was shining, the flow-ers were blooming, the birds were singing, but they, being destitute of spiritual perception, were not aware of these beauties. No part of the universe is oursed, no part of the uni-verse is necessarily the abode of sorrow. It matters not where you are, it matters what is your inmost condition; your inmost nature makes for you either a heaven or a hell as the case may be and the only sense in which kingcase may be, and the only sense in which king-doms of heaven or hells can be local is as foilows: Those that are one in feeling, one in pur-pose, form themselves into societies, because, being of similar tastes and dispositions, they en-joy each other's society, and there being no barriers of sense in the splrit-world, as there are on earth, spirits always associate uninter-ruptedly with those who are drawn to them, and to whom they in turn are attracted.

#### Verifications of Spirit-Messages. MBS. IDA T. SHEPHERDE.

The name of MRS. IDA T. SHEPHERDE appears in the Spirit Message Department of the BANNER OF LIGHT of May 2d. The message is from my sister, and is correct in every particular. She was an Episcopa-lian, and very much opposed to Modern Spiritualism. Many thanks to her and your medium for the message. Yours respectfully, MRS. H. S. RIDLEY.

No. 1640 Sacramento street, San Francisco, Cal.

FANNIE A. NYMAN.

Under date of Feb. 27th is a communication from FANNIE A. NYMAN, through Miss Shelhamer at your Public Circle, and printed in the BANNER OF LIGHT of May 23d. My sister bore that name, and the facts stated in that communication are correct. I recognized the name when I saw it in the list to be published, and waited impatiently till it was published.

May God speed and aid you in your grand work. Yours respectfully, sea, Mass., June 6th, 1885. MRS. S. B. LOGAN.

facts patent to those who seek them."

#### Massachusetts.

BOSTON .- Wm. Erspenmuller writes' "Two years ago, at Onset Bay, I attended my first séance, Mrs. Mary Eddy being the medium, and became a firm bellever of the truths of Spiritualism; since then I have visited the different mediums of Boston and have had many wonderful tests. Seeing by an advertisement in your columns that that lady was holding séances at 34 Kendall street, I availed myself of an opportunity of attending one of them. The audience consisted of about a dozen beside myself, and the circle was of a very harmonious disposition. The demonstrations commenced with bell-ringing, playing of instruments, etc. Afterward Mrs. Eddy went into the cabinet, and immediately we were greeted by the control of the medium, then by a spirit named George. A lady then came and dematerialized in view of all. Another spirit rang bells and played on a tambourine over fifteen minutes in full view of the audience. We were greeted by many other spirits, and at the close of the scance all expressed themselves perfectly satisfied with the results. I consider Mrs. Eddy a true medium and worthy of patronage."

BOSTON .- A correspondent. "H.," writes : "The power of clairvoyants to read incidents in life, details of surroundings, etc., as well as symptoms of disease in those applying for their services, is at this day unquestioned by any who have had the slightest experience with those possessing this remarkable gift.

I recently met with the following 'leaf from history,' concerning those wonderful 'happenings' in the early days of the movement which did so much to give this powerful remedial agency so prominent and indisputable a place in human appreciation at the present time: A clairvoyant physician stated that in the commencement of his practice, some persons, coming to test his powers, brought with them a lock of hair which they handed him with every implied indication that it was that of a living invalid who needed an examination. He took the hair in his hand, but immedistely laid it down upon the table, saying (not in spiritualistic but in the creedal vernacular which they could best understand): 'You had better let your dead father rest in his grave !' When he lifted his eyes to the faces of his visitors he found them in tears-and ready to acknowledge that the hair they had brought was that of their father, who had been ' dead ' for six vears."

#### Connecticut.

NEW HAVEN.-E. P. Goodsell writes: "There are doubtless good and substantial reasons why the spiritworld does not favor Mr. A. E. Newton's efforts at platform-building or formulating a creed for Spiritualists. Under the heading: 'The Rock on which our Temples Must be Built,' published in your issue of May 23d, it was said by the inspirers of W. J. Colville, We believe it to be our highest duty and greatest privilege to search for truth in all directions, and to so unfold ourselves, morally, mentally and physically, that we may be most helpful to our fellow-creatures.'

Now, to be brief as possible, let it be said we do not aspire to the work of making platforms or creeds for the medial instruments of the angel-world, but have believed from the beginning of this modern movement that the inspirers of mortals were quite competent to perform their work without our special help or inter-ference. (To thrust a creed in the face of mediums for their signatures would surely cripple them in the performance of their appropriate work, and deprive them of their natural rights and liberties. No I we would not build platforms save to give media more freedom | Dean's Rheamatic Pills are a sure cure, soc.

After the music. Mr. Knowles, the Treasurer of the Society, remarked that it was his pleas-ure, as the representative of these friends, to present to Mrs. Whitlock the beautiful basket of flowers which he held in his hand, and to Mr. Whitlock more substantial ornaments, referring to a beautiful French marble clock, with silver

to a beautiful French marble clock, with sliver and glit bronze ewers, the clock surmounted by a statuette of Rip Van Winkle, all of which had been brought into the room while he was speaking. This glit, he said, is made in recog-nition of your valuable services to this Associa-tion during the three years you have been its President, and also for what you have done for the cause of Spiritualism not only here but else-where in your "Fact" meetings, and wherever

the Fact magazine has been read in this and foreign countries. In response Mr. Whitlock remarked that as the spirit of these beautiful flowers represented the finer intelligence, he would call on Mrs. Whitlock to respond first, which she did in a pleasing manner. Mr. Whitlock then thanked his friends for the beautiful tribute of love, saying, "When these shall have been destroyhis friends for the beautiful tribute of syis, saying, "When these shall have been destroy-ed and returned to their original material ele-ments, the spirit which prompted the gift will live; and as we journey together in that fairer land beyond, the reality of which is to us a knowledge rather than a faith, we shall re-member this occasion with pleasure." Mr. W. then called upon Mrs. Whitlock's con-trols to respond for themselves, as they are, he said, members of our household. Immediately a spirit, nurnerting to be Spartacus, the Gladi-

a spirit, purporting to be Spartacus, the Gladi ator, took possession and thanked the donors ator, took possession and thanked the donors, making some impressive remarks, showing that in whatever we do the spirit will be uppermost. In this brief sketch I have only given a short synopsis of what was said. Then followed re-marks by Dr. Willis, Mr. Foster, Mrs. Beane and others, at the close of which the company remained to the dising room where the collation repaired to the dining-room where the collation was in waiting. After a short time spent in social conversation the friends departed, the occasion having been one of the pleasantest we Providence, R. I. MBS. M. A. WATEBMAN.

The following kindly notice of the BAN-NEB OF LIGHT, appearing originally in the pages of The Independent Pulpit, Waoo, Tex., has been of late generously transferred to his columns by the editor of The Oxford (Miss.) Eagle :

"Not only every Spiritualist, but every investigator of Spiritualism, should read the BANNER of LIGHT, published in Boston. It is one of the cleanest and best-conducted papers in the world. Its editor, Mr. Luther Colby, is one of the clearest minded men, and one of the most the clearest minded men, and one of the most forcible writers to be found anywhere. His editorials are all marvels of excellence, and show that he is not only a highly cultured man, but exceptionally pure-minded and truthful. His writings alone will richly repay any one who reads that paper. The editorial manage-ment of the BANNEE is not surpassed by any paper in the land."

Among various selections of "writers' elegance, as compared with printers' errors, the Printers' Register quotes the following, as enough to provoks an error on the part of any typo called to "set it up" A race-horse is described as a "weedy, ill-conditioned excrescence, quite unfit for equitation."

Halo's Honey the great cough curs, 25c., 50c. and \$1. Glenn's Sulphur Seep heals and beautifies, 25 cts. German, Corn. Bemover kills Corns and Bunions. Hill's Hair and Whisker Dye-Black and Brown, 50c. Pike's Toethache Drops cure in One Minute, 25c.

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Washington, D. C., May 29th, 1885.

#### Phenomena at Esnandes.

La Revue Spirite, Paris, of May 15th, contains further information concerning the "Spirit Rapper of Esnandes," by M. Vincent. The village of Esnandes is situated on the borders of the sea, about six miles from La Rochelle.

The phenomena were manifested for the first time toward the middle of January. Alexandrine Savineau (the elder of the two girls, as before mentioned) had just had an attack of bronchitis. One day she perceived, and her parents also noticed it, scratchings on her couch, as if finger nails were being drawn over the cloth. These noises changed their position ; they occurred on different parts of the bed, out of reach of the hands and feet of the child. Soon touches were mingled with the scratches. The little sick one felt herself pinched on her arms and cheeks. The curtains of the couch were agitated without apparent cause; finally blows were struck on the partition near which the bed was placed. Weak at first, these blows became stronger afterward. As the phenomena took possession of the medium; the feebleness of Alexandrine became greater. At first she arose from her bed, but after awhile she was obliged to take to her couch entirely. Then the mysterious force never left the pillow of the little girl.

At first these raps, movements and soratchings took place during the night, but from the first of March they occurred day and night. M. Vincent went to Esnandes three times. On his first visit he was told that on one of the preceding nights the young girl had seen the curtains of her bed move; then a kind of hand, one finger of which was especially visible, showed itself against the curtains. When asked concerning the ap. pearance of this hand, the child said, " It was white, and had around it something like white smoke." These words, told to M. Vincent by the girl's mother and other persons, are especially valuable because they come from persons ignorant of Spiritualism. "This hand," they added, "disappeared the moment a neighbor uttered a cry of fright."

During his visits M. Vincent heard the raps and scratchings, and saw the movements of the covering of the couch. He was told that during the evening of March 23d a woman from La Bochelle had feit, on the child's couch, a kind of form, having a material consistency, but which melted away in her hand.

The impression seems to be that these effects are to be classed at present among the most interesting phys. ical phenomena of experimental Bpiritualism, "In our country, at least," says M. Vincent," where mediums for physical manifestations are rare." Of course at Esnandes, and for miles' around, there was much excitement, and from all around people came to the house night and day, and groups stood in the street.

I take it America never gave any better principle to the world than the safety of letting every human be-ing have the power of protection in its own hands. I claim it for woman. The moment she has the ballot; I shall think the cause is won.—Wendell PAttlips.

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Partin sali

which had long since turned to dust, but rather that spirit presences were made so palpably evident to the senses of those who still inhabit-ed physical tenements that it appeared to them as though bodies had verily arisen out of the graves, the ideas entertained by many concerning corporeal resurrection militated against their comprehension of that which is called today spirit-materialization. These narratives also allude especially to that development of spirit-power which enables one to discern spiritual things spiritually, for always beyond ma-terialization, beyond any form of evidence. that can ever be given to the senses, we must place in the category of spiritual evidence that evidence which comes to the spirit itself. It is necessary indeed that you should cultivate all orders of spiritual gifts; it is necessary that you should give kindness and support to all spiritual mediums; it is necessary that you despise no min-istrations of the 'spirit, but the highest minis-tration is that of soul to soul, of spirit to spirit, independent of outward form, independent of anything other than spiritual, perception. Un-doubtedly, through the spiritual influences brought to bear upon those in gloom and sor-row, by the true ministrations of the spirit in times gone by, spiritual discernment or percepitual things spiritually, for always beyond matimes gone by, spiritual discernment or percep-tion was so cultivated and stimulated within the breasts of mourners, that they absolute-ly saw and heard the forms and voices of their ly saw and heard the forms and voices of their loved ones, realized that spiritual beings were around them, and became so alive to the reali-ties of the spiritual world that they received verily back unto them, in the fullest sense of spiritual recognition, those said to have been long dead. This, undoubtedly, is the most cor-rect interpretation of such a passage as the one you have quoted. Owing to the action of spirit-ual beings, owing to the spiritual pressure brought to bear upon the persecuted early Ohristians, those women who had willingly given over to the flames or to the wild beasts, those who were nearest and dearest to them, even their own children, rather than make a compromise with conscience, or deny that which they knew to be true, perceived still among them those given over to martyrdom, while some were mirsculously redeemed. from the clutches of their tormentors by the opera-tion of spiritual power, cases being on record where persons were transported out of harm's way by invisible, agency, thus balking the oppressor of his prey.

Q.-Is the kingdom of heaven a condition of

the mind, the result of location, or both? A.-We cannot conceive of the kingdom of heaven as being the result of location, never-theless, in certain cases and in a certain sense. we can conceive of some portions of the king dom of heaven as absolutely having definite lo dom of heaven as absolutely having definite lo-cation. The kingdom of heaven must, necessa-rily, be a state or condition of mind, because, when you enter spirit-life, you will be illumi-nated only by the light that is within you. This light will stream upon all around, and thus you will always be in a world of light and beauty if your spiritual nature is developed to produce it; there are no dark spheres in the universe which will appear dark to you; you may go in-to those realms where the lowest hells are situ-ated, but the lowest hells are not narry of the  HENBY MOOBE.

In the BANNER OF LIGHT of April 18th there is a ommunication from my father, HENRY MOORE, formerly of Artemisia, Canada. He says that he was a Spiritualist, which is true. He was formerly an inhabitant of New York City, and a reader of the BAN-NER OF LIGHT from its first number. The names given in the message are all correct. Father, while in earth-life, was a great admirer of Henry C. Wright and Henry F. Gardner, and as they were both present, and spoke at the same seance. I have no doubt he finds himself in congenial company with such wellknown reformers.

We are much obliged to Miss Shelhamer, through whose personality the message | came, and our thanks are due to the BANNER OF LIGHT for publishing the message. Yours fraternally,

JOHN L. MOORE.

Artemisia, Canada, June 5th, 1885.

#### JOHN MOPHERSON.

The BANNER of April 11th has a communication rom JOHN MCPHERSON, who says he was drowned n the Merrimac, and was an operative in No. 9 Mill, Amoskeag Corporation, in Manohester, all of which is correct, except the department where he worked is not called "No. 9" at present, but was called that formerly. The overseer he worked for remembered him well, and the manner in which he passed out.

GEORGE F. RUMBILL. 86 Laurel street, Manchester, N. H.

#### MARSHALL S. BICE.

In the BANNER OF LIGHT of Jan. 31st is a message purporting to come from MABSHALL St RICE, who sava his home was in Newton. Mass., He was a schoolteacher. I attended his school in the winter of 1835-6, and boarded in his family. Mr. Bice was a very fine man, a strong Methodist, but not a bigot. I can say that the message is characteristic of him, modest and unassuming in its tone. ""

He speaks in his message of this "old students": I remember that he used to almost invariably speak of his pupils as his "students." He says, also, that he wants his friends to understand that he is "not idle." He was not idle in earth life, and I would not expect him to be in spirit-life. The whole communication seems like the man. N. H. COLSON. Tonia, Jewell Co., Kan.

-The medical profession are slow (and rightly so) to endorse every new medicine that is advertised and sold : but honest merit convinces the fair-minded after a reasonable time. Physicians in good standing often prescribe Mrs, Pinkham's Vegetable Compound for the oure of female weaknesses. It in the survey little

Colby & Rich, the original publishers, have now on sale at the Banner of Light Bookstore the fourth edition of "THE SOIENTIFIC BASIS OF SPIBITUALISM," 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 solentist, to the world of readers, it must ever seem to those who know him as his last word, of encouragement in the mortal to his co-laborars for truthin 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. ennaned to attendation saids as a fight

## Children's Lyceums.

An Open Letter to Alongo Danforth, Scoretary of Shawmut Lyceumo Boston.

Boston. CLEVELAND, O., May 11th, 1885. FRIEND DANFORTH — Your really excellent letter of the 6th impels me to reply, though I can but hastly do so. All the strictures you make on the present plan of running C. P. L.s are just and lament-ably true; but until the Lyceum workers throughout the country can come together, talk over the matter, and in their united wis-dom plan out some definite method of educa-tion, I see no help, no encouragement, or hope that they will improve.

that they will improve. If the different themes of study we ought to If the different themes of study we ought to take up in our Lyceums were planned by a central committee one year or even six months ahead, the Leaders would then by previous study be prepared to intelligently preside over their respective Groups. As it is, they come without any special preparations, not even a thought during the week given (probably) to the Lyceums, and I have long since come to the conclusion that neither Leaders Conductors nor the Lyceums, and I have long since come to the conclusion that neither Leaders, Conductors nor Guardiane can teach what they do not know; they must first know something before they can impart it to others. This trusting to the God of the Churches. So without proper prep-aration the best of our Lyceum workers are in-competent to teach; therefore, the Lyceums fail in their object, and degenerate into sensa-tional Sunday exhibitions, and are not in any sense spiritual and progressive Sunday schools. I have often thought I would try the experi-ment of arranging our work ahead, independent-ly of any other Lyceum, in the hope that others might follow, but the belief in concerted action has held me back. Now, your card, "Shawmut Educator," is a move in the right direction; neither you, nor I, nor any one person can ar-

neither you, nor I, nor any one person can ar-range so important a matter to the satisfaction of all the Lyceums.

To be candid, your cards need supervision. In To be candid, your cards need supervision. In the main your questions and answers are good, though some strike meas blind ones, and some contain questionable answers. But the high tone of morality of the "S. E." should more than redeem the imperfections (if you'll allow me to call them such) that I have alluded to. To be plain, they need (I think) revision, under the supervision of workers in different parts of the contrar.

I suppose by this time you see that you undertook a very big job in arranging for all the Lyceums in the country, as I wrote you some time since I had in preparation something of

Lyceums in the country, as I wrote you some time since I had in preparation something of the kind you have published, since which I have done nothing with it, nor are we using your cards. I did try and get Mrs. Althadine Smith, Conductor of the West Side Progressive Lyceum, to use your cards, and they will prob-ably when they get a little more funds. I hope you will lose nothing by your venture, for it showed me more than ever the necessity for a Union of all the Lyceums and the appointment of a National Committee of Instruction. Bro. Danforth, we sadly need a Children's Lyceum paper, an organ to foster the educa-tional, social and spiritual interests of our ohil-dren. Cannot Boston, Cleveland and San Fran-cisco take this matter in hand and form a co-partnership to prosecute this work in a thor-oughly systematio and business-like way, each furnishing one-third of the requisite capital ? By this means we should become a central pow-er that would draw all the Lyceums to us, and I believe that good would radiate from such an effort and give a solidity to our Lyceums which they have never yet had. There is one thing sure, unless some greater interest is manifest-ed in the Lyceum question and some improve-ments made in the direction under discussion, it will not be long before I retire from active service. Prease excuse these hastily expressed thoughts

falling into the water, and then she was so par-alyzed with fright that she was unable to speak

ter's presence at the creek until she saw her

alyzed with fright that she was unable to speak or move; but, fortunately, a large boy saw her and dived after her in time to save her life. When my eldest son was about fourteen years old we were residing at Muskogee, a rail-road station in Indian Territory. As we were in straightened circumstances, my son peddled fruit and coffee on the passenger-trains which stopped at that point for breakfast and supper. One Sunday evening I had prepared the cof-fee, and Clarence, my son, was only awaiting the appearance of the headlight of the north-bound passenger-train-which could be seen more than a mile south of the village—as a sig-nal to start for the dépôt. It was a clear beau-tiful evening; the western sky was still flushed with the orimson glow of sunset, and Venus tiful evening; the western sky was still flushed with the crimson glow of sunset, and Venus sparkled and scintillated in the midst of the day's departing glory, as only Venus can. We resided at the extreme southern limit of the village, on the verge of a wide, level prairie, and in the clear light any object as large as a person would have been distinctly visible a furlong distant at least. I went to the door to watch for the beadlight of the expected train, when I perceived, directly opposite and not more than a dozen feet from me, and also extending a short distance up and down the street, a procession of people, all of whom were dressed in black. Three of the nearest, who were walking abreast, looked at me and smiled. One of these-a gentleman with blue eyes and blonde moustache-I supposed was my chil-dren's teacher.

blonde moustache-I supposed was my ohil-dren's teacher. All this I saw distinctly, never once doubt-ing the reality of my vision. Clarence and an-other child were playing boisterously, making a great deal of noise. I stepped back a moment to quiet them, remarking: "Children, Mr. Payne (their teacher) and several others are going past." "Where?" asked Clarence, in-stantly returning with me to the door. No one was in sight. We went out and around the house, looking in every direction, across the wide prairies and up the street into the town -there were no near houses in that direction-but no living object was visible. Clarence then said, "Mother, I do n't want to go to the dépôt to night: I've been feeling ever since you made the coffee as if I had not ought to go; I believe those people you saw were sent for a warning of danger." The same though thad occurred to me, so I told him to remain. The train came along in a few minutés after-ward, but before it had reached its destina-tion we were startled and much frightened by the report of several pistol-shots, accompanied by the Indian war-ory, proceeding from the re-gion of the dépôt. A gang of drunken desperadoes had collected there and were firing in every di-rection, régardless of consequences; and as at that time there was no organized police force in that part of the Territory desperadoes occa-sionally made raids upon the unprotected towns, and for a while ruled affairs to suit themselves.

themselves.

#### An Australian Clergyman's View of Spiritualism.

The Melbourne Review contains an ably writ ten article from the pen of the Rev. Geo. Walters, on "Some Aspects of Religious Thought in Melbourne," from which we extract the following:

dron: Cannot Bostor, Cleveland and Son Fran-cisco take this matter in hand and form a book of the properties of the prosecute this work in a thor-oughly systematic and basiness-like way, each of a life beyond the grave P\*-cheaceularist an-furnishing one-third of the requisite capital? By this means we should become a castral pow-or that would draw will the Lyceums to us, and loblere that good would radiate from such an effort and give a solidity to our Lyceums with quale armythasis, "Tes." The influence of the community, the Spiritualism, upon effort and give a solidity to our Lyceums with quale armythasis, "Tes." The influence of the community, the Spiritualism, upon the lass some greater interest is mailer than most persons, who have considered the faces of the coust of the propa-tis will not be long before I reture from active service. Please excuse these hastily expressed thoughts and critichems. Take them in the spirit rane sorry distance prevents us, from talking face to face, for athing the words written. I am sorry distance prevents us, from talking face to face, for athing the cast we should endavor to establish. a due to sult all, and; thus make it a sacred annual observance. For one, i should endavor to establish. a due to sult all, and; thus make it a sacred annual observance. To one, i should endavor to the Editor of the Banner of Light: NF MES, MARION H. EGGLESTON. The interests are somewhat conflicting. Fraterially yours, Tios, LEES. IN STANCES OF PEEVIBION. Fraterially yours, Tick we should and c If, to the question-"Have we any knowledge

### "Was He Deceived ?"

BANNER

To the Editor of the Banner of Light: In May 16th issue, page 8th, of the Liberal Age, under the caption "Was He Deceived?" appear extracts from John Murdock, LL.D., in "Theosophy Unveiled." which read thus :

tracts from John Murdock, LL.D., in "Theosophy Unveiled," which read thus: "In 1875 I united with others to found a theosophi-cal society to promote the study of natural phenomena. The most wonderful feats of mediumship I have seen produced at will, and in full daylight, by one who had learat the secret sciences in India and Bgypt. Under such circumstances I have seen showers of roses made to fail in a room; letters from people in far countries to drop from space into my lap; heard sweet music, coming from afar upon the open air, grow loud-er and louder, until it was in the room, and then die away ngain, out in the still atmosphere, until it was no more. I have seen writing made to appear upon paper and slates laid upon the floor, drawings upon the celling beyond any one's reach, pictures upon pa-per without the employment of penil or color, arti-cles duplicated before my very eyes, a living person lastantly disappear out of sight, jet black hair cut from a fair-haired person's head. Thave had absent friends and distant scenes abown me in a crystal; and in America, more than a hundred times, upon opening letters upon various subjects, coming to me by the common post, from correspondents in all parts of the world, have found inside, written in their own fa-millar hand, messages to me from men in India who possess the theosophical knowledge of natural law. Nay, upon one occasion I even saw summoned before me as perfectly 'materialized' a figure as any that ever staked out of William Eddy's cabinet of marvels. If it is not strange that the Spiritualist, who sees me-dumistic phenomena but knows nothing of occult sci-ence, should believe in the intervention of spirits of the dead, is it any stranger that I, after receiving so many profs of what the trained human will can ac-compils, should be a Theosophist and no longer a Spiritualist?" Admitting that Mr. Murdock was not "deceived," are the phenomena above described more wonderful

Admitting that Mr. Murdock was not "deceived," are the phenomena above described more wonderful or impossible because similar phenomena or results are produced through the agencies claimed by the promulgators of Spiritualism? And if greater results were obtained through either of these agencies, would it effect the truth of either? If through trained hands and intellects artificial flowers can be formed and their various beautiful tints be made to resemble those formed and tinted by nature herself; or if a huge machine is so constructed as to produce the same results of another whose mechanism is of an entirely different character; or if electricity produces a superior light than gas or oll : or if the artificial incubator produces a similar effect to that of nature-is it any less a fact that the "original" flower, machine, light or incubatog (or nature's mode of hatching) ever existed? And, moreover, is it not possible that our spirit friends should produce their phenomena through similar laws or agencies to those so-called "Nature's Occult forces "?

In common with many-my own knowledge of these forces being very limited, and sensing as I do that it would voice the sentiments of most of your readerspermit me to most *carnestly* suggest that Father Plerpont be induced to enlighten us upon these important subjects. Yours for the truth, D. R. FRENCH. Springfield, Mass.

On the receipt of the above, we invited the attention of SPIRIT PIERPONT, through our medium, to the article for consideration; and give below that spirit's reply, as written down by him :

Admitting that what Mr. Murdock describes actually occurred, yet it by no means follows that he has definitely explained by what means or in what manner the "trained human will" was enabled to produce the wonderful manifestations he has recounted; nor has he even attempted to do so.

From our spiritual standpoint we claim that all the phenomena established by Modern Spiritualism are produced by the "trained human will "-only our assertions are that this will exists independent of a physical habitation or body. Our first stand is made when we declare that all adepts in "occultism" have brought themselves by training into a condition to receive substantial aid in their practices from powerful spirits. Not only are they given the power to produce certain manifestationsseemingly of themselves-by these unseen attendants, but many of the demonstrations of occult force are actually the work of such helpers, independent of any exercised power or function of the theosophist.

In no one instance has a disciple of Theosophy clearly established the proof that his occult powers are not the result of medial development, under the direction of vigorous human, though unseen, intelligences.

To our mind, Spiritualism and Theosophy belong to one and the same tree. One root-human will of intelligence-supports them both. Theosophy is but the physical or external side of Spiritualism. The human will in the body may become so trained as to serve as a power- Barolay street, New York. ful machine for human intelligence apart from matter. It is capable of outworking stupendous results, but it is subjected to limitations beyond which it cannot go: The universe is peopled by mighty intellects, who, unimpeded by the conditions incident to mortal life, give earnest study to the laws of 'nature.' They are constantly experimenting with the laws of electricity, of magnetism, and of kindred elements. These intelligences gain a control of matter that is' marvelous, and when allied to a strong, positive, trained human machine on earth they can produce the most wonderful phenomena for the inspection of men. As your correspondent suggests, it does not follow that because certain results are obtained by certain methods, they may not be produced under similar laws by other means." But we do not base our defense of the spiritual phenomena on such grounds. Our attitude toward "Theosophy" is a friendly one, inasmuch as we recognize in it the operation of the same law as that which governs Phenomenal Spiritualism. Certain"adepts in "Occultism" produce certain marvelous manifestations before the eyes of the neophytes who throng sround them. These adepts claim that it is through the exercise of their own developed will that they produce such wonderful results; but they neither explain nor demonstrate how it is the . Certain mediums in Spiritualism obtain certain plienomenal manifestations before the eyes of the inquirers who visit them of these mediums claim that they are aided in their work by une seen, but powerful spirits, whose knowledge of chemistry and other sciences enables them to perform these wonders. In both cases the results are achieved; it is only by the results that man can judge correctly of the operations of any, law; and that which appears most natural and clear to him he accepts as a true hypothesis.

#### A Pleasant Greetiug.

To the Editor of the Banner of Light :

Being the oldest craft on the line, and approaching the shore where the denizens of the other country will soon meet me, it is extremely pleasant and highly appreciable by me to meet, as I often do in these later years, social parties in the receptions which my spiritual and political friends tender me.

One of the happiest and most agreeable of these assembled in the capacious parlors of Drs. J. H. and A. B. Severance at 219 Grand Avenue, Milwaukee, Wis., on the evening of June 2d, as I was to leave the city next day. It may have been lucky that it was a rainy evening, or the rooms, which were filled, might not have been large enough for the company. A happier party it has seldom been my lot to meet, among them many of my old co laborers in political, social and religious reforms, mingling among whom were some from the spirit-life, whose presence was as real to some of us as those in the body.

Mrs. Spencer, the faithful medium and worker, who has kept a hall for lectures and meetings in it for a long time, with only the reward of knowing she is doing good, service in a good cause, and Dr. Saur, both good mediums, could report to us from the to us invisible side, and Bro. Schilling and Bro. Aldrich, the latter of the associated press, could and did give me the political greetings of which I wish I was more worthy. Dr. Juliette H. Severance made the speech of the evening, covering the whole ground of my thirty-seven years of public life in the various reforms of which my principal work yields its fruit in the spiritual harvest, was the interlinking of this and the spiritual worlds. Her son, who is an actor, gave us some graphic recitations, and the charm of the long evening, penetrating the night, was the vocal and instrumental music; instrumental by the two Severance brothers, and the son of one, and vocal by Mr. and Mrs. McCauslin and Mr. Green, the two former furnishing one of the best choirs at my lectures in the city that I have met with in many years of travel.

During my stay in the city I have lectured to excellent audiences the last three Sundays of May and met many old friends with whom I had political and social acquaintance in former years; and we all rejoice that the political storms of our earlier years are past and we are nearing a more peaceful shore in the spirit-land. Many of these are now Spiritualists, several of whom have held prominent positions in public life. Long shall I remember the social entertainment which calls out this notice and the genial friends and cordial greetings I met there; and not in this life shall I forget the kindness of my friends, the Severances whose hospitality I have occasionally enjoyed for thirty years.

From Milwaukee I visit my old home, now Ripon and once Ceresco, where in 1844 a few of us planted a colony and settled the township. I shall return to Milwaukee to attend the State Convention the last week in June. WARBEN CHASE. Milwaukee, Wis., June 3d, 1885.

#### June Magazines.

MIND IN NATURE.-Rev. L. P. Mercer presents a statement of the doctrine of Swedenborg, concerning the spiritual world, spiritual influx, the intercourse between the soul and the body, and his explanation of psychical phenomena. Dr. R. N. Foster gives his views respecting "Psychopathy," and Prof. John Fraser writes at length upon an article in the May Century by T. T. Munger upon " Immortality and Modern Thought." The Cosmic Publishing Company, Chicago, Ill.

THE HOMILETIC REVIEW .- Six sermons of leading evangelical preachers are reviewed, and brief summaries given of eight others. An interesting and very suggestive treatment of the current religious thought of continental Europe is contributed to this number by Prof. Stuckenberg, of Berlin. Of the revised Old Tes-tament the editor says" it is far from certain that it will ever take the place of the King James version," though it "will ever prove an invaluable commentary on it." Funk & Wagnalls, New York.

VICE'S MAGAZINE introduces the month of roses with valuable hints respecting their treatment immediately before and after blooming. Indispensable information regarding the propagation of many plants is also given, and an elegant colored lithograph of Centranthus serves as a frontispiece. James Vick, Rochester, N. Y.

BABYHOOD .--- Marion flarland continues her "Familiar Talks with Mothers." "Stray Leaves from a Baby's Journal," is an amusing piece of early autobiography, and a variety of subjects upon which instruction is needed are happily dilated upon. Published at 18 Spruce street. New York.

HALL'S JOURNAL OF HEALTH tells " Why Alcohol Intoxicates," and gives the most important parts of a paper issued by the American Public Health Association upon "Disinfection and Disinfectants," in which it is stated that during the prevalence of an epidemic of cholera it is well to boil all water for drinking, to be cooled if desired with pure ice. Published at 75

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### SPIRITUAL PHILOSOPHY.

ISSUED WEEKLY

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#### Passed to Spirit-Life:

From his home in Plainville, Conn., May 20th, Mr. John

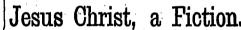
From his home in Plainville, Conn., May 20th, Mr. John Goodrich, aged 72 years and 10 months. It is sickness was a long and weary one of two years, yet borne without a numur, and his spirit was released as gently as a babe fails to sleep upon its mother's breast. Before the raps at Hydesville he was a bellover in the great principles of Bpiritualism, and for six years was President of the State Spiritualist Association; was a subscriber to the BANNER OF LIGHT from its commencement, and was over rendy to do all in his power to promote the cause he loved so well. Many a medium will remember the hearty welcome to his home by him and his estimation wife, who, while shie mourns his absonce, knows he will often roturn to comforther in her sadness. This funeral, after the Masonic rites, was largely attended, Mrs. N. J. Brightam giving a most wonderful discourse. This a kind neighbor, a lov-ing husband and father, and a firm Spiritualist, has gone to realize the culmination of his life's great joy. M. W. T.

Monday; April 27th, George A. Finefrock. The First Boclety of Spiritualists of this city has lost one of its most earnest members. He was an open and avowed advocate of Bpiritualism for a number of years past, and died as he had lived. Mr. Finefrock was born in Cham-bersburg, Pa., in 1820, and removed to Ohio in 1843, locating at Columbus in 1860. He was a kind and affectionate bus-band and father, always looking to the welfare of hisfamily; but they mourn not as some do, knowing that their loss is the tornal gain. The function of the welfare of the flat of the columbus of period of the source of the market of the deceased and to Bpiritualism were listened to with market attentions. Columbus, Ohio, May 28th, 1885. Willie G. wonneget

From Ithaca, N. Y., May 20th, 1885, Willis G., youngcest son of W. D. Crittenden and wife, of Freeville, N.Y., aged 7 months and 4 days.

7 months and 4 days. In plucking from the garden of humanity in earth-life this sweet and beautiful bud of purity and innocence to blossom in the higher and better world, the hearts of par-ents and friends were made sad that one so young and so full of promise should have been taken thus carly from their lowing embrace. Many were the tear-drops that glistened in the eyes of affection and love on the burial day at Free-ville when the outer form of the little angel rested in its cas-ket of pure while, surrounded by a rich profusion of flowers. Comforting and consoling to the sorrowing hearts were the refreshing and hipsfring words of spiritual truths as they fell from the lips of J. H. Harter, the speaker, who had been called upon to officiate on the mournful occasion.—Com.

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



LIGHT.  $\mathbf{O}\mathbf{F}$ 

large apartment; with two square apertures, guiltless of glass, styled by courtesy windows, and a cavernous fireplace. This fireplace, which was also made of green lumber, reached to a height above the ground not exceeding eight feet, and was entirely open at the top. We were forced to convert the school-room into a dwelling pro tem., and for this purpose extemporized a cloth partition, which gave us the benefit of two rooms. One of these was used as a school-room, and in the other, which contained the fireplace, we ate and slept. The weather was warm, but through fear of marauding wild animals, which infested those mountains, we kept a bright fire burning from darkness until daylight. My family at that time consisted of my sister (a young lady), three small children, and myself.

time consister of my sister (a young lady), three small children, and my sister (a young lady), three One night, we had, retred ; all. were quietly, sleeping except myself, and I was sinking into that quiet yashve state' which generally pre-cedes simber: "Buddenly I became aware that the curtain, which served the purpose of a door to the other, room, was moving genity back, ward and forward as though, swayed by the wind.' I watched this somewhat slignlar occur-rence curiously for several moments, trying to assign a probable cause, "Not finding any I was about to investigate, the matter, when, through an oppning made by the swaying cur-tain, floated a little slidowy form that ap-prosched my bed with a genity indulating ino-tion, and the single about the about of the state of above me, remained stationary long enough for me to Thepedt if olosely; then it descended slowly wintil it beemed to blond with my little daughter, wholwas at that the blond with my little slowly methed to blond with my little Caughters who was art that moment sleeping be-side me. The fire was brightly burning, and at the appartition had, approached the bed that appeared, to gather tangibility. I could, see plainis, while it was stationary above me, that it was an exact ferresentation of a the boild at my side; that its face was ghastly pale, its eyes closed, and its hais, which clung to its face and its garments, presented the appeared eyes closed, and its hair, which oinng to its face, and its garments, presented the appear-ance of being thoroughly disanded with water. As soon as the startling "spettre had vanished," I sprang, from the bed with alloud kersami which awoke my sister. I told her of my fright, ful vision, but she only langhed at, me, and in, sisted that I had been dreaming. That I was not dreaming the sequel will show. After school the next day my sister. I show the second also differential the source will show. After not dreaming, the source will show. After school the next day my sister, sawas her one-tom, accompanie isome of the large react which they the pupils were obliged to cross by means of a foot-log. The occurrence of the previous. night had made such a strong impression upon my mind that i had not allowed Myrtle the child before mentioned to leave my sight dur-ing the day. I was very busy when my sister that little Myrtle don't go with yon." How she alloped away isnit followed them in the very been able to comprehend to but before I had missedilers i frightened or wid returned one of the boys corrections of we precieve it. In the boys corrections of my little daugh-ing the day and the source of the order of the boys corrections of my little daugh-My sister was unconscious of my little daugh-Int of the presidus mgAfina Jelis all all 10 101 " The curse of case-carrying it under the arm at My sister was unconscious of my little daugh- right angles with the body.-Boston Transcript.

earnestly denounced because their reventions of another world do not include the orthodox hell; it is not enough that, in the future sphere, every sin brings its own natural and legitimate punishment; the flames and torments are lack-ing, and the religion that pretends to be the re-ligion of Christ cannot relinquish those neces-sary features; appropriate enough for the mur-derous zeal of orusaders and inquisitors, not al-together out of place in the systems of bloker-ing and quarreling ecclesinstics, but features totally out of harmony with the spirit of Christ, and a rational and humane religion. It seems as though the Spiritualist was almost the only person who has a full, free and joyous belief in the doctine of immortality. Look-ing down the years of this earthly life, no hor-rible vision rises in the distance to cloud his hopes or to dismy his heart. A dark well, truly separates, this life from the next, but ever anon the glorious light of immortality shines through, and makes brillisht the darkest path-ways of the world. This is irrepresented very beautifully in Sir Noel Paton's picture, "Death the Gate of Life." The warlor, clad in armor, has passed on his noble way, and having reached the dark valley is met by the Angel of Death. As we see him he has fallen upon his knees, the armor, drops from him, and the dark angel touches film with the left Hand, but with the right hand the veil is just being drawn aside, and the light pouring forth transforms the dark angel, into (one of, celestial lovelines, while, and the light pouring forth transforms the dark ( angel, into (one, of, celestial loveliness, while; 'through, the opening, we catch a glimes, of, sweet summer flowers which have blossomed under the smille of Gbd!' If a certain florrible picture of the Judgment Day is a "fair repre-sentation of the greed of Orthodoxy, and if this 'charming picture by Noel Paton is a fair repre-sentation of the versed of Spiritualism, what rational human being would not choose the lat-

ter? It is not necessary to acoptable to accept and ties of Spiritualists in order to accept, and cherish such a brilliant and enclanting idea of heaven .... Instead of supposing that our de parted friends and relatives have gone npon a heaven...Instead of supposing that our: 'dé-parted friends and relatives have gone mounds fong journey to, a distant abode, we, may also believe and feel that they are near us still; and that they 'day' by 'the force 'of 'their foring' hearts, still help and 'comfort us,'is quite with-in the bounds of possibility, seven in the oreed of a non-Spirifualist. And, before the adher, called spiritualist. On the oreed adher, called spiritualist. And before the adher, called spiritualist. On the present they would do well to consider that not cone initacle/not one of the wonders, upon which they base their faith, ban boast more than, a small fraction of the evidence, direct and personal, that is given for these phenomens of the present day. There is no use denouncing or fullculing any bellef until it, has been fairly tested and honorably judged... Even, though. Spiritualism should be the begins and better idess of heaven, and has helped to softent wome of the harder features of the popular cread. Interiar, and has helped to softent wome of the harder features of the spontar are allocat. Unitarian, and since he fas filled the puppit, at the Eastern, Hill Church'his discourse, though event from somational the days of the building to ao commode the best apacity of the building to ao commode the best apacity of the building to ao commode the base apacity of the building to ao commode the base apacity of the building to ao commode the base apacity of the building to ao commode the base apacity of the building to ao commode the the base apacity of the building to ao commode the the base apacity of the building to ao commode the the base apacity of the building to ao commode the the base apacity of the building to ao commode the the the base apacity of the building to ao commode the the base apacity of the building to ao commode the the base apacity of the building to ao commode th

'I The child's and the productions of Theosophy have been clouded with mystery. Strip them of their mystical covering, and compel them to appear in the garb of verify, and it will be seen that the variance between "Occultism" and "Spiritualism" has been ouly in outward seem. ing, and not in the essential quality of either system.

BET THE BALVATION A BAY ON HIM. -- We have not yet seen that book on "The First Families of America!" But we are willing to bet the spruce gum that Maine has the most Aroostookraffe, though possi-bly Teras has the most Austintations. [N. B.-All risks taken by the contributor.]-Lowell Officen.

THE ELECTRICIAN reviews the "Incandescent Litigation," and gives a summary of the most important claims upon which suits have been brought by the Edi son Company. Mr. Terry concludes his articles upon the application of electricity to horology, and various writers treat the numerous and rapidly-increasing branches of electric science in an able manner. Pub lished at 115 Nassau street, New York.

#### New Publication.

ECCE VERITAS. 12mo, cloth, pp. 293. New York: J. H. Brown Publishing Company. This is a treatise upon Christ and the religion insti-

tuted in his name, in which an attempt is made to prove the truth of Peter's declaration that "there is none other name under heaves given among men. whereby we must be saved," though in a far different way, if not in an entirely different sense from that adopted by sectarian theologians.

The author looks upon and accepts Christ, not as an individual of miraculous birth and power, but as an embodiment of spiritual principles, the elements of which are justice, mercy, truth and love. By virtue of these he becomes, in the estimation of the writer of this book, the saviour of the world, through their im-plantation in the hearts of mankind, whereby every individual thus éndowed becomes all powerful, and all practical in the affairs of life:

After briefly outlining the general plan of the work, the fact of Christ's existence as an historical person is considered. This is followed by a chapter upon " the true Christ," "the Christ of spiritual principles." the Sermon on the Mount" being closely analyzed as ex.

"Sermon on the Mount" being closely analyzed as ex. hibiting those principles most effulgently, and impart ing teachings," the sublimest because the simplest and truest uter sublet that ever foll on human'ears." Of, the events in Christ's life termed "miracles," the author entertains a different view from that of the church i. He does not consider them to have been essen-tial for the eatabliahment of the divinity of his mission ; neither does, he look upon them as supernatural, but performed in strict accordance with the laws of nature, the operations of which, though unknown to the in-habitants of earth, are known to those of spiritual realms.

The succeeding chapters freat upon the messianship and divine democracy of Onrist, the distinctive nature of his character, the everlasting life taught by him, and his relation to Christianity, which is claimed to be the ute religion. The book will undoubtedly interest

many. Margar have rough

The Eighteenth Annual Pichic of the Cleveland

The friends in and around Cleveland, Jt. The friends in and around Cleveland, O., are respectfully informed of and cordially Invited to Sitter d the Annust Pic-nic of the Children's Progressive Lyc'um at Geauga Cake. Sunday, June 21st-leaving Central Dépót at Viaductat :18 A.M., city time. Tickets to central infort at Viaductat :18 had of Thos. Leos, Conductor, 105 Cross street, or at dépôt. *Lever Order Com*.

### الامدارة في مأكان المدار ماتوات

Three Days' Meeting. A Three Days' Meeting will be held by the Spiritualists of Chagrin Falls (O.) and beightoring towns, on Friday. raturday and Bunday, June 20th, 27th and 28th, 1885, with the following prominent speakers: Mrs. Elirabeth J. W si-son of California, Mr. A. B. French of Ohio, and Lyman C. How'of New York. A glorious time is anticipated, and friends of the cause are cordially invited. L.S. LOWE, Chairman of Com.

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Å. ...

#### Transcribed by M. FABADAY,

Late Electrician and Chemist of the Royal Institution, London, England.

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not yet seen that book on "The First Families of America," but we are willing to bet the spruce gum that Maine has the most Aroostookrafte, though possi-bly Texas and the contributor. I - Lourdel Children. A glorious time is anticipated, and friends of the cause are cordially invited. L.S. Lowe, Chairman of Com-up the visus of the better hand high-toood, and environd at the trainity wey fulted and high-toood, and suber took and any arms the sensitional dammed at the we descard, June 2000 work on we descard, June 2000 work on trainities at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place,) Boston.

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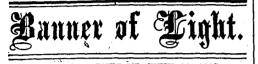
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#### SPECIAL NOTICES.

SPECIAL NOTICES. AP in quoting from the BANNER OF LIGHT careshould be taken to distinguish between editorial attices and the communications (condensed or otherwise) of correspondents. Our columns aruopen for the expression of impersonal free thought, but we cannet undertake to endorse the varied indes of opinion to which correspondents give utterance. AP We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indisponsable as a guaranty of good faith. We cannot under-take to return or preserve manuscript sthats 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 be desires specially to recommend for perusal. Notice and the stimulist Meatings in outperturbed

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



#### BOSTON, SATURDAY, JUNE 20, 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 Pierpont.

#### Union-Not Organization.

Our readers are aware that for some weeks past we have devoted considerable space to the statements of various correspondents, and also to the expression of the ideas held on the subject of organization by the guides of W. J. Colville, as by them set-forth in a lecture entitled "The Rock on which our Temples Must be Built," which was published in the BANNER of the 23d ult. In the present issue will also be found several articles bearing on the abovenamed topic.

Those who have followed the matter thus far, and who may peruse the articles just referred to, will see that the voice of the majority of writers has been pointedly against organization, and for unity: Organization being looked upon by them as a synonym for loss of power, cessation of progress, crystallization into creed, and a sure incentivé to the building up of "officer-oraft" among Spiritualists, which "oraft" the guides of, Mr. Colville have rightly pronounced of equal detriment to the New Dispensation as priestoraft has proved to the Old.

Local union, however, among friends of the cause, for helping on the harmonious flow of the details of meetings, hiring halls, securing speakers, raising their salaries, etc., in each neighborhood where such Spiritualist meetings are sought to be sustained-and that is all to our mind which has been meant to be conveyed by the phrase: "organization for business pur-... poses only "-is a something to which it seems to us no one believing in the importance of ad-

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 mem-bers, and those who know more should teach those who know less, and those who live better and do bet-ter 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 holi-er than others." er than others." National organization for Spiritualism and

Spiritualists being self-evidently a failure on both sides of the Atlantic, it may truthfully be stated (by way of recapitulation) concerning local unions for spiritual purposes, in the words of Mr. Colville's guides, that : "Whenever unselfishness is the basis, whenever a body of persons can come together seeking each other's welfare, when envy, rivalry and jealousy play no part in the conduct of a society's affairs, we can safely expect that good will be realized by organization." That is comprehensive enough to cover all problems. We must not overlay our faith and knowledge with the weight of any mere authority; as Mr. A. E. Newton says, our expressions of belief must all "be kept open at the top." We believe in consulting the invisibles before accepting any merely human authority. There must be a constituency before there can be an organization; and it is not official machinery, or personal ambitions, or oliqueish combinations that are able to supply that, but the attraction of spirit by spirit, the gift of continually new and fresh inspiration, and a like spiritual-mindedness. Such constituencies are not based on the foundations which hold the churches in place, but on spiritual foundations alone. which are the most comprehensive and enduring.

While it is neither to be expected nor desired that those who believe in the great and living fact of spirit-communion will accept and be bound and limited by the definitions of others as if they were their own, and not another's, it is perfectly natural that a union of persons will be effected on the basis of a common quest for truth and a common love for humanity. And' such a union of persons may reasonably be allowed to modify their purpose or change their policy as advancing views shall suggest and changing circumstances warrant. The only condition is that all shall continue as free as before they came together.

Organization too often means authority, the concentration of power in few hands, the building up of a fixed and rigid system, the steady and irresistible growth of definition; direction and dictation; whereas, the only true way is for each individual to discover and follow a way for himself. There must be room for every seeker after truth as well as for those who think they have found it. We may none of us hope ever to reach a point where we can say we have made the full discovery. We must hold ourselves open to heavenly light, allowing no partition wall of creed to separate us from the followers of the inner light everywhere.

#### Mendacious Journalism.

The New York Tribune, in commenting on the recent letter of T. R. Hazard, Esq., relative to the Seybert investigation, previously noticed in these columns, indulges in the following outrageous language called forth by Mr. H.'s protest against certain members of the Commission:

" In a word, those persons only are apparently fit to investigate Spiritualism who are either active believ-ers or solicitous to be passive instruments. There seems to be no room for those who are ready to have their doubts dispelled.... And so, according to Mr. Hazard, the 'scientific' inquiry must be intrusted exclusively to ardent faith, or gaping credulity, or placid acquiescence, or a complacent combination of these congenial elements."

The Tribune aspires to be considered at the head of "respectable journalism" in this country; it deals in scathing rebukes of a venal and mendacious press which sacrifices truth and now to prejudice or to partison Rnt it would be difficult to find in what it has often styled "the satanic press" a more flagitious falsification than the above. The Tribune knows-it is safe to say, for its conductors are not wanting in ordinary intelligence-that there is a very wide difference between "ardent faith, or gaping credulity, or placid acquiescence," etc., and that common fairness or unprepossession of mind which Mr. Hazard asks in the members of the Commission. It is well known that the three members against whom he protested had pronounced in advance against the claims of Spiritualism-one, at the outset, in very offensive terms, denouncing all mediums as "humbugs without exception"another declaring, some time previously, that Spiritualism, if true, is of "no importance for any one who holds the Christian faith," and is a matter "with which no Christian believer has any business "-while a third, in a public lecture given during the pendency of this investigation, has endeavored to refer the phenomena of Spiritualism to "disease of the mind,

#### Perambulating. "Exposers."

We should think the mere announcement of an "exposure of Spiritualism" would serve to insure an empty house to the "professor" who sought by that means to impose on the credulity of the people, when consideration is had of the weakness of all such pretensions as shown by what has occurred at every such exhibition. In our larger Eastern cities the professional exposer rates at a very great discount from his valuation a few years since, and his harvest being proportionately diminished, he has taken the advice of a once distinguished journalist, and "gone West." In that wide field, though he frequently changes his name, he does not change his nature, and we occasionally hear of him plodding his way, gathering in his ill-gotten gains, the protegé alike of church and rabble.

One of this class, or rather two of them, a man and woman, invaded Creston, Iowa, a short time since, of whose performances the Independent American said : "Mrs. Steen clearly demonstrated the fact that she is a 'mind-reader,' but mind-reading does not explain or expose spiritual phenomena, by a good deal, the Professor' to the contrary notwithstanding. All Spiritualists, we believe, acknowledge the possibility of mind-reading under certain conditions, but that does not, from their standpoint, prove anything against Spiritualism." Remarking upon the shallowness of the efforts of this class of "exposers," and the position Spiritualism holds in the world, the editor 88.YS :

"It is generally acknowledged now that Spir-itualists are numbered by millions, and that among those who believe in the possibility of departed spirits to occasionally make their presence known to mortals are some of the ablest and best men and women in the world; scores of statesmen, profound scientists and noble philanthropists, living and dead, are or have been, believers in Spiritualism. This behave been believers in Spiritualism. This be-ing so, it illy becomes such light-weight pro-fessors as Steen to declare that he gan, in an hour or two, fully expose Spiritualism. The fact that so many earnest men and women of pure motives and cultured minds believe and profess to be happy, either living or dying, in that faith, ought to deter all fair-minded and consolent four propels from sparing of the relig. conscientious people from sneering at the relig-ion and those believers. While we ask that our own religious faith be respected let us re-spect the faith of other people."

#### W. J. Colville's Farewell.

On Sunday next, June 21st, Mr. Colville will deliver his farewell discourses in Berkelev Hall, Boston-which announcement, we are sure, will prove a surprise to many readers hereabout. The subject of his guides at their morning discourse-at 10:30 o'clock-will be "Sowing and Reaping"; at 3 o'clock P. M. they will, by particular request, speak on "Marriage and Divorce." In the evening, at 7:30 o'clock, a sacred concert will be given in Berkeley Hall, between the parts of which Mr. Colville will deliver his farewell address and improvise a poem. The admission to all these meetings will be free, and the public are cordially invited to be present. The society purpose during these three sessions to take up collections of voluntary pecuniary contributions, the amount to be presented to Mr. Colville as a friendly testimonial on the part of his hearers and friends.

Mr. Colville speaks at the Rindge, N. H. Camp-Meeting, Monday, Tuesday and Wednesday, June 22d, 23d and 24th. He will embark at New York for Rotterdam, on Saturday, June 27th.

A committee of friends in England have seoured Cavendish Rooms, Mortimer street, London, W., for Sundays, July 12th, 19th and 26th, and Aug. 2d; and he will speak there, morning at 11 o'clock, and evening at 7, on those dates. He will then go to Paris, and, later on, a tour of the provinces in England will be arranged. which Mr. Peter Lee presided. His subject We know nothing whatever of his prospects of return to America, but wish him good success ing which, as we learn from a very favorable in whatsoever fields of labor his grand and effinotice in the Rochdale Times, he spoke of the efcient guides shall direct his steps.

## "Spiritism in Antiquity and in

We are in receipt of a thick volume of some

780 pages-bearing the above title, and printed

in the French language, from the press of Le

Messager, of Liege, in Belgium-in the course of which Dr. Wahu, "Officer of the Legion of

Honor, Principal Doctor of the Military Hos-

pitals-retired," gives a valuable addition to

modern knowledge as to spiritual communion

and intercourse in the bypast years of man's

existence. In common with most Spiritualists

of the Latin races he assigns to Spiritualism

as known in England and America the typal

ism is the only positive religious philosophy that is able to unite in a single family all of the inhabitants of the earth. And, finally, to prove the connection that ex-ists between those clothed with a material body and those who, after the terrestrial life, live in space as spirite

In the first part of the book, beginning with the oldest religion known, Dr. Wahu finds in Asia incontestable proofs that spiritualistic ideas, and even monothelam, have always had a

place in the oldest civilizations. From the books of ancient India, the author finds proof that the social, as well as moral maxims attrib-

that the social, as well as moral maxims aftrib-uted to Jesus, existed in the Indian books thou-sands of years before the birth of Jesus; and that the "Golden Rule" had been given a long while before it fell anew from the lips of the Nazarene. In the old books of India are found also legends similar to those of the evangelists recounting the birth and life of Jesus, going to show that the story of the evangelists is a copy of the Judien Legend concerning the calebrated

of the Indian legend concerning the celebrated philosopher Christna-and Christna lived in

philosopher Christna—and Christna lived in India eight hundred years before the epoch as-signed by Genesis for the creation of the world. In the second part of his book the author in-quires into the beliefs of the oldest peoples con-cerning God and spirits; and proves that belief in spirits and spiritual communications has ex-isted in India from time immemorial.

The author then goes on to show that nothing in spiritual manifestations is miraculous nor

be read with pleasure by all conversant with the language which has given it a vehicle of expression to the public, and who desire to be-come conversant with the ever-widening scope of contemporaneous Spiritualism.

J. J. Morse's Closing Lectures in

England.

Mr. J. J. Morse is busily employing his few

remaining months in England, lecturing to

large and appreciative audiences who seem to

be impressed with the truth that "blessings

brighten as they take their flight." On the

13th ult. he spoke in Rochdale at a meeting over

was, "Where are the so-called Dead ?" in treat-

pace as spirits.

name of "Spiritism," throughout the work.

### Modern Times."

### The Children's Party

Tendered by the ladies of the Shawmut Lyceum in this city to the pupils of that school at Langham Hall, Berkeley street, Saturday, the 13th inst., was in every way a success. For several hours the children-of whom there was a large number present-heartily enjoyed themselves in the playing of games, dancing, singing, the recitation of pleces, and other sports suitable to the occasion. At four o'clock all present were served with an abundance of ice oream, fruit. and cake, which part of the entertainment was entered into with great zest by children and adults alike.

Shortly after five Mr. W. J. Colville appear-One thing which will strike the reader's at-tention favorably is the scrupulous care which Dr. Wahu has taken in the matter of citations --the title of the work as well as the number of the chapter and pages being given in all cases. ed, bringing another supply of cake, which the little ones caused to immediately disappear. On the entrance of this gentlemen the children, under the lead of Mrs. Hatch, jr., gave The important grayes being grien in in cases. The important ground traversed by this vol-ume may readily be recognized from the follow-ing condensation of its points, wherein Dr. Wahu recapitulates that his task has been: *First:* To prove that communications be-tween embodied and disembodied spirits is not a new thing, but something that has existed from all time in the universe, as a natural law. Second: To prove that all religions flow from one another; that they are only different ways of adoring the divinity. *Third:* To prove that the doctrine of Spirit-ism is the only positive religious philosophy three rousing cheers, which were succeeded by a round of hearty applause. The demonstrative welcome was good-naturedly received by Mr. C., who expressed his delight at witnessing the enjoyment of the party.

The thanks of the Shawmut are due, and sincerely rendered to Mr. Colville for the use of Langham Hall, also to the friends of the school who aided so liberally in the furnishing of refreshments for the occasion.

#### Queen City Park Camp-Meeting.

E. A. Smith, M. D., President of Queen City Park. called at our office on the 12th inst., and informed us that he visited these camp grounds (South Burlington, Vt.,) recently, and found them open, and campers beginning to arrive. The hotel, under the popular management of Mr. N. S. Bailey, of Rutland, is ready to accommodate summer boarders at the low rate of \$7 per week for board and rooms. Men are at work building a large cottage for Dr. Smith, and it is expected there will be ten or fifteen other dwellings built this season. Dr. Smith has suoceeded in procuring an excursion ticket from Boston to Queen City Park and return at very low rates. These tickets have been put in his hands for sale, and cannot be obtained elsewhere. He will be at the Crawford House, Boston. on June 26th and July 10th and 24th, and will be glad to dispose of them to all who wish to visit the camp. These tickets are much cheaper than the regular ticket sold at the dépôt. A large delegation of the Boston friends should certainly respond to Dr. Smith's energetic efforts in their behalf, and improve the opportunity thus offered to visit Queen City Park the present season.

#### **Our Thanks**

In spiritual manifestations is miraculous nor supernatural, and that they are the consequence of a natural law existing from all eternity, but to this time misunderstood by the inhabitants of the earth. Replying to the materialista, he holds that Spiritualism is a religious philoso-phy, not a religion. He also proves that Spir-itualists are neither mystics nor fetishists. After examining the different modes em-ployed in communing with spirits, he concludes by giving his preference to "typtolgy." A believer in re-incarnation, which according to him demonstrates the divine justice, Dr. Wahu, relies not only upon numerous com-munications made during the last twenty years by spirits, but also upon remarkable cases of people, that from earliest years have shown such special aptitude for the arts or the sciences that one could say "they knew them before they were born." There is every indication that this book will be read with pleasure by all conversant with the heaving the given is a which ac one Are due and are hereby gratefully extended to that excellent medial instrument, James R. Cooke, for the interest he is exhibiting in the extension of the BANNER's subscription list. Not long since he forwarded us the following letter in connection with names and amounts of and for seven subscribers (and has since sent us several in addition). Will other mediums working before the public take note of his kindly advice, and see what they can accomplish in the same direction:

To the Editor of the Banner of Light:

To the Editor of the Banner of Light: I desire to show my appreciation of the BANNER OF Light, by submitting to you the following names as subscribers for your excellent paper. It seems to me if the mediums would do their part in sustaining you in your work, that they would strengthen one of the best defenses of true Spiritualism that we have. With best wishes for yourself personally, and for the success of your paper, and the hope that this is but a fraction of the number that I may induce to sub-soribe, I am yours sincerely, JAMES R. COOKE. 6 Worcester Square, Boston, Mass.

THE SPIRIT MESSAGE DEPARTMENT OPENS with an expression of thanksgiving on the part of the invisible communicators to the Father of All that he has permitted his "spirit children to return to earth, bearing measages of love, and cheerful tidings of immortal life"; Questions are then considered by the Controlling Intelligence regarding the prophecy by him of Patnos, "There shall be no night there": "spirit photographs"; a phenomenon suggestive of the increased field offered in spirit-life for the exercise of the faculty of smelling; Deut. xviii chapter, 10th, 11th and 12th verses: "Where are the spirits of the so-called dead ?" the possibility of a maintenance of relative positions in spirit-life and earth-life by progress; the "Philosophy of Creation"; and the mental phenomena sometimes accompanying old age in the physical body ; WILLIAM H. SPEAB, of Woburn, Mass., hopes that his friends there will think of him kindly sometimes; MRS. MARIA BABLOW, of Providence, R. I., assures those who knew her while on earth that she has not lost interest in it or her friends ; IDA C. BUCK-INGHAM, of Morristown, N. J., gives a vivid outlining of her feelings in the hour of transition, as she announces : "When I passed out of the body, I saw a bright light streaming all around me. It was very beautiful; so delicate. and yet so penetrating, it seemed to fill every pore of my being. I felt all weakness slipping away from me, and strength taking its place. I stood erect, and the light flooded the entire place. I was for a moment bewildered, because I did not realize that it was the light of heaven, and that I was really in the spiritworld "-which picture may, through the revelations of clairvoyance, be confidently received as the general experience of human spirits when taking leave of the earthly body; CAPT. NATHANIEL HARDING, of Somerville, Mass., comes to assure those he has left behind that he is hale and hearty, and feels well in his "other home"; HENBY ADAMS sends words of greeting, sympathy and advice to "John M."; FLOBELLA has a kindly word for her medium, who lives in Columbus, O. ; GEOBGE W. WYATT, of Somerville, Mass., testifies to his pleasant memories concerning that place of abode, and the friends there residing; ABNER J. EMERSON, of Medford, Mass., wishes to give a message in private to "one closely connected to me " while on earth, regarding "some business relations of his," adding, "I think it will be to his advantage to hear it." THE VEBMONT STATE CONVENTION, agreeable to previous announcement, was held at Hyde Park on the 5th, 6th and 7th insts. The meetings were well attended, and the proceedings distinguished by the earnestness and deep sincerity of all who participated either as speakers or listeners in them. A report made for our columns by the Secretary, Mr. W. B. Parish, will appear at an early date.

vancing a knowledge of spirit return and com munion among men, can reasonably object.

National organization has been repeatedly attempted in the past by various parties who have seen a panacea for Spiritualism's every woe in a course which would be as rational (?) as the oft-cited illustration of trying to erect a church by first building the steeple; but each effort has falled----and such efforts, however widely advertised and vociferously urged by would-be popes, will fail in the future: Spiritualism was revealed to man, unsought by him, by invisible intelligences, and those who gave it to the present age will superintend its future progress, and see that no man-made harness of restraint is ever strapped around its powerful and forward-going form. "We can safely trust [says Mr. Colville] the higher powers, if we are faithful to them, to so regulate mundane affairs that material wants will not be, unsupplied." And his guides pertinently add - "After all that we have heard from Spiritualists against church and creed, it seems strange to see them coming forward with creeds and plans for new churches themselves. But it will not work, no matter how good the creed may be."

Spiritualism opens the way to self-government, if it does anything. In no other known way is human progress attainable than by the free use of unbiased reason, assisted by the fullest utilization of all the gifts which nature has bestowed upon each individual. The entire experience of the race is but an attestation of this fact; and Mr. Colville's guides uttered a great truth when they declared in the lecture to which we refer that : "As believers in liberty and democracy we insist that the only true policy is to so arrange our societary affairs that the people are governed, if governed they must be, on purely democratic principles." No friction-generating organization, with complex official machinery, can ever compensate for the freedom and openness that best invites the entrance of spiritual influences.

We desire to revert, in passing, to the exceedingly lucid and clearly-put statements of Hon. Warren Chase on this theme of Organization. as printed in our issue of the 13th inst.-which article we heartily endorse in all its main positions. After referring to the repeated but futile efforts to "organize" Spiritualism and Spiritualists which have been made in the past, Mr. Chase forcibly says :

Chase forcibly says : "Had the Spiritualists organized early in the move-ment, as the Bhakers did, as the Oneida Perfection-ists did, as the Swedenborgians did, as the Friends 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. Spiritualiam 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 send a helping hand to every reform, scatter truths and facts broadcast, and not array other sects against us as a sect.

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or ear, or some strong emotion." If it were any other matter than Spiritualism under inquiry, the Tribune would readily see the unfitness of such men for the work they have undertaken. But unfortunately its course in this matter is of a piece with its usual unfair treatment of Spiritualism, while under its present management. "Respectable journalism." indeed !

But how do the remaining members of the Commission, to whom Mr. Hazard does not object, and to whom alone he asks to have the investigation confided for the future-how do they relish the Tribune's imputation upon them? They are Dr. Pepper, the distinguished Provost of the University; Dr. Leidy, Professor of Anatomy, well known and honored throughout the scientific world for his attainments in Natural Science; and Dr. Furness, the eminent Shaksperean Commentator and Expert. Is it decent for the Tribune, in its eagerness to dishonor Spiritualism, to accuse these men, as it virtually does. of "ardent faith, or gaping foredulity, or placid acquiescence, or a complacent combination of these genial elements," merely because they have thus far maintained a judicial fairness or a discreet reticence, instead of giving forth a blatant prejudgment of the case intrusted to them? Out upon such mendacious iournalism !

EF We stated last week that the Society of Spiritualists of Newburyport held their annual meeting June 1st-electing an able Board of Officers-and would re-commence meetings in the autumn. Frank H. Fuller writes regarding the sessions of this Society during the term just closed : "Our meetings have been well at-

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#### **Onset Bay-Opening Day.**

The new railroad at Onset Bay is nearly completed, and will be open in a few days for travel. Fares have been reduced one-third from that formerly charged by barges. To accommodate those who wish to be landed at their doors, a system of transfer coaches has been arranged. SATURDAY, JUNE 20TH, is opening day, and arrangements have been made to have the Old Colony Railroad tickets (good until the following Tuesday) at the rate of \$1,50 for the round trip. An opportunity is thus afforded to those who wish to "put their house in order" or examine lots with a view of having a house.

The natural attractions of the spot have caused a steady demand for lots and houses. and Onset has demonstrated itself to be a safe and exceedingly profitable place for investment: It is far better than a savings bank, and yields much larger returns. Our readers should take a trip to Onset under the favorable auspices noticed above.

[It was stated in a former issue of the BAN-NEB that J. J. Morse of England would speak at Onset Bay, Aug. 2d, but as subsequent advices place his arrival in America at a later time, his dates are now announced by the Onset management as Sundays, Aug. 9th and 80th. Aaron F. March informs us that Mr. and Mrs. Jos. Caffray will continue their seances at 590 7th Avenue, New York City, until July 1st, and will then go to Onset Bay for two months. They will return to New York City.]

#### "Hidden Dangers."

The "doctors' plot law" of 1885 is assigned for Legislative consideration Tuesday, June 16th. As we go to press on the 15th, the present week, we are unable to put our readers. in possession of any additional infermation regarding it. We hope every person into whose hands this copy of the BANNEB may fall, will read the article on our eighth page, which we copy from the Boston Herald, regarding the "hidden dangers" to the liberty of the citizens of this State with which that bill is replete.

Mr. Lyle, Secretary of the Spiritual Protective Union of St. Louis, writes us that since the trial of Mrs. Miller, and her triumphant acguittal, the number of those who have set about investigating the subject of Spiritualism 'is perfectly wonderful." The publicity given to it and its claims by the reports in the daily papers of that trial, has attracted a degree of attention that nothing else could possibly have done. New mediums have been developed, of a séance given by one of whom our correspondent writes us an interesting account, which we shall place before our readers next week.

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fect spiritualistic opinions have had upon phase of modern thought. At one time people used to die, so it was said, and in dying there seemed to be an end of them: but now there was the prevalent idea that they passed from one state to another. Having combated the theories of Christianity with regard to death, the lecturer, with marvelous force and eloquence, dilated upon the whereabouts of the so-called dead, showing that at death the individual was no better or worse for the change, that he was the same, that he entered on life in a new sphere of existence, and that the law of progress was an inherent quality of the human spirit. The growth and prevalence of liberal ideas concerning religious matters was evidenced by the fact that Mr. Morse was occasionally greeted with cheers as he demolished. from a spiritual istic standpoint, the various arguments of modern Orthodoxy in regard to death and im mortality. "He dealt," says the Times, "with the subject scientifically and philosophically, and, at the close, questions propounded to him were replied to in a logical and lucid manner.'

#### Bigots vs. the Berry Sisters.

The whirligig of time makes great changes in the affairs of mankind all over the world-in the arts, sciences, etc.-all, except dogmatism in religious matters. That sticks to the skirts of bigotry with such a tenacious grasp that progress is retarded in regard to spiritual things. The late gross personal attack upon the Berry Sisters in this city recently is on a par with the bigotry of the Wolverhampton mob, in England, in the middle of the last century, when the excitement against Wesleyanism was so great. History informs us that the followers of a leading bigot marched through the town, singing,

#### "Mr. Wesley's come to town

To try to pull the churches down." After which they proceeded to the Weslevan meeting-house and destroyed it! Spiritualism to-day stands in the same category. Respectable gentlemen (?) attend our spiritual séances, and break up our meetings in a similar manner. It is singular, too, that a reputable city paper should have published a long statement of the affair in the interest of the said conspirators, who were preparing for the assault for: several months in advance; and who afterward, over their cups at a noted hotel restaurant. on that same Sunday evening, gloated over what they considered their heroic (?) exploits.

The BARNEB fully agrees with its contemporary, the Spiritual Offering, that "Spiritualists should not forget that the phenomena converted thousands from Christianity to Spiritualism, that they have made the camp-meetings a success, and that it is the phenomena that will do more to stem the tide of modern materialism than all the religion and philosophy of the world. . The philosophy and phenomens of Spiritualism go hand in hand; to divorce them is impossible."

Bro. Kates records in Light for Thinkers that the Children's Lyceum meeting at Good Templar's Hall, Atlanta, Ga., on Sunday, June 7th, was a very satisfactory commencement.

I was most dead with heart difficulty; can now do s good day's work : and amoraly recom-mend DB, GRAVES, HEARD REGULATOR as the remady. -Geo Glading, Hartagrow, O. \$1,00 per bottle at your drug store. Free pan-phiet of F.E. Ingelis Cambridge, Mass. s and the attach attaches the high the same of a second

The Lizzie Gannon Case.

stance of loss of speech by a young lady in Boston

under singular circumstances-(reference to which matter has several times been made in these columns):

matter has several times been made in these columns): "The more I investigate Miss Lizzle Gannon's case (in Boston) and learn of the circumstances connected with it, the more I am convinced that the phenomena involved in her condition are spiritual—originating from spirits, both in and out of the material form. I learn that the Psychical Research Boolety has signified its willingness to investigate the case for the benefit of science and truth. Additional evidence of my con-victions being correct is as iolows: It is alleged that her bed was made up without human hands by an in-visible force or power; she has written, while en-tranced, a large quantity of manuscript; also while in an unconscious condition she has spoken, and the same was taken down—her remarks bearing on scenes "in heaven" (really in spirit-life), appearing before

in heaven' (really in spirit-life), appearing before

The girl has had the efforts of the authorities of the Church she was connected with, also has had many masses by the priests in her behalf, but has received no benefit or relief therefrom. The most prominent physicians of the city attended her, but could not re-lease her; finally Spiritualists were sought, and all the relief that ever was given to the girl came from that source, by and through mediums."

Col. Thomas Gales Forster.

In a private letter recently received from our

old friend, Bro. Forster, he says his health is

not fully restored; but he had no relapse at

the time indicated by our Washington corre-

In a note of regret that Mr. Eglinton

should decline holding seances for materializa-

tion, a writer in Light says : "I have writing

perfectly known to me, done under absolute

conditions, impossible to be explained on any theory but that of Spiritualism, which I hold

to be of inestimable value; but how forego

those materializations which have brought the

realities of the other life to the test of the three

senses of sight, hearing and touch? No; we

needed materialization; we needed, and mil-

lions still need, 'to feel the touch of a vanished

hand' and 'to hear the voice that was stilled.'

Certainly I am very glad to get a written mes-

sage from a departed friend in his, or her, own

handwriting, but to see the beloved form-to

hear the loving words-to grasp the very hand

we held in life-surely no one would like to lose

Just before leaving Washington, Chief

Red Cloud, through his counsel, Hon. A. J. Wil-

lard, filed with Secretary Lamar a paper setting

forth the legal rights of his people under the

treaty of 1868 and the United States statutes.

This paper shows clearly that the system of

rules for the government of the reservation, is-

sued by ex-Secretary Teller, is in gross viola-

tion of both the treaty rights and statute rights

of the Indians, and that it is despotio and un-

just in the extreme. The chief asked that this

infamous and illegal code of laws be revoked

and the legal rights of his people be restored.

At the late meeting of the American Ori-

ental Society in Boston, May 6th last, on motion

of Prof. C. R. Lanman, Sanscritist of Harvard

University, Mr. Wm. Emmette Coleman, a

well-known Spiritualist and littérateur of San

Francisco, Cal., was elected a Corporate Mem-

ber of said Society. Mr. Coleman has also been

recently chosen a member of the Páli Text So-

ciety, which is composed of the principal Bud-

dhistic scholars of the various countries of the

world, and was founded in 1882 for the publication of correct texts of the Buddhist sacred

writings, with translations, etc. A large portion of the Tripitaka, or Buddhist Bible, has

never been published in the original Páli, and

but a small portion has yet been translated into English or other European languages.

The London Morning Post of May 21st has been sent us, from which we learn that the triennial festival dinner in aid of Charing-Cross

Hospital was held on the previous evening, the

which they have been illegally deprived.

or miss such an experience !"

spondent.

"An Observer" writes regarding this singular in-

#### BANNER LIGHT. $\mathbf{OF}$

Movements of Mediumsand Lecturers.

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

Lucius Colburn speaks at South Troy, Vt., through

June and July. A. B. French attended the Sturgls Annual Meeting last Sunday. June 21st he lectures at Rolling Fraire, Ind.; June 28th at Chagrin Falls, O.; July 21th at Isl-and Park, near Bouth Bend, Ind.; July 19th to 23d at Rochester, N. Y.; July 20th to Aug. 3d at Neshaminy Falls, Fa.; Aug. 3d to 10th at Onset Bay, Mass.; Aug. 14th to 17th at Nemoka, Mich.; Aug. 20th to 24th at Oliniton, Ia.; Aug. 20th to Sept. 1st at Cassadaga, N. Y.; Sept. 3d to 7th at Vickaburgh, Mich.; Sept. 28th at Eikhart, Ind.; October, at Brooking, N. He can be engaged for dates not montioned above. Address him at Clyde, O.

Mary A. Obarter, at present located at 100 Meridian street, East Boston, Mass., will be at the Rindge, N. H., Sunapoe Lake and Lake Pleasant Camp-Meetings

Bishop A. Beals has engaged to conduct a series of Sunday meetings at South Barre, N. Y., speaking the 14th, 21st and 28th of June. He has also engaged to attend the Mediums' Camp. Meeting of the "Two Worlds" at Rindge, N. H., and will reach there the

Worlds" at Rindge, N. H., and will reach there the ist of July. *The Evening Courter*, Jackson, Mich., for June 8th, says: "The inspirational lecture at A. O. U. W. Hall, yesterday afternoon, by Frank T. Ripley, or Boaton, Mass., was attended by an audience that filled every seat. The lecturer gave public mediumiato tests at the close, which were interesting. He will speak again next Sunday afternoon."<sup>b</sup> Mrs H. Wortern will speak in Trop. N. Sunday

Mrs. E. L. Watson will speak in Troy, N. Y., Sunday, July 12th. Particulars as to time and place of meet-ing will be furnished hereafter.

Prof. Henry Kiddle is engaged as one of the speak-ers at the Lookout Mountain Camp-Meeting in August.

Mrs. Abby N. Burnham spoke in Greenwich, Mass., April 26th; in Millville, May 3d; in Baltimore, Md., May 10th and 17th; in Washington, D. C., May 11th; in West Cummington, May 31st; in Woonsocket, June 7th and 14th. She speaks in Brockton, Mass., next Sunday, and June 28th in East Bridgewater.

All Water Should be Boiled.

A POSTSCRIPT BY A. J. DAVIS.

In your issue, June 6th, you republished a pa-

per entitled "Cholera, its Causes and Cure," to

which I desire to add this postscript for the

benefit of your readers and the world generally:

Before using water, either for cooking or

drinking-especially during an epidemic affect-

ing the stomach and bowels-it should be first

thoroughly boiled. All water originated in a

temperature of 5000°; that is, the magnetic con-

dition presided over the union of hydrogen and

oxygen, which brought water into the world;

and raising water to 212° purifies and equalizes

it and renders all waters perfectly safe for the

stomach and bowels. Boiling heat overcomes

and neutralizes all deadly impurities which ac-

oumulate in water; and thus river or rain

water and all kinds of spring and well water

can be rendered harmless during a cholera epi-

demic. It is not necessary to drink the water

To the Editor of the Banner of Light:

this summer.

### **BUSINESS CARDS.**

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

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

AUNTRALIAN BOOK DEPOT, AUNTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TEBRY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Beformatory Works published by Colby & Bick, Boston.

INDIA BOOK DEPOT. KAILABAM BROTHERS, Bookseilers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritum and Heformmoory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupces 11-12-0 per snnum.

NAN FBANCINGO. CAL., AGENCY. I. K. COOPER, 740 Markot street, San Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Colby & litch.

DETROIT, MICH., AGENCY. AUGUSTUS DAY, 12 Park Place, Detroit, Mich., Spir-tualistic Sale and Circulating Library. Agent for Ban-mer of Light, and all publications of Colby & Rich.

NEW YORK BOOM DEPOT. The Spiritual and Reformatory Works publish-ed by Colby & Bich, also the Banker of Light, can be found at theomes of The Truth-Seeker, 33 Olinton Place, New York Olix.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by COLRY & HIOH are for sale by J. H. HHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Bubscriptions received for the Banner of Light at \$3,00 per year. The Emmer of Light cap be found for sale at Academy Hall, No. 516 Paring Starder street, and at al the Spiritual meetings; also at 503 North 6th street, and at news stand at the Chesinut-street end of the new post-office.

CLEVELAND, O., BOOK DEPOT. LEES'S BAZAAB, 106 Gross street, Cleveland, O., Chr-culating Library and dépôt for the Spiritual and Libera) Books and Papers published by Colby & Bich. SPRINGFIELD, MAAN., AGENGY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agont for the Hanner of Light, and will supply the Npiritual and Reformatory Works published by Colby & Rich.

THOY. N. Y., AGENCY. Parties desiring any of the Spiritual and Reformato-ry Workspublished by Colby & Rich will be accommodated by W. H. VOSBURGH, 99 Hooslok street, Troy, N. Y.

**ST. LOUIN, MO., BOOK DEPOT.** THE LIBERAL NEWS CO., 620 N, 5th street, St. Louis, Mo., Reeps constantly for faile the BANNER OF LIGHT, and a supply of the **Appiritural and Beformatory Works** published by Colby & Hich.

HARTYOBD, CON., BOOK DEPOT. E. M. ROBE, 67 Trumbulistreet, Hartford, Conn., keepe constantly for sale the Banner of Light and a supply of the Spiritual and Heformatory Works pub-lished by Colby & Rich.

JUNE NUMBER

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Cause of Apparitions. Bociety for Psychical Research. MISCELLANKOUG. EDITORIALS.-How Shall We Know the Truth? The Mis-sion of Facts. Mental or Spiritual-Wile? Mieldy mas Expected at Onset Bay. Onset Bay Camp.Ground. Oponing Day. A Glance Hehind the Curtain. E. A. Brackett, A Key to Faith-Cures. D. H. Wheeler, I.L. D. Effect of Foar. The Homiletic Monthly. Inspirational Foem. Mr. Joseph D. Stilles. Responsibility (Foem). Mrs. Hattle E. Carr. Book Notice.

Single copies 10 cents. \$1,00 per year. For sale by COLBY & RICH. is-May 16.

### WORLD'S CAMP-MEETING.

Under the Auspices of the Rochester, N. Y., Society of Spiritualists,

### June 27th to July 27th, 1885.

June 27th to July 27th, 1888. TilERE will be a Camp-Meeting as above at "Bea Breeze Grove," "near Rochester, N.Y., on the shore of Lake Outario, Bpeakers engaged are as follows: A. B. French, Mrs. H. B. Lake, Prof. W. F. Peck, Ex Revs. A. B. Had-ford and J. H. Burnham, Good mediums will be in attend-ance. Rev. Samuel Watson hopes to be present the lass two weeks of the camp. Rent of tents per week: 9x12, \$1,50; 10x14, \$1,75, Good music, good hoats, good fishing, and a good meeting may be suitcipated. Reduced rates to return from the Camp on all railroads. June 13.-dwis



## **Onset Bay Grove.**

A RERANGEMENTS have been made with the Old Colony Realized whereby tickets to Onset Hay Grove and re-turn, good frem Baturday, June 20th, to the following Tues-day, will be sold for 81.50. The first-mentioned date will be Opening Day. An opportunity is alforded to inspect the many attractive lots which are offered at low prices. The new railroad through the grounds will be in operation that day. Per Order Board of Directors. day. June 20.

## June Facts, One of the best numbers ever issued.

### A Successful Method.

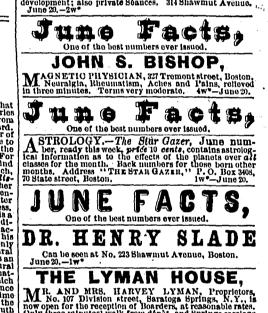
LARGE number of **Mediums** attest the success of the A method employed by JAMEN R. COCKE in Development of Mediumship. He will give for a short time Private Nittings at reduced rates of Nix Nittings for Four Dollars. Free consultation Saturday from 2 until 4 P. M. concerning Mediumship. 6 Worcester Square, Bos-2w<sup>o</sup>-June 20,

### Miss Lizzie M. Whiting,

MASSAGE Treatment, 48 East Springfield at., Boston, This treatment is the best for the relief of Paralysis, Rheumatism, Neuralgia, Nervous Prostration, Kidney Complaints, Dyspepsia, Loss of Muscular Power, Sprains or Breaks. Patients attended at their homes, or at my rooms. June 20.-1w

#### MRS. FAIRCHILD.

MATERIALIZING Béances Sunday, Tuesday, Thurs-M day evening, at 8 o'clock. Saturday, Wednesday and Sunday filernoon at 20'clock. Ladles minitted Wednes-day and Saturday afternoon for 500. Private Sittings for dovelopment; also private Séances. 314 Shawmut Avenue, June 20.-2w\*



Unly three minutes' walk from depot, and B in attendance.

## **ALL SORTS OF PARAGRAPHS**

THE FIRST CLOUD. They stood at the altar one short year ago; He vowed from the troubles of life to detend her,. To have her and hold her for weal or for woe; She spoke the responses in accents most tender.

To night, in the gloom, they are sitting apart— Oh i has all her wifely devotion been wasted? She mopes there in silence, a pain at her heart, The lamps are unlighted, his supper untasted. Their sky, erst all cloudless, is now overcast-

For joy there is sorrow, for gladness dejection; The serpent has entered their Eden at last. And left its dark trail on the flowers of affection.

Oh ! well may there be in her bosom a pain, A grief that she valuly endeavors to smother; To night he has told her, in language quite plain, She can't cook his meals half as well as his mother.

The subjoined is claimed to be an antidote for malaria: A decoction of lemon should be made as follows: Cut up one lemon, peel and all, into thin slices, put it into three glasses of water and boil it down to one glass. Strain the liquid through linen, squeezing thoroughly the remains of boiled lemon, and set aside to cool. Drink the whole amount when fasting.

Here is a hint for farmers. Last fall a man at Olyde, N. Y., had a number of stumps which he wished to remove. He bored holes in them, inserted saltpetre, filled up with water, and then plugged the holes. About a month ago he took out the plugs, poured in kerosene oil and set fire. The stumps have smoldered away without blazing, and now there is nothing left of them but ashes.

The old theory that birds build their nests from in stinct is disproved by modern experiment and obseron slates, cards, untinted note-paper, in hands vation. Birds as nearly as possible imitate the nests in which they were reared, and bring to the work a sort of rudimentary reason.

> The defeat of the British ministry, the resignation of Premier Gladstone and cabinet, the out-going of the Liberals, and the in-coming of the Conservatives to power under leadership of the Marquis of Salisbury, is the amount of English history made since last we went to press.

> With the coming of warm weather Gen. Grant grows weaker.

Burns's anothegm regarding "the best laid plans of mice and men," is thus paraphrased (as far as men are concerned) by J. Burrows, in Justice: "The most cherished predeterminations of men are sometimes dissipated by unforeseen and accidental incidents.'

Life is like a harness. There are traces of care lines of trouble, bits of good fortune, breaches of good manners, bridled tongues, and everybody has a tug to pull through.

A clergyman indignantly announces that all the sala ries of religious teachers in the country added together would not amount to so much as the country spends annually in keeping dogs.

PAGANS IN MASSACHUSETTS !-- An advertisement of a "house to sell " appeared not long since in a city daily we wot of, which ended with the satisfactory assurance: "Christian neighbors." Are "pagans" so plenty in the Old Bay State that "Christians" have to advertise their presence and domicile to one another

A chemist in New York asserts that in every one It is to be hoped that Secretary Lamar will give hundred nounds of green tea used in this country the this matter prompt attention, and that he will consumer drinks more than a half-pound of Prussian show himself a true Democrat by restoring to blue and gypsum. Red Cloud and his people those sacred rights of

There is in this city a religious organization known as the "Society of the White Cross," the object of which is to promote personal purity among young Christians. The thought suggests itself that if the so-ciety would revise its constitution so as to include some of the older Christians, it would greatly enlarge the horizon of its utility.—The Truth Seeker, New York.

The Russian war-vessel Strelok, upon whose movements and those of H. B. M.'s ship Garnet so much popular interest centered recently, has weighed anchor, left New York Harbor and put out to sea. The An-

BEING AND DOING. We are not here to feel, nor yet to know; To do is the essential thing below, The grandest poeems are the noblest deeds; The greatest poet does not rhyme, but bleeds. Nor Eschylus nor Milton ever sung As did Savonarola as he bung, Or Maccabeus, when the Syrlan steel Oleft the great heart that held Judea's weal.

Duke of Edinburg presiding. In the welfare of this very useful institution the Queen has A woman suffrage lecturer lately brought down the house with the following argument: "I have no vote. but my groom has. I have a great respect for that for a long time evinced the deepest interest. During the evening Mr. J. B. Martin, the man in the stables, but I am sure if I were to go to treasurer, proposed, "The health of the Chairhim and say, John, will you exercise the franchise?' e would reply, ' Please, mum, which horse be that?" Highnes Henry Ward Beecher has recently made some (for a clergyman in a Congregationalist pulpit) very brave admissions regarding the Bible and the effect upon it which modern scientific research has wrought, but *Puck*, that lively *enfant terrible* of periodical literative feels sure in its bones that "the olirole is yet unture, feels sure in its bones that "the circle is yet unsquared, and the old Orthodoxy and the new science are just as much at variance as they ever were. ... It will take something more than a plank from Plymouth church platform to bridge the chasm between Darwin and the first chapter of Genesis."

glo-Russian "tussel" is postponed for a season. BEING AND DOING.

hot stones or bricks.) Married. Thursday, April 30th, by Rev. James Freeman

Clarke, of Boston, Chas. H. Andrews and Barah P. Billings. The lady is well-known to those who have visited Onset Bay as an indefatigable worker for the success of that worthy enterprise, and is the daughter of Col. Crockett, who has just been called a third time, at least, to watch over its interests as President. We wish the newly-wedded all the enjoyments which health, success, and the kind feelings of multitudes of friends can bestow upon them.

To THOSE seeking development of mediumship I would say that a circle has been formed at 12 Pemberton Square, Boston-the rooms of the Fraternity of the White Cross - for the the Fraternity of the White Cross — for the above purpose, every Wednesday evening at 8 o'clock. Those desiring to join can do so by communicating with the Secretary, who will be found in attendance every day. I am certain it is a very good opportunity for mediums and sensitives to gain added power. J. WIELIAM FLETOHER.

#### Special Notice.

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

AUBUBN, N. Y., AGENCY. Parties desiring any of the **Spiritual and Beforma-**tory Workspublished by Colby & Rich can procure them of J. H. HARTER, Auburn, N. Y.



#### Searching for the Truth.

Searching for the Truth. Ti har men are sick and suffering, no one will dony. That do not have natural conditions, is equally certain. From one end of the earch to the other the wail of misory is heard. To alleviate this suffering and direct man with the fuger of science to a higher life a knowledge of and obedience to natural laws which produce health and happiness, is the slim of every noble scull and every true philasthropist. For many generations the experimenter has endeavored to find in the minoral and vegetable kingdoms a paracea which, when takes into the stowned, would a loncor emove all dis-cases and its scrious affects. The scientist, the philosopher and forgist were fulle, not scientific and almost sensoless. They have demonstrated that the efforts of the experimentor action at a startari method of treating and attents the scien-tifically demonstrated could as certaing abnormal condi-tions to bring about natural results. The fogylst has ac-copted disease as a natural condition, and exercised all his efforts to find a poison, a marcoff or a stimulant (the only three kindsof medicines) that would produce the unnatural condition, health. The scientific news to discover the uat-ural and healthy condition of those substances on which health depends; and then in nature sought the substance that would produce the substances on the condition of the blood and nerves. With this scientific truth before him, the experimenter has produce thousands of blood purifiers, tonics, elixitrs, nerve stimulants, etc., and the sooner, the site comprohend in *great grand truth* and act on its loachings the bletter for them. How can poisons produce health? How can oplates produce thousands of blood purifiers, tonics, elixitrs, nerve stimulants, etc., and the sooner, the site comprohend in *great grand truth* and act on its loachings the bletter for them. How can poisons produce health? How can oplates produce health? And how can estimulants restore the already overtaxed organs! If sens

ADVERTISEMENTS.

ROCHENTER, N. Y., BOOK DEFOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Applritual and Re-form Workspublished by Colby & Rich. WASHINGTON BOOK DEFOT. The Roberts Bookstone, D. MUNCEY, Proprietor, No. 1010 Sevents street, above New York avenue, Washington, D. O., keeps constantly for sale the BANNER OF LIGHT, and supply of Spiritual and Reformatory Works published by Colby & Rich. hot; it can be put upon ice and drank cold. after being boiled. (The older-brandy mixture mentioned in the Cholera paper can be used on

found at theomice New York City.

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



nan," in replying to which his Royal said that it was a great pleasure to himself to be present and to hold the post of President of the Charing-Cross Hospital, and he would assure all present that the sincere interest which he felt in the fortune of the hospital was one which he would always feel.

Br. J. Simms, whom we have several times alluded to as lecturing with great acceptance in Australia, was in Hot Springs, Ark., on the 5th, his intention being to occupy himself while there in recuperating his health and completing a couple of books he has been engaged upon for some time. As a naturalist and scientist he has few equals.

We shall reprint from the Philadelphia North American in our next issue a lengthy article from the pen of the venerable Thomas R. Hzaard in regard to the action of the Seybert Commission of the University of Pennsylvania, to which we have before alluded in these colnmns.

The reader will find an interesting letteron the eighth page from our Washington correspondent, Mr. George A. Bacon. It should have appeared in our last issue, and would have been printed at that time had it not been sent to the wrong address.

We shall give our readers week after next a verbatim report of a discourse delivered through the mediumship of W. J. Colville, in Berkeley Hall, Boston, on "ESOTEBIO BUDD-HISM ; OB, THE SECRET OF THE EAST."

Bro. A. B. French, writing us from Clyde, O., says that taking his own experiences and observations wherever he has been of late as a basis, "there is a great and awakening interest now existing in lectures and meetings throughout the West."

That was a fine little speech Bro. Whitlook made at the Shawmut Lyceum last Sunday. Friends, be on hand at the Facts Convention, in the Temple at Onset, July 29 and 80.

Read the card of J. R. Cocke in another column. This gentleman purposes to remain at his post during the summer months.

ECCE VEBITAS-for sale by Colby & Rich. 9 Bosworth street, Boston, \$1.25 per copy. See advertisement.

F. F. Farrar, Esq., of Waterford, Pa., made us a pleasant call on the 11th inst.

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

The printers had an international convention in New York last week. They interspersed business with festivities of various kinds, and one day had a type setting match in which a compositor named McCann set over 6,000 ems of solid type in three hours, beating all previous records.

Life in the spirit-world does not bring complete hap-piness to all, at first; but I find it a regenerative life-it works reformation in those who require it--it gives power to those who wish to labor, and it seems to af-ford just the right conditions for the best unfoldment of each one.—Spirit Elizabeth Gould in Banner Mes-

Jud Lafagan : I can tolerate a beggar, but not the avaricious person whose chief object in life is to get a ringin the nose of humanity and occasionally give it a twist.

#### Camp-Meeting at Rindge, N. H.

The opening day is fixed for June 21st, and closing day for July 12th. Particulars can be obtained by ad. dressing James A. Bliss, President, Boston address, 121 West Concord street.

The grounds are beautifully located upon the banks of Lake Sunshine, and are well shaded by a heavy growth of pine trees. The lake is one of the finest in the State, and is well stocked with various kinds of

Among the speakers to take part in the exercises may be mentioned, W. J. Colville, George A. Fuller, James A. Bliss, Mrs. M. J. Butler, Dr. H. B. Storer, Juliette Yeaw, Bishop A. Beals, and others.

Fact and conference meetings will also be in order. Jos. D. Stiles, platform test medium, and others, will also be present.

Mrs. Lizzle Clapp will have entire charge of the mu sical programme during the meeting.

#### Lake Walden.

'The Ladies' Aid Society of Boston will hold a Basket Pionic at Lake Walden, on Monday, June 29th. All other societies, and Spiritualists generally, are invited. Per order Committee.

SARATOGA SPRINGS .- An Interesting lecture was delivered last Bunday evening, by Dr. William White, in the Court of Appeals Room. On Monday and Tuesday evenings Mrs. Brigham gave her closing lectures prior to silking, her summer vacation. It is expected many of the best speakers will occupy the platform of the Spiritualist Society during the summer, among them A. B. French. Of interesting meetings held in Saratoga of late, some account will be given in our next.

而且在此的编辑和目的,如此有些有法的中心。1996年1998年,

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annum.

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gle copy, 15 cents. MISCELLANEOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy,

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Conts. THE SHAKER MANIFESTO. Published monthly in Sha-kers, N. 60 cents per annum. Bingle copies 10 cents. THE THEOSOPHIST. A Monthly Journal, published in India. Single copies, 50 cents. LIGHT FOR THINKERS. Published weekly in Atlanta, Ga. Single copies, 5 cents.

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

#### SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. Je.6.

If I were to have a new furnace put into my house it would be the New Golden Eagle Fur-nace, for, after using several different ones, none meet my wants as well. Je.20. 

 $(M_{1}, M_{2}) \in (M_{1}, M_{2})$ 

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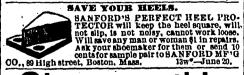


Manual of Psychometry.

THIS work will be ready for delivery in the last week of June. It has been offored to subscribers in advance at a reduced rate, but has since been enlarged in size more than fity per cent., and its price, on publication, will be two dollars. Orders and remittances may be sent to the author, Dit. J. R. BUCHANAN, 29 Fort Avenue, Boston. June 20. -4w

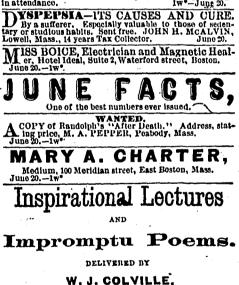


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## Chromopathic

TREATMENT by Dr. E. D. Babbitt's celebrated sys-tem of Munlight and Color Baths, at 253 Highland Ave-nue, ONSET, MASS. MHS. W. A. ANTHONY, Pupli of Dr. Babbitt. 2w-June 20.



gs carriage -Jupg 20.

Author of "Bertha: A Remance of Easter-tide," etc.

WITH PERSONAL SKETCH OF THE SPEAKER. These Inspirational Lectures and Poems were, with three excentions, delivered in Neumeyer Hall, London, during April, May and June, 1884.

CONTENTS:

## Personal Sketch of W. J. Colville. Invocation.

INSPIRATIONAL LECTURES.

INSFIRATIONAL LECTURES. What the World Needs to make it Happy. Bevon Stops to Spiritual Perfection. The Coming of the Kingdom of God. Spiritualism, and its Relations to Theosophy and to Chris-tlanity. Resurrections: Their Spirit and their Letter. Religious Truths and Controversal Theologies. The Philosophy of Re-Embodiment. Reason and Infution. True Prayer, Its Nature and Efficacy. The True Gift or Healing, and the True Spiritual Physi-cian.

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THE FUTURE LIFE ; As Described and Por-trayed by Spirits, through Mrs. Elizabeth Sweet, with Scenes and events in spirit-life are here narrated in a very pleasant manner, and the reader will be both instructed and harmonized by the perusai of this agreeable volume. Cloth, si, 50, postme 10 cents. For sale by COLBY & BICH.

MADAM FURMONT.

#### BANNER LIGHT. $\mathbf{OF}$

## Message Department.

#### Public Free-Circle Meetings

Public Free-Circle Meetings Are beld at the BANNER OF LIGHT OF FIOK, Bosworth Street (formerly Montgomery Piace), every TUESDAY and FRIDAY AFTERNOON. The Hall (which is used only for these stances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which thus the doors will be closed, allowing no egress until the conclusion of the stance, except in case of absolute necessity. The public are cordially invited. The Measages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthy sphore in an undereloped state, eventually progress to higher conditions. We sak the reador to receive no doctrine put forth by spirits in these or ourmus that does not comport with his or her rea-more. Fit is our earnest desire that these who may recognize

All express as much of truth as they perceive-no more.
 All express as much of truth as they perceive-no more.
 It is our carnest desire that these who may recogniza he massages of their spirit-friends will worlf them by informing us of the fact for publication.
 Arr Natural flowers apon our Circle-Room table are grate-fully 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.
 Arr We invite suitable written questions for answer at these scances from all parts of the country. [Aliss Sheihamer desires it distinctly understood that she gives no private stitings at any time; neither does shere-fore visitors on Tuesdays, Wednesdays or Fridays.]
 Are these scan the should not be addressed to the medium in any Case.

### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

### Miss M. T. Shelhamer.

#### Report of Public Séance held March 20th, 1885. Invocation.

Invocation. Our Father, we thank thee for this occasion. We bless thee for the opportunity afforded thy spirit children to return to earth, bearing messages of love, and cheerful tidings of immortal life to thy children here below. Oh I we would receive from thee and thy angello ones such ministrations, such influence, such power as will uplift our souls and inform our minds; we would re-ceive strength to carry it forth unto others, brightening the lives of those who mourn, seeking to befriend and bless the unfortunate and those in need. Oh I may we realize fully and with its deep significance that thou art indeed the parent of all humanity, that we are thy children, partakers of thy infinitude, reaching out to-ward thee for an understanding of thy light, and seek-ing to do thy bidding as best we may.

#### Questions and Answers.

### CONTROLLING SPIRIT .-- Your questions are

Now in order, Mr. Chairman. QUES.-[By J. MoClure.] 1 read: "There shall be no night there." Please inform us if the sun is the source of light, if not, what is, and on what principle can light exist without night?

ANS.—The sun of your solar system is the source of light for this earth as well as for other planets. We presume your correspondent wishes to know if the spiritual world receives its illumination from the sun of a solar system. That portion of the spiritual habitation which is indeed a part of the earth itself, inasmuch as it surrounds the earth and is peopled by spirits who are connected with earthly life, receives its light from the sun which illuminates the earth, but as you advance in spiritual progress and rise to higher worlds in the spiritual uni-verse, you may come to be inhabitants of a land not illuminated by the sun of this solar system, but lighted by a spiritual sun which is the cenbut lighted by a spiritual sun which is the cen-tre of a system of spiritual workds. We cannot understand how such light as is produced upon earth by reflection from the sun can be mainearth by renection from the sum can be main-tained without the presence also, at certain periods, of what you are pleased to call night or darkness; but the spiritual sun of which we speak does not in its revolutions so far with-draw its light from the spiritual world as to produce utterly black darkness; there are vari-ations of the degrees of light in those worlds, actions of the degrees of light in those worlds, so that at one time may be observed a brilliant light such as you receive at noonday, only not so intense in its heat; at another period of time there will be observed a delicate reseate flush of light, which is neither golden nor ruby, it is true, but a shade between the two, and this is the percent approach to picht that they who

dwell in those worlds ever know. Q.-Can spirit-photographs be taken instanta-neously? And can such pictures be taken in a dark cirole?

A.-Under favorable conditions, possessing a sensitive medium who has the power of dis-pensing the elements required by the spirit-artists, and having the surroundings of the medium harmonious, spirits can produce a photo-graph of themselves instantaneously. Indeed, a spirit-picture must be taken instantaneously, if at all, that is, we mean a picture taken by the camera. We have been informed by honest

from whence they derived their power, but be-liering it to have come from some occult force in the universe, some of those mediums only made use of their gifts for personal, selfish ag-grandizement, and did not endeavor to raise those who came to them to the highest degree of spiritual culture; but whether it debased or evolted they were destarmined that what was exalted, they were determined that what was given through their organization or instrumen-tality should be for their own personal eleva-tion, consequently these parties made the sys-tem of necromancy, the consultation of spirits, obnoxious to the people at large, to the law itself, for law is always the expression of public sentiment at the time when it is enacted, there-fore the enactments were made that those who consulted with a necromancer, a wizard, or one called by any name you may choose, should be condemned to punishment, and it became known that parties exercising gifts unknown or unpos-sessed by the people at large were proscribed by the law and ostracised by society. After a time the false soothsayers, the untrue mediums, were the false soothsayers, the untrue mediums, were thus orushed out for want of patronage, and those who were spiritually-minded, pure and un-der the control of wise intelligences were pro-tected and cared for, until it became known to humanity of that day that there was a power ex-ercising itself through human organisms that must be felt, and that was elevating in its na-ture. This of itself did not become generally known until after the history of the Jewish house was written, and the days of the Naza-rene had appeared on earth.

## William H. Spear.

Good afternoon, Mr. Chairman. I have been out of the body for five years and more, and I have wanted to come and speak to the friends have wanted to come and speak to the friends who were left. I saw seventy-two years on earth; I was an old man, and it was time for me to depart, but we have a sort of clinging fondness for the old life, though it may be hard in some respects, and after we get out of the body we grow anxious to come back to look round and see what is taking place with our friends and understand what is going on in this world. I have come many times, looking into the homes of those I knew, watching over their shoulders to see what they were doing, trying to give them a rap which might make them know I was near; but somehow, although everything seems so plain to us, we do not everything seems so plain to us, we do not make ourselves heard as we wish, and we turn away in sorrow that, though the door is open

away in sorrow that, though the door is open into the homes of our friends, the way to their understanding is closed. I would like my friends to try and learn something of the other side of life. There is a great deal going on in the world of which they know nothing; they do not realize the short-ness of this mortal life and how eterpity ness of this mortal life and how eternity stretches on and on and on, and will call for the exercises of powers, of abilities in man, of the exercises of powers, of abilities in man, of which he hardly dreams the existence now. Why, I feel springing up in me thoughts, im-pulses and abilities that I had no idea I pos-sessed here. I suppose they would not have been of much use to me on this side, because they appear to belong, to the other world, but they set are a tingling and a going as though I they set me a tingling and a going as though I was a musical instrument and somebody was vibrating the strings. I feel like a new orea-ture. There are so many lessons to learn, ideas ture. There are so many lessons to learn, ideas to take up and ponder over, that I do not feel as though the years went slow; they are march-ing rapidly on. I am glad, because I know that, after a while, every one whom I love will be on the other side, and we shall all travel on to-gether to a brighter condition. I am from Woburn, Mass., and I hope my friends in that town will think of me kindly sometimes, and that they will consider the fife outside of the earthly condition and try to learn all that they can about it. I am William H. Spear.

H. Spear.

#### Mrs. Maria Barlow.

I am Mrs. Maria Barlow. My home was in Providence, R. I. I have been away from the old life a few years, but I have not lost interest in it, or my friends. I was not thirty years old when I passed out. I was young to go and give up the employments and the surroundings of earthly life. I had dear friends, I had many things to love, and yet I was called to the other side of life. But I am not unhappy; all things seemed bright and pleasant when I opened my eyes to the new conditions, so I could not feel sad for a moment, only when I thought of those I left, who must wonder how things were with me now. I have been told of how spirits com-municate and make themselves known in vari-ous ways to their friends, and I have watched them from different places trying to assert their identity, that their friends might know them. I have tried myself to do something that would be positive evidence of my presence, and now I I am Mrs. Maria Barlow. My home was in the camera. We have been informed by honest spirits that such pictures have been produced in dark circles, and we have no reason to doubt their assertion: under favorable conditions such may indeed appear. You may say it is ne-cessary for us to have light to produce our pictures; how is it possible for you to develop one, or produce one in a dark circle? The chemists on the spiritual side understand how to apply their intelligence to such a degree as to produce the result mentioned; what has been done may be accomplished again, and we have send my love, and say I am happy and satisfied. I have no regret for the past. I am pleased with changes that have taken place with my friends here, and I know what is going on. I have watched events with them, and I feel that all is and the failures which have come to you." I can and the failures which have come to you." I can for the best. I will try to speak privately, if I can, and give what they may wish to know. My husband is Mr. Michael Barlow. I resided on Knight street, Providence, R. I.

hale, and hearty, and feel well, in my other home. I come here because I feel it somewhat of a duty; it seems to me I ought to make my-self known here. I have the knowledge that it is possible for a spirit to get back to its friends of earth, and give some communication, and I also know that many mortals know nothing of this, and are in doubt concerning the lives of those who pass on, so I feel that I have no busi-ness to remain away and keep silent, but I ought to appear and give an account of myself, so here I am. so here I am.

so here I am. I asked my good wife if she did not wish to come and speak, and she said she had rather not, for she found such a throng of spirits pres-ent, who were surging in, trying to make them-selves known, she had not the heart, and then to speak in public did not seem to be just the thing after all; but I feel like this—some one has got to make himself known, if this way is to be kept open, and if one can't do it another one should, so I take my place here to speak for her and myself, and for any other good spirit who wants to have me. who wants to have me. My companion came to me after I passed on.

My companion came to me after I passed on. I was the first to receive the summons, and I went over to the other country; after a while she appeared, and we met on another shore. Now, that was very good. When you are about to cross the water to a foreign land, you have something to look forward to if you know you will meet a friend or two when you get there. You don't all know this when you embark on your last voyage here, but those who do must feel very pleasant in looking forward to the meeting. I am gliad to greet any friend who comes over, as I was happy to be met and wel-comed by those who had gone before me, and it seems to me that the friends of earth should all be rejoiced to gain tidings of the immortal It seems to me that the friends of earth should all be rejoiced to gain tidings of the immortal shore, by which they can learn of the deings and of the well-being, or otherwise, of their friends, because I mean to say that every one who goes over is not well-conditioned, any more than every one on this side is prosperous and happy; the weakest go to the wall, and the strongest are triumphant, only, mind you, in a different sense from what you understand that different sense from what you understand that on this side ; those who are weak in moral sen-sibility and spiritual power have, at times, a hard time of it while they are learning their lessons and picking up strength, but those who are powerful in these things ride on top, and, I am glad to say, are not selfish in their triumph, but are just looking about here and there to see what poor unfortunate they can boost up, too.

Well, now, I do n't know as I have done any good by coming, but I felt like it. I used to try to do those things I felt like doing. I could n't always, but nevertheless it was a pleasure when I could. I want my friends to know I will give a hearty welcome to all who come over, and I will give a hearty greeting to all I can meet on this side. I want to manifest in a tangible form. It seems to me. I have nower enough to make

I want to manifest in a tanglole form. It seems to me I have power enough to make something move, or to show myself in such a way as to be recognized, and I want to try. I hope those who knew me or care anything about me or my family will investigate and give us an opportunity of making ourselves known. known.

known. I was known pretty well in Somerville, close by here, and to friends there and in Cambridge I send my greeting, and to any one who is trav-eling about Boston, who knew me, I am happy to send a word of cheer.

#### Henry Adams, to John M.

I come here, Mr. Chairman, on a mission. I suppose they all do that; but I have been looked for for many months. A friend of mine has de-sired me to come. He has no way of communi-cating directly with a spirit, as there are no mediums where he resides, and beside that, Spiritualism is not popular right there; his fel-low townsmen seem to think it to be a gigantic delusion, or an immense fraud, and so they do not look upon it with patience, or any degree of tolerance. tolerance.

My friend believes in Spiritualism, for in years gone by he has had evidence of its truth, and he feels sadly in need of something from the other, life. He has said to himself—that is, he has said to me mentally: "Henry, I wish it was possible for you to make me know when you are possible for you to make me know when you are with me, or at least give me in some way, from some place, a token'of your interest, that I may know I am not alone." He has directed his thoughts to this circle-room, hoping I would come and speak, and oh I have tried; but the immense amount of effort a spirit has to make to get himself heard through one of these me-diums you should avanting one in order to apprediums you should experience in order to appre-ciate. 1 can do that fully, for 1 have tried again

and again to respond to my friend. Now I wish to say: Yes, John, I am interest-ed in you. I know your surroundings; I know how you are fighting a hard battle, hoping to back some things you have lost, trusting to and the failures which have come to you. I can understand all these things, for I am as friendly and brotherly to you to day as I was when we worked side by side, you and I both, in the form; but times have changed since then; you are not in your old place; you are not the same old fel-low that I knew. I think—indeed, I know—that you are stronger and better and more fitted to cope with the affairs of life now than you were then. You used to look to me for advice, fearfuen. You used to look to me for advice, lear-ful to act upon your own responsibility; but now, John, you do not hesitate, stammer, and wonder what is best to be done when the emergency presents itself, but you step right forward and act immediately with, so to speak, "sleeves rolled up" to the shoulder, and no thought of shirking; so I am glad to meet you as one who has advanced. "sleeves rolled up" to the shoulder, and no thought of shirking; so I am glad to meet you as one who has advanced. I hope I may add that I have gained through the experiences which have come to me since we parted. I will not speak of myself, that is needless. You know something of the spirit-world; you have read of it; you have listened to descriptions of spirits; you know there is an immortal life, and you look forward to a time of reunion with your friends, and you may feel sure that one of the first to give you greeting will be your old friend and comrade, Henry. But in the meantime you have much work to do; you have others to care for; you must sur-round them with the needful things of life, and you hope to give them something, more. You sometimes long for a word of kindly remem-brance from departed friends. We cannot give that to you among your surroundings, but, we an bring you much of influence, of helpful as sistance, and do all in our power to cheer your life. I will, as well as your father and other friends, give you that which you desire from the other side, but which you are uncertain whether it comes to you er not. I do not think you will find a medium in the place where you pow readies but you will I do not think you will find a medium in the place where you now reside, but you will see my words, and I hope take comfort. I do not see that you will always remain in the present position; what you are winning steadily will be the means of sending you to another place. Be content for a while; do your duty; trust the rest to higher powers-they will not see you fail

dium satisfaction. She has not understood or learned many lessons from the spirits, because when she is under their influence her own when she is under their infinence her own senses are asleep, and she does not know what others learn from her. She hardly dares to make her powers known, lest those around her should feel that she is an impostor, and she would be shunned. I wanther to be strong and fearless; not to mind what people say, because she is selected to do a work which will grow, by-and-bye, and the little she is performing now will be as nothing to what may be done after awhlie. awhile.

awhile. My medium said to me, six months ago: "Florie, I wish you would go to the BANNEH OF LIGHT, and send me a message; it will do me so much good." I thought I could come immedi-ately and do that, but I found I had to wait un-til I could get an opportunity. That is why I did n't speak before. She is almost ready to give up the idea that I will come, although I have said I would, to her, many times, and I am here, asking her to be strong and fearless and patient, to wait for what is to be given her from the spirit-world and to be willing they from the spirit-world, and to be willing they should perform their work. By-and bye those who now come to her in secret will come open-ly; there will be no need of hiding the light which is in her home.

Report of Public Séance held March 24th, 1885. Questions and Answers.

QUES.-[By C. R., Washington, D. C.] A lady friend now in Paris, France, desires an answer to the question : "Where are they ?" meaning, suppose, where are the spirits of the so-called

Ans.-The revealments of the nineteenth century declare to mankind that those who were supposed to be dead still live; that they were supposed to be dead still live; that they are conscious, intelligent, active human beings, and that they are not only fully as intelligent as when upon earth in the physical form, but that having surmounted the limitations of ma-terial life they have become quickened in intel-ligence and activity. Spiritualism teaches that mankind, on passing through the doorway of death, enters upon a higher plane of being, ne-cessarily higher because it is a step in advance, and although one may have been what is called an evil-minded person, yet the change of death still elevates him, to a certain degree, because it places him in a condition to review his past life, to understand it clearly, and judge it ac-It places him in a condition to review his past life, to understand, it clearly, and judge it ac-cording to its true merits. It may be that this course will not bring him happiness for a time, but it will give him experience, teach him his duty to his fellow-oreatures, and point the way to amend his past life. Spiritualism reveals to mortals the truth that the dead are all about them; that because one has passed from the mortal form it by no means follows that he has gone far distant, and can take no cognizance of gone far distant, and can take no cognizance of their surroundings, of their interests and cirtheir surroundings, of their interests and oir-oumstances, but on the contrary, he may be very close to their door, may indeed be within their homes, taking an active interest in their lives. Spirits can demonstrate these truths by returning to mortal friends, giving tokens of their presence, and proving their identity. As humanity advances, and attains a more general uncorrected they foot the true of the comprehumanity advances, and attains a more general knowledge of these facts, its powers of compre-hension will become quickened, and grow re-ceptive to the truths which immortal beings have to convey, and will be in a condition to understand those things which are brought to them, and accept the evidence that there is no eternal separation of kindred souls by death, but that the departed still live, and love their earthly friends; that they have homes of their own, and are preparing mansions of peace for them when their mission on earth is fulfilled. Q = [B x a subscriber.] If a solrit masses out

Q.-[By a subscriber.] If a spirit passes out of the form, lovely and pure in character, and progresses in spirit-life for fifty years in ad-vance of the loved one left on earth, is it possible for those two to meet upon the same plane in spirit-life, or come together in spirit-life and occupy the same relative position as they did

A.—Yes, it is possible for this thing to be ac-complished, provided that the one who remains on earth also aspires to be lovely and pure in oharacter and strives to become wiser by expecnaracter and strives to become wiser by expe-rience. If he is not self-opinionated, but toler-ant, ready to accept truth when it appeals to his reason desires the when it appeals to ant, ready to accept truth when it appeals to his reason, desires to do unto others as he would be done by, and seeks to benefit and bless those with whom he associates; he will gradually grow spiritual and will become re-fined and purified, even while undergoing his passage through material life, and be in a con-dition to reunite with his loved one in the spirit-world. It is also possible for an individ-ual left on earth not to meet his dear one for many wears ofter he present the bday. many years after he passes from the body. We have seen many instances of this kind. A lovely and pure character, on passing to the spirit-world, may find many occupations and duties there to call her attention and employ her time; the may pass on from stage to stage of unfoldment; but the companion on earth may not be attracted in a like direction. He passes to the spirit-world, and in gazing upon himself he feels that he has much to accomplish ere he can be rounded out in spirit. He looks around him and finds much work to be done, and he makes the effort to perform his duty in some direction. Years may pass, but he has the sat-isfaction of knowing that he is doing his duty to himself and to the unfortunates around him, and does not dread the lapse of time, or even look upon the passage of years as slow; he only remembers that he is striving for the attainment of a great joy that awaits him. After a time he may find himself rounded out in spirit-uality, and feel that he has accomplished the mission before him and is worthy to rejoin his companion who is waiting for him in a higher gphere. Q.--[By D. B. Burnham.] Thomas Paine, in his "Philosophy of Creation," says: "When an infant dies and enters the spirit-world it always remains an infant in stature or spirit body; it develops in intelligence, but has no growth of the body."...He also says, "Man is possessed of the body." He also says, "Man is possessed of an immortal principle, or principle of intelli-gence, called spirit." He further says, "Spirit is simply a substance, but so sublimated and refined as to be imperceptible and intangible to human senses." Please explain these state-ments? A.-Thomas Paine, standing, before you, to-A.—Thomas Paine, standing before you to-day, would undoubtedly modify the statements which your correspondent affirms he has made. Returning spirits almost universally teach that an infant, passing to the spirit-world is not dwarfed in growth but that it attains to the stature of manhood; that in passing, through the periods of infancy, childhood and youth, until it reaches maturing, the spirit of the child grows in correspondence to the spirit of the child grows in correspondence, to the spiritual body; it gains knowledge, acquires a comprehension It gains knowledge, addurtes a comprehension of truth, reaps experience, becomes rounded out in wisdom. We have never seen an instance of an infant passing to the spirit-world and re-maining in the stature of the stage of infancy; it is contrary to all precedent; and, indeed, we think you will find no intelligent spirit return-ing to you teaching any such ides. Spirit may be confounded with the spirit-body. The spirit-ual body is, to us, substance; highly sublimat-ed, no doubt, but still substance; it can, under proper, conditions, even here for a moment be perceived, seen and handled. We do not mean now in a materialized form, but we mean in its perceived, seen and handled. We do not mean now in a materialized form, but we mean in its own spiritual form; to spirits around it it is plainly perceptible; can be touched, and is, to all intents and purposes, substance. Spirit, we look upon as the inner principle. Many return-ing spirits call the spiritual body spirit, and define the inner principle is soul. You may do that, if you choose...(The inner principle, the intelligence, is distinct from the outer substan-tial covering, and we always define them in this way: Intelligence of the spiritual body and causes it to operate in any of, its functions: Intelli-gence, soul, vital force of being, may be classi-fied as one principle, out they are distinct from substance, which your correspondent affirms fied as one principle, but they are distinct from substance, which your correspondent affirms Thomas Paine has called epirit. Q.--IB, "Extnest Inquirer," Plymouth. Mass.] Why is it that some who have lived active and usard lives become, in old age, so imbedle as to manifest only a desire for such coupations and amusements as interested them in their child-hood it is some points indicating a degree of in-telligence inferior to that of most children; while otherwretain all their is an itself affire the body becomes maeless) the features even failing to not say and any correspond-ent space cannot be explained on general prin-ciples; one must take into consideration the ciples; one must take into consideration the

constitution, temperament, habits, etc., of the individual under inspection. Sometimes the physical organism of a person becomes impaired,

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organized, they cannot express themselves, and one looking upon the person from an outward point of view would say: "He has lost his pow-ers, he has become an imbecile; of what earthly use is he now?" Another person may be strong; in mental power and endowed with such a physique that he may live to an advanced age and not show any evidence of falling power, of impaired memory or dull faculties. This may lie altogether in the difference of physical or-ganization; it may be that the individual who-loses his power of expression has inherited a constitution of fatal tendencies which do not manifest themselves until later in life; when suddenly, without warning, so to speak, the machine breaks down and is unable to perform its work. One has to take up each case separate-ly, in order to explain the why and wherefore-of the tendency and the results which may flow from it.

#### George W. Wyatt.

from it.

George W. Wyatt. How do you do, Mr. Chairman? I am glad to come back. I feel as though I had it in my power to demonstrate a truth to my family and friends, and you may be sure I am eager to do it. What I have been able to comprehend is wast, and I cannot hope to unfold it before those who are not familiar with spiritual things, and with those conditions of life which are apart from materiality; but if I can convince them that there is an active principle in man which survives the changes of earthly experience and does not flinch at the shock of death, but allows man to retain his own individuality, and to con-sciously communicate with friends on earth, perhaps I shall accomplish a little good. I have many things I would like to say to the members of my family, were I holding a pri-vate interview with them, but it is impossible for me to speak of my private affairs in this place. I shall be very happy to hold any com-munication with those dear to me whenever I find it possible. I send them my greeting, my love. I wish them to know I am happily situ-ated in the spirit-world, which is all alive, so to speak, for there is nothing around me that E can liken to death, to inactivity, to cold sense-lessness, for everything is pulsating with life, and the entire atmosphere vibrates with the ac-tivity of those who are my neighbors and asso-olates. I lived for a long period of years in Somer-

ciates

clates. I lived for a long period of years in Somer-ville, Mass. Somerville was a town dear to me, for I became somewhat identified with its growth, with its progress, with the develop-ment of all that is of interest there to its in-habitants. Although I was not a native of Massachusetts, but was born in New Hamp-shire, yet I feel as though my best interests wave contrad there. I have many friends in shire, yet I feel as though my best interests were centred there. I have many friends in this vicinity: I wish to send them all my re-gards. Tell them I do not forget any old friend, but should be pleased to take each one by the hand and give them greeting. This may not be permitted me, but I can hold them in remem-brance until they join me on the other side. My business was that of a brick-maker. I mention this because my friends might say: "Why did he not speak of the business he was engaged in?" I have no longings for the old business life of earth. I find enough to occupy my time and employ my powers that is agree-

able to me on the other side, but of course 1 take an interest in whatever was mine when on earth Thoughts of the past bind me to the associations

Thoughts of the past bind me to the associations of mortal life, and I am ready to talk over the affairs gone by with those who care to hold a. conversation with me. I have been out of the body four years. It seems to me quite time that I should report my-self as satisfied with the higher conditions of life, and ready to unfold to my friends some-thing of my spiritual experience when I can find an opportunity of doing so. George W. Wvatt. Wyatt.

#### Abner J. Emerson.

[To the Chairman:] And I, sir, have been dead three years, I do not exactly like the word dead, but it defines what my friends, many of them, think of me, as one dead to all external things. I am not. I am aware of many things taking place, and sometimes it seems as though I must speak and make myself understood, but it has seemed as though a wall stood erect be-tween me and the outward conditions and tween' me and the outward conditions, and I could not break through it. Once in a while we find the open door in the wall, which you call a medium, then we can perhaps make an entrance

and doubt that in the future, when earthly sol-entists are ready to investigate this branch of spiritual science, there will be produced results which may now appear to you as marvelous in the extreme.

the extreme. Q.--[By G. F.] A young woman, after a long, painful illness (consumption), died. For an hour or more previous to the spirit leaving the body, and for some considerable time afterwards, the and for some considerable time atterwards, the room was filled with a beautiful perfume, which was noticed by all present, and no one could ac-count for it. Please explain. A.—We cannot explain this particular case,

not having come in contact with any spirit who was present, but the phenomenon was undoubtedly of spiritual origin. Spirits may have brought quantities of flowers from the other world, and surrounded the inanimate form of the departed with those blossoms, or what seems to us to be most probable, the perfime noticed may have emanated from the spirits themselves, who were present at the hour of dissolution to welcome and bear away the new-born spirit. Understand us, when we make the born spirit. Understand us, when we make the assertion that spirits of an exaited degree emit from, their persons a fragrance, a perfumed emanation which, under certain circumstances, may be plainly discernible, by mortals as well. as by those spirits around them. All spirits, and all mortals emit from their persons emana-tions, they are subrounded by a magnetic aura, which passes through their being and envelopes them. This emanation has an odor of its own. which passes introduction has an odor of its own. Those who are crude, undeveloped, vicious, so to speak, in their natures, emit, an odor which is intensely disagreeable, and foul; those who are very high and exaited, spiritual in their tendencies and habits, emit, an odor which is delightful to the senses, sweet and delicate. There are all sorts of, odorous emanations be-tween the two extremes of which we speak, consequently it may have been that those spirits who gathered together to welcome the new-born soul, emitted such a powerful fragmance as to fill the atmosphere and become perceptible to the senses of those in mortal form. Q.-IBy, A. J. Fobes.] Please explain the 10th, 11th and 12th verses of 18th chapter of Deu-teronomy, which read as follows . "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times,

nts son or ins daugner to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizerd, or a necromancer ; for all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thes." A.-If it had been written: "For all these

#### Ida C. Buekingham.

Ida C. Buekingham. — It is not so very long since I died. I have not been away years, like those who have spoken: only months have passed since I was called. I do not yet feel fully accustomed to my change of conditions, but I am pleased with what I see; all things are pleasant, the friends around me are very kind, yet there is an attraction, something drawing me back here, and I feel, at times, that I must speak, that my dear one may know I live, and that all shall live likewise. I passed away from Morristown N. J. Want

nay know I live, and that all shall live likewise. I passed away from Morristown, N. J. I want my friends to know I have the power of coming to them, of watching over and caring for their lives, and I would like to tell them of the beau-tiful life I have found. When I passed out of the body, I saw a bright light streaming all 'around' me. It was 'very beautiful; so delicate, and yet so penetrating, it seemed to fill every pore of my being. I felt all weakness slipping away from me, and strength taking its place. I stood erect, and the light flooded the entire place.'' I was for, a moment bewildered, because I did not realize that it was the light of heaven, and that I was really in the spirit-world, for I saw my friends on 'earth, and the physical surroundings I had known when in the body, but in a very short time I saw in this clear light other faces and forms coming, to me, and one whom I knew to be my coming to me, and one whom I knew to be my dear father, and he said: "Ida, we have come to bear you to an immortal home." This was pleasant to me, for 1 did not feel strange. It

pleasant to me, for I did not feel strange. It seemed as though everything had been pro-pared, as though they hew? I wad oming, and had only been waiting my advent. So I went out in the clear light, and every-where I beheld the same bright light streaming around, illuminating the forms of those who moved to and fro, and brightening all things with a most bewitching hue. Soon I was sur-rounded by bright spirits, who gave me greet-ing, and conducted me to a pleasant home ing, and conducted me to a pleasant home where I now realde, except when I am with my dear friends on earth, and that is, often, for I am interested in them. I want them to know of my new-found happiness, and of my satisfac-tion with the change. They may think it sad that I do not mourn to be separated from them: that I do not mourn to be separated from them. but I am not parted, I can still be with them, I can know when they think of me, receive, of their affection and bestow my own love in re-turn, while I feel that I can gain the power of leading them onward, step by step, to a higher home in heaven. As I said, I am not yet fully accustomed to this strange, new beautiful life, but I amidally

My friend will see my message, for he takes his greatest comfort in perusing your paper, therefore you will simply announce me as Henry Adams, to John M.

#### Florella.

I am a little spirit who is called Florella come to a medium who lives in Columbus, Ohio. I often make myself known to her, when she sometimes sees me in her home, playing with the children or working around the home. I have heard her ask what I am doing, for she does not always seem to understand what my mission is when I am there, and she sees me them out from before thes." A.--If it had been, written: "For all these things are an abomination unto the low." not the Lord; also "the controlling power driveth all before it," the 'bassage under consideration would have been more explicable, than it is they are consequence to appear from the spirital records which we consult in the other world." You must reame to believe, if you have not yet learned it, that the Bible, the Old Tes-tament, is a compendium or a record of Jewish life, history, and law, and that many things which have been uttered in the name of the swithing a not understand that in the spirital records which we work in the spirital. The name of the swithing and have been uttered in the name of the swithing a not understand that in the spirital's from the spirits is so strange. To work in the spirits is so strange which have been uttered in the name of the law d, the name of the movers real; we in the spirits is so strange which have been uttered in the name of the law d, the name of the movers for you not oddy as mediums for 'various phases of mediumably, and not understanding

so as to be understood. I left a family here. I was sorry to leave them, sorry even after I found myself out of the body, for it seemed at first as though I could do more on this side of life than I could on the other, because you see I was to all appearance the same man then as before passing out; my in-terests were here, my affections were here on this side, and many things to bind me close, and

this side, and many things to bind me close, and for a little while I felt as though I, was out of my proper place; but I soon became adjusted to the new condition, and since then I have been very well satisfied. I, too, bring my love to those dear to me. I was a resident. of. Medford, known as the pro-prietor of the Medford, House. When, I look back over the last, week or two of, my earthly experience; it seems a little strange and con-fused. I did not expect to go out as I did. I met with an accident which seemed to me to-be triling: that is it seems a too triling an be trifling; that is, it seemed too, trifling, an affair to take one out of the body, although its pain was severe enough; but in a few days'I passed out, and it hardly seems to me' now as though the accident could have been the cause

though the accident could have been the cause of my decease. Yet the physiciane said that primarily it was, non-accident and condition in a body with which I have no fault to find ; it is adapted to my uses, and I am quite satisfied with it, but if I could make it a little more faulgible. so that my friends of earth could see it. I should be better pleased perhaps, but then it might not be so well for me, under the olroum-

might not be so well for me, under the stances. I have a little message which I would like to give in 'private,' to 'one closely' connected to me; it is concerning some, business relations of his, and I think it will be to his, advantage, to hear it. I hope be will seek some, means by which I can get to him, that he may know I an inter-rested in his wellare,'s loo that I am' aware of what is taking place with him. Abner J. Em-erson.

#### 10711 3 E MESSAGES TO BE PUBLISHED.

March 24 .- Hannah Blaks; Barker Hooker; Annie Bram-

Adros 24, -- William Sweeney: Aston Someds: Elisabeth Bradley: Abble Hall; John Sozion; Hannah G. Wing, (April 3, -- Mary Dana Shindler; Edward W. Lawton; Dr. Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs.

Bradley: Abble Hall; John Serion; Haunah G. Wing. (April 3:-Mary Dank Shinolley: Edward V. Lawton Dr. Helen M. Marsh; Louisa Murphy; Harrison Adams; Mrs. Polly Gregory. April 7.- Lucius Aldrich; Edward Leach; Mrs. Mary Newcomb; Samuel Hunt; Mrk Ellen Perry; Henry South-worth. for W. F. Breit and othars. April 10.-Dr. George E. Hayes; John B. Osgood; Mar-garet Fisher: Fredie Scanna; Fitch Shepard; Daniel W. Boll; Ruth Hamilton; Lawrence Slattery; George Wad-leigh. April 14.-Ira A. Eastman: Fitch Shepard; Daniel W. Boll; Ruth Hamilton; Lawrence Slattery; George Wad-leigh. April 14.-Ira A. Eastman: Fitch Shepard; Daniel W. Boll; Ruth Hamilton; Lawrence Slattery; George Wad-leigh. April 17.-Controlling Spirit for Samuel: A. Balley; Sit-phen L. Sawyer, David Sanders, Alexander and Fiances Leaird. Mary A. Shedd. Emma E. Jones, William Bialr, Amile Pickering, Eliza Chace, William Miller, "Connie," James Yarker. Maith Sawyer. April 21.-William H. Gurney; Artemas Brynt; Bertha Mortson; Dr. John E. Cosson; John T. Yarker; Carrib Smal, to Helen M. J. April 23.-Samuel N. Cowperthwait: Rev. Horatio Al-ret Margaret Stetson; E. Y. Waikinson; Mary Harvey; Henjanin Curris. May 5.-George F. Martha Tuller; Horace B. Woos-ter; Jula Stetson; Martha Tuller; Horace B. Woos-ter; Jula Sterne: Sterne: Martha Tuller; Horace B. Woos-ter; Jula Sterne: Sterne: Martha Tuller; Horace B. Woos-ter; Jula Sterne: Sterne: Martha Tuller; Mary Harvey; May 5.-George F. Darib; William Fieling; Hannah Twisbury; Abraham E. Gawine; James Matrin; Herly F. Boven: Hariet/Sort. Josis Medermott: Eliza Wais. May 18.-William Fieldorge Market. May 18.-William Fieldorge Mary Barby; James Martha, Herly F. Boven: Hariet/Sort. Louis Medermott: Eliza Wais. May 18.-William St. Concer, Thromas Martha, Herly F. Boven: Hariet/Sort. Josis K. Concer, Stander Martha, Herly F.

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|   | Besutiful Home of the Boul   | селс  | 8. |
|---|--|-------|----|
| • | Come in thy Beauty, Angel of Light   | 5 • • | 1  |
|   | Tam Going to my Home.  |       |    |
|   | In Heaven We'll Know Our Own.  | 5     |    |
|   | Toya's Golden Chain  | 5 W.  |    |
|   | One Beentiful Home Over There,   | 5 11  |    |
|   | The Olty Inst Over the Hill  |       |    |
|   | The Coller Geter are Left Alar   |       |    |
|   |  |       |    |
|   | Werth All Meet Again in the Morning Land   |       |    |
|   | Our Beautiful Home Aboye   |       | ζ. |
|   | Two Little Bnoes and a Lingdo U Hait   | 5     |    |
|   | Gathering Flowers in Heaven  | 44    | 1  |
|   | Who Sings My Child to Sleep ?  |       |    |
|   | Obt Come, for my Poor Heart is Breaking  |       |    |
|   | Once it was Only Soft Blue Eyes  |       |    |
|   | Once it was Only Soft Blue Eyes  | 0001  | 81 |
|   | 25 cents: 5 copies for \$1,00.   | 1.1   | 21 |
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## BANNER OF LIGHT.

# Banner of **Light**.

#### BOSTON, SATURDAY, JUNE 20, 1885.

8

**Spiritualist Meetings in Boston:** Banner of Light Circle-Room, No. 9 Bosworth Street-Every Tuesday and Friday afternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Obsirman.

Wolls Memorial Hall. - The Shawmut Spiritual Ly-coum monts in this hall, 667 Washington street, every Sua-days t 10% A. M. All friendsof the young are invited to visit us. J. B. Hatch, Conductor.

Horkeley Hall, 4 Berkeley Sirect, corner of Tremont.-Public sorrice every Sunday at 10% A.M. and 3% P.M. Permanent lecturer, W. J. Colville. Organist, Hudolph King. The public cordially invited:

Hidolph King, The public cordially invited;
 Langham Hall, Odd Fellow's Huilding (adjoining Berkeley Hall), Mondays, 2½ F.M., meeting of Ladles' Benevolent Union.
 8 F.M., W.J. Colvibie's public reception for answering questions, &c. We dnesdays, 8 F.M., lecture and concert. Fridays.
 F.M., conversations on health, healing, &c. The public cordially invited.
 1631 Washington Street. First Spiritualist Ladles' Ald Society, Meeting over Friday at 2½ and 7½ F.M.
 Mrs. Henry O. Torrey, Secretary.

MIR. Henry U. Torrey, Secretary. College Hall, 34 Essex Street.-Sundays, at 10% A. M., 2% and 7% P. M., and Wednesday at 3 P. M. Eben Gobb, Conductor.

Bagle Hall, GIG Washington Street, corner of mex.-Bundays, at 10% A.M., 2% and 7% P.M.; also hursdays at 3 P.M. Able speakers and test mediums. Ex-plent music. Presecut Robinson, Chairman.

cellent music. Prescott Rooinson, Chairman. White Cross Fraternity, 12 Pemberton Square, Room 9.-Meeting every Sunday evening at 74 o'clock. "Service of Silence" every Saturday evening. The Sec-retary of the Fraternity, Mrs. J. V. Whitaker, in daily attendance at the Rooms on week-days, will give informa-tion concerning the Order. tion concerning the Order.

**Oheises.**—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bel-lingham Oar Station, at 3 and 7% P.M. The Ladles' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street,

#### The Working Union of Progressive Spiritualists.

This Society met at Berkeley Hall last Sunday afternoon for the last time; the attendance was large. After introductory remarks by Mrs. Dyar, under the

This Society met at Berkeley Hall last Sunday after-noon for the last time; the attendance was large. After introductory remarks by Mrs. Dyar, under the control of Dr. Edgarton, another inspiring intelligence assumed control, and said: "The mind of man, grap-pling with the immortality of the past, strikes us the same as a ploture book of our childhood's days would strike us in our advanced years; the power exercised over the world in the olden time was so arbitrary and tyrannical that the harvest of knowledge was a very limited one, and therefore on this one great theme of immortality the world atood almost dumb. Glancing back we see that a knowledge of immortality has been as growing as any science. As fast as any age was propared to receive the inner or outer workings of its own being, there would come a divine power and make man absolutely conscious of the fact, thereby affect. The fit began to be comprehended that man was an established for a belief that if a man die be shall live and suffering of bis earthy life. This, a belief only, went into the churches without the knowledge. This abet upport, liable to fall at any moment. To day its again ; and yet almost two-thirds of the world have not this actual knowledge and positive proor. With the knowledge you as Spiritualists possess we wan you to weigh the whole spirit-world. Ask those won come to you from its realm what immortality is doing for them ; weigh them in the balance and find out how to do more while here for your immortality is doing for them ; weigh them in the balance and find out how to do more while here for your immortality is doing for them ; weigh them in the balance and find out how to do more while here for your immortality is doing for them ; weigh them in the balance and find out how to do more while here for your immortality is doing for them ; weigh them on the balance and find out how to do more while here for your immortality is estimated in a maxims enough here to guide you while here hole manhood and womanhood ; follow ithe simp

No. 17 State street, Boston.

### Berkeley Hall Meetings.

On the morning of Sunday last a discourse was delivered by W. J. Colville's guides on the best means of promoting spiritual and ethical culture-the remarks

her wonderful power and Unanimously requested her to return to the platform and sing once more. After a duet by Miss Jennie Smith and Miss May Waters, Miss Minnie Nickerson gave a reading; Master Lewis Poole then rendered some difficult music upon his vio-lin, and Miss Lucette Webster gave a reading entitled "Smitling the Rock." Her efforts were highly appre-clated, and she was recalled and entertained all with "The Greed of the Bells;" Miss Maria Falls gave an excellent reading entitled "The Ranchman's Story;" Mrs. Scott James, who also volunteered her services as a vocalist, was highly appreciated. Other exercises consisted of instrumental music by Mr. Wilcox, duet by Nettle Cook and Grace Howland; recitation, An-nie May Beal; song, Jessie May Leighton; recitations by Mertie Howland and Mrs. Holmes. The address in behalf of the Brockton friends was delivered by Rev. Mr. Beals, who related his experi-ences while investigating Spiritualism, and of the wonderful test which he received from his mother in spirit-life, fully convincing him of the grand truth of spirit-return. Mr. Beals is a very earnest speaker, and the great company seemed to drink in the words of love and good will to ali which fill from his inspired lips; he was, on several occasions, interrupted with applause, so heartily did ali endorse his utterances. After a two-hour session the company was dismissed, with still many attists who had volunteered their ser-vices, many mediums who would have been pleased to ald us, but whom it was impossible to call upon be-cause of the lateness of the hour. At 2:20 P. M., the Brockton friends were invited to Kneeland Hall, where plates had been laid for one hundred and twenty-five, and so bountifully had the friends supplied the tables that at the close of the collation, as of old, many baa-kets of fragments remained. Thus closed a most enjoyable occasion, and as we parted, the benediction of the angel-host rested upon us all, and we realized we nil were blessed in thus pleasantly remembering with music

CHELSEA SPIRITUAL ASSOCIATION, PILORIM HALL ODD FELLOWS' BUILDING, HAWTHORNE STREET .-

On Sundays, June 21st and 28th, at 7:30 P. M., circles will be held, to which all mediums and the public are cordially invited. E. S. WELLS, Pres.

#### **Onset Bay Notes.**

The past week has been one of continued fine weather at the Grove, and Benjamin & Vaughan have been kept busy bringing up the incoming cottagers and their freight. The streets and

cottagers and their freight. The streets and hotels are assuming a livelier appearance, the stores are busier, and "the season" has fairly set in. Next Saturday will be opening day, and tickets, good from Saturday until the fol-lowing Tuesday, at \$1,50 the round trip from Boston, will be obtainable. The street railway is nearly completed, and a car house 130 feet long has been built on East Central Avenue. The trial trip over the road will be made in a few days. Two dummy en-glnes are now waiting at Middleboro', and will be brought to the grounds Monday. Five or six cars have been purchased, and are expected to cars have been purchased, and are expected to arrive the first of the week.

There will be a splendid opportunity at On-set this summer for all desiring to witness the set this summer for all desiring to witness the various phenomena of Spiritualism, mediums for all degrees and phases being present or ex-pected. Mrs. Maud E. Lord was at camp to-day, and has engaged a cottage on Prospect Avenue, which she is to occupy in a week or ten days. Mrs. Hannah V. Ross has taken Mrs. Thayer's cottage on Fourth street, and the Berry Sisters are occupying the same house as last year. Mrs. Fay is coming, but has not lo-cated yet. Mr. Joseph Caffray has been look-ing up a suitable place. Mrs. Whitney is here for the season. Mr. Rothermel is looked for daily, his family having already arrived. Mrs. Annie Lord Chamberlain will be with Mrs. Cox on West Central Avenue. Mrs. Stoddard-Gray and son are announced for camp-meeting, also J. V. Mansfield.

Gray and son are announced for camp-meeting, also J. V. Mansfield. We also understand that Mr. and Mrs. Jas. A. Bliss will occupy their cottage after the Camp-Meeting at Rindge is concluded. Mrs. Stratton, of Boston. the writing medium, has taken a cottage on Union Avenue, and is com-ing some time this month. Dr. A. H. Richard-com of Boston will be have dereting. The dec ing some time this month. Dr. A. H. Richard-son, of Boston, will be here shortly. The doc-tor is well liked by everybody. Dr. E. A. Pratt, of Providence, is having a beautiful cottage erected, which is rapidly nearing completion. Dr. Sara Hervey, of Brocklyn, N. Y., has taken a cottage on Ninth street. Her husband, Prof. H. C. Hervey, Principal of the Maspeth School, L. I., will spend his vacation here. Chas. H. Lang, of Boston, the developing medium, is here for the season. Drs. H. G. Petersen and A. S. Hayward, of Boston, Dr. G. A. Pierce, of Lewiston, Me., and Dr. A. A. Andrews, of Brooklyn, N. Y., have signified their intention to visit us this summer; Drs. Weeks and Musso are now permanent residents. Mr. David Brown, Mrs. M. W. Leslie, Mrs. Mattie Hough-ton-Chamberlain and Mrs. H. W. Cushman, all

Treated from a rationalistic point of view, it was by turns characterized by humor, pathos, sense and logic. The substitution offered for sense and logic. The substitution offered for that which was taken away, was proved to be higher and grander, more satisfactory and en-during, more in accordance with the demands of enlightened reason and conscience, more in harmony with man's spiritual nature and the elevating spirit of Christ's teachings. This idea of drafting and utilizing available home talent, in the absence of regular speak-ers, is to be commended. By so doing it fre-quently hannes, that new and instructive

quently happens that new and instructive speakers are born into our ranks, and become speakers are born into our ranks, and become efficient and valuable workers for humanity. It encourages the modest medium whose promptings are to voice the inspirations that come to him or her. It strengthens the timid souls to take the steps necessary to aid them in their development; and in the absence of other speakers of greater experience and power, it serves to hold together in unity those of a com-mon faith. mon faith.

On the evening of June 1st, by special invita-tion, a goodly number of the friends assembled at the residence of Dr. and Mrs. Lunt Parker, at the residence of Dr. and Mrs. Lunt Parker, in honor of their first wedding anniversary. The rooms were filled with friends, who were entertained with vocal and instrumental music, recitations, tableaux, plays, etc., followed by a collation, and which in turn was followed by remarks from the control of Mrs. Parker, who plassently and approximate alluded to har marpleasantly and approvingly alluded to her mar-riage, its present results, and promising possi-bilities. The little familiar attendant upon Mrs. French kindly responded to an urgent call, and gave in her quaint and spicy way many a cheering word to those who were pres-ent. ent.

Mrs. Parker has greatly endeared herself to the friends here by her quiet, devoted ways, and her efficient services in the spiritual cause. Both she and her husband richly deserved this recognition of their union, as was abundantly indicated by the many thoughtful contribu-tions, floral offerings, and numberless good wishes for their continued health and prosper-ity, which they received. G. A. B. Washington, June 3d, 1885.

#### (From the Boston Daily Herald.) Hidden Dangers.

#### BILL TO REGULATE MEDICAL PRACTICE IN MASSA CHUSETTS.

To the Editor of the Herald : While medical legislation is of doubtful expediency, infringing, as it certainly does, upon the inalienable rights and privileges of individuals to select such treatment and physician as in their judgment may be deemed best, it might receive more public approbation were it conducted upon a just basis and with impartial restrictions. Legislative enactments often appear as if solely for public good, while, in reality, their covert meaning and inten-tion benefit private and individual enterprises. Thus it is with the bill to regulate the practice of medicine now before the Massachusetts Legislature. This bill has been held back until the last moment in the hopes of rushing it through without much opposition. Upon its face the bill reads fairly, and to the uninitiated appears an equitable law; but by the sly and deft insertion of a single clause, its apparent leplency, its fairness, its claim of public benefit are shown to be but the mask of hypocrisy which covers the dishonorable and selfish purpose-the real purpose of the bill. 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.". Here is the real law; 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." The State, therefore, in the first portion of the bill, states and prescribes who shall be physicians, and in the following clause vests the examining board with the superior authority to say who shall not be physicians. In other words, the whole bill is a mockery of justice, and supreme power is given to the board of examiners to allow whom they please, and those only, o practice medicine in Massachusetts.

Bear in mind that the examining board is to be composed of members of the medical societies, who from time immemorial have been steeped in prejudice against all physicians outside their ranks. Think, too, how the business and income of the physicians within' the ranks of the medical s be increased were all outside rivalry removed, said rivalry of "irregular" physicians being commonly estimated at nearly one-half the entire number of physicians in practice! With these facts in view, and with supreme authority vested in the examining board, who are accountable to no one for their actions, but who blindly obey the dictates of their medical societies, what "cause shown " would be necessary to revoke the certificate issued by the State to inckless "irregular " physicians?

#### A SINGULAR BOOK.

Scintillating with Sarcasm and Brilliant with Truth.

New York Correspondence American Rural Home.

Chap. I. "Has Malaria;" goes to Florida. Chap. II. "Overworked;" goes to Europe. Chap. III. "Has Rheumatism;" goes to Ems. Chap. IV. Has a row with his Doctor !

The above chapters, Mr. Editor, I find in a book recently published by an anonymous author. 1 have read a deal of sarcasm in my day, but I never read anything equal to the sarcasm herein contained. I suspect the experience portrayed is a personal one: in short, the author intimates as much on page 31. Let me give you a synopsis :

"Malaria," as it states, is the cloak with which superficial physicians cover up a multi-tude of ill feelings which they do not underis also a cover for such diseases as they cannot oure. When they advise their patient to travel or that he has overworked and needs rest, and or that he has overworked and needs rest, and is probably suffering from malaria, it is a con-fession of ighorance or of inability. The pa-tient goes abroad. The change is a tonic, and for a time he feels better. Comes home. Fickle appetite, frequent headaches, severe colds, oramps, sleeplessness, irritability, tired feel-ings, and general unfitness for business are suc-caeded in due time by alerming attacks of them matism which flits about his body regardless of

matism which flits about his body regardless of all human feelings. It is muscular—in his back. Articular—in his joints. Inflammatory, my! how he fears it will fly to his heart! Now off he goes to the Springs. The doctor sends him there, of course, to get well; at the same time he does not really want him to die on his hands ! That would hurt his business ! Better for a few days. Returns. After a while neuralgla tranfixes him. He bloats; can-not breathe; has pneumonia; cannot walk; cannot sleep on his left side; is fretful; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about

canot sleep of his left side; is return; very nervous and irritable; is pale and flabby; has frequent chills and fevers; everything about him seems to go wrong; becomes suspicious; musters up strength, and demands to know what is killing him i "Great heaven !" he ories, "why have you kept me so long in ignorance?" "Because," said the doctor, "I read your fate five years ago. I thought best to keep you com-fortable, and ignorant of the facts." He dismisses his doctor, but too late ! His fortune has all gone to fees. But him, what becomes of him? The other day a well-known Wall street bank-er asld to me "it is really astonishing how gen-eral Bright's disease is becoming. Two of my personal friends are now dying of it. But it is not incurable, I am certain, for my nephew was recently oured when his physicians said recov-ery was impossible. The case seems to me to be a wonderful one." This gentleman former-ly represented his government in a foreign be a wonderful one." This gentleman former-ly represented his government in a foreign country. He knows, appreciates and declares the value of that preparation, because his nephew, who is a son of Danish Vice-Consul-Schmidt, was pronounced incurable when the remedy, Warner's Safe Cure, was begun. "Yes," said his father, "I was very skeptical, but since taking that remedy the boy is well." I regret to note that ex-President Arthur is said to be a victim of this tarrible disease. He

said to be a violatim of this terrible disease. He ought to live, but the probabilities are that since ought to hve, but the probabilities are that since authorized remedies cannot cure him, his physi-clans will not advise him to save his life, as so many thousands have done, by the use of War-ner's Safe Cure, which Gen. Christiansen, at Droxel, Morgan & Co.'s., told me he regarded "as a wonderful remedy." Well, I suspect the hero of the book cured bimself by the same means. The internal exi-

himself by the same means. The internal evi-dence points very strongly to this conclusion. I cannot close my notice of this book better than by quoting his advice to his readers:

"If, my friend, you have such an experience as I have portrayed, do not put your trust in physicians to the exclusion of other remedial physicians to the excitation of other remedial agencies. They have no monopoly over disease, and I personally know that many of them are so very 'conscientious' that they would far prefer that their patients should go to Heaven direct from their powerless hands, than that they should be saved to earth by the use of any 'unauthorized' means."

And that the author's condemnation is too true, how many thousands duped, and yet rescued, as he was, can personally testify?



Skin and Blood Disease FROM

PIMPLES TO SCROFULA. ECZEMA, or Sait Bheum, with its agonizing itching and burning, instantly relieved by a warm bath with CUTL-CUBA BOAP and a single application of CUTICUBA, the great Akin Cure.

This, repeated daily, with two or three doses of CUTICURA RESOLVENT, the New Blood Purifier, to keep the blood cool, the perspiration pure and unirtitating, the bowels open, the liver and kidneys active, will speedily cure Ecze-ma, Tetter, Ringworm, Psoriasis, Lichen, Pruritus, Scald Head, Dandruff, and every species of Itching, Scaly and Pimply Humors of the Skin and Scalp, with Loss of Hair, when the best physicians and all known remedies fall,

when the best physicians and all known remedies Iall, OUTICURA REMEDIES are absolutely pure, and the only infallible Blood Purflers and Skin Beautifiers, free from poisonous ingredients. Bold everywhere. Price: Outlours, 50 cents: Boap, 25 cents; Resolvent, 31. Prepared by POTTER DING AND OHEMICAL CO., 125 Columbus Avenue, BOSTON, MASS. Bend for "How to Oure Skin Diseases." Feb. 23.



Is readily taken by the smallest child. It corrects acidity of the stomach, allays fever, and gently operates upon the bowels, remeving all the bad effects produced by overfeeding or improper food.

Sold by Druggists everywhere. June 20. JUST ISSUED.

An Important New Book! ANDREW JACKSON DAVIS ENTITLED BEYOND THE VALLEY:

A SEQUEL TO THE

MAGIC STAFF;

AN AUTOBIOGRAPHY OF ANDREW JACKSON DAVIS.

SIX BEAUTIFUL ILLUSTRATIONS PIOTURING WHAT THE SEER HAS BEEN:

1.—Frontispiece—The Valley and the Mountains. 2.—A Man Burled Alive—First Appearance of the Spirit. 3.—Second Stage of Resurrection—Seen in a Cometery. 4.—Death in a Coal Mine—Escape of the Spirits. 5.—Secone of Two Deaths in a New York Hospital. 6.—How the Spirit Voice is Heard by the Internal Ear.

6.—How the Spirit Voice is Heard by the Internal Ear. The numerous friends of Mr. Davis will hall this freah and handsome volume with delight. He has not written anything more timely and important for many years. The history of his life is the history of a spirit, as unfolded and influenced by guardian angels, amid the circumstances and entanglements of human society. His chapters are pathetic and authentic records of events and scenes in his private and public career, beginning where the MAGIO STAFF ends, and bringing his psychological and private ex-periences truthfully up to the present day. This attractive volume will interest thousands who have never read his pre-ring quasitions concerning remarkable events in Mr. Da-tis's private (Me. and fully explain his various public labors for mankind.

Reyond the Valley contains the following chapters:-

Beyond the Valley contains the following chapters:-Beyond the Valley contains the following chapters:-CHAPTER I. --Between Two Beautiful Mountains.
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CHAPTER I. -- Bit in the Valley.
CHAPTER III. --A Life of Unseilsh Love and Duty.
CHAPTER IV. -- Bome Inhabitants of the Valley.
CHAPTER V. --Bome Inhabitants of the Valley.
CHAPTER V. --Bome Inhabitants of the Valley.
CHAPTER V. --Dunkards and Gamblers in the Valley.
CHAPTER VII. --Darukards and Gamblers in the Valley.
CHAPTER X. --Accused and Defended by Strangers.
CHAPTER X. --Death Among the Mountains.
CHAPTER X. --Doustards and Gamblers in the Valley.
CHAPTER XI. --Doustards and Gamblers in the Valley.
CHAPTER XI. --Doustards and Gamblers in the Valley.
CHAPTER XI. --Doustards and Conversations.
CHAPTER XI. --Datk Barge of Central Temperaments.
CHAPTER XVI. --A Bitrt-Day Testimonial.
CHAPTER XXI. --Darkness and Light in the Valley.
CHAPTER XXI. --Marriage of Central Temperaments.
CHAPTER XXI. --Marriage of Central Temperaments.
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CHAPTER XXI. --Deathess and a Crisis in Our House.
CHAPTER XXI. --Deathe-Scenes in a New York Hospital.
CHAPTER XXI. --Disktes in the Valley.
CHAPTER XXVI. --Message from a Philosopher.
CHAPTER XXVI. --Deathesscenes in a New York

JUNE 20, 1885.

promoting spiritual and etnical culture-the remarks of the speaker giving full satisfaction to an intelligent and representative audience. In the evening the theme treated by Mr. Colville was "Victor Hugo." The address was eminently worthy of the subject chosen, and was well spoken of by the Boston press of Monday following-particularly by the Herald.

Boston press of Monday following—particularly by the Herald. Hugo, maintained Mr. Colville, was in a very pure and bigh sense a Spiritualist, he was the autithesis of a Materialist; to him the spiritual world, though welled from outward sense, was very real and near. Of death he bad-no fear, and when his earthly end drew near he was confident that, the labors of earth would be exchanged for fuller occupations in the life beyond. Few men of modern times have been so great as he. A nation that can give birth to such children is surely destined to achieve immortal victories as a free republic in the coming days. A nobleman in every sense of the word, he was police, courtly, classic, brave, but always faithful, always merciful; love and wisdom were married in his being, his heart and brain worked together in perfect harmony, and of him may truly be said, behold a glimpse of the coming human-ity, for the destiny of man is to include in each mem-ber of the race all that makes true genius and true worth.

worth. As will be seen by an editorial, elsewhere, Mr. Col-ville delivers his farewell lectures in Boston next Sun-day, at Berkeley Hall, previous to embarking for Eu-rope

### PAINE HALL .- The closing session of Boston Ly

coum No. 1. before the annual summer vacation, was beld last Sunday. After the usual lessons, readings and recitations were given by Mark Abraham, Beulah Lynch, Maria Falls, Haskell Baxter, Jennie Forcelain, Freddie Stevens, Sadie Peters; vocal selections by Miss Amy Peters, Eva Morrison, Jennie Smith and May Waters, and excellent dramatic readings by Mrs. Wildock, Esq., of Providence, R. L. as entertaining, encouraging and instructive as all his addresses by L. L. Whitlock, Esq., of Providence, R. L., as entertaining, encouraging and instructive as all his addresses are. Do not forget our abnual piloito, June 24th, at Downer Landing. The Lyceum will meet at India wharf at 9:30 A. M. upon that day. All friends of the Lyceum are cordially invited to accompany us. We have just closed a most successful season, are out of debt, have done the best we could this year, but trust with the help of the angel host to do still more another season. God and the angel world bless those who have been true to their convictions, those who have dared to do right, those who have shown them-selves true Spiritailism by not forgetting the nur-series of Spiritualism, the Lyceums. The next season of our Lyceum will commence the first Sunday in Sept. FRANCIS B. WOODBURY. held last Sunday. After the usual lessons, reading

FRANCIS B. WOODBURY.

BECEPTION OF THE BROCKTON LYCEUM .- If a stranger had arrived at Paine Hall early in the mornstranger had arrived at raine Hall carly in the morn-ing of June 7th, he would have immediately inquired, Why all this commotion? What is going to happen here to-day? and the answer would have been, Our friends of the Brockton Progressive Lyceum are com-ing to visit us, and we are making our Lyceum "home" ready for their reception. Father Bich early appeared with his large baskets full of flowers, and his large heart full of love for the children. He was soon fol-lowed by Bro. Mansfield, Mrs. Wildes, Mrs. Stone, Mrs. Peters, Mrs. Jones, and a host of others, each with fragrant gifts, and finally by nearly a bundred friends from Brockton, with arms and hands full. Conductor Weaver's table was transformed lato a pyramid of flowers. On the right of the platform ap-peared a floral design, about four feet high, "The Gates Ajar," and a large tastefully arranged basket of wild flowers as a tribute to the memory of Father Hinckley. Every available place where a chair could be placed in the hall was utilized, and finally no more could gain admittance. Aiter an overture by Barrowa's or-chestra. Conductor Weaver welcomed the visiting friends, and also alluded to the ones who had joined the angel hosts during the years past who were labor-ers in this vineyard. Dr. Richardson welcomed our visitors in behalf of the Boston Spiritualists, and paid a beautiful tribute to the memory of the loved ones gone before. ing of June 7th, he would have immediately inquired,

me before. Miss Emma Ireland's control then voiced a welcome Miss Rmma Ireland's control then volced a welcome in behalf of the spirit friends, and urged all never to forget that the most divines work they could engage in most divines welcome, and urged all never to forget that the most divines work they could engage in most divines welcome, and urged all never to forget that the most divines welcome, and urged all never to forget that the most divines welcome, and urged all never to is given at length in the volume referred to. The subject of Mr. McCreery's last Sunday evening's discourse was: "If you Destroy the folk County (Mass) Gazette, Jun "Faith is sometimes personified as control and gave a reading of the "Indian's Place?" it being an answer to the our to dive in the sometimes all with a well read humorous set for a contrary to the canons of her church. To say that the lecture was pithy and pungent, pertinent and practical, instructive and county is a reliable clairy realized.

ton-Chamberlain and Mrs. H. W. Cushman, all of Boston, are expected.

None of the speakers for the Association have as yet arrived, although Mrs. Townsend-Wood. who has a very pleasant cottage here, is ex-pected shortly. This lady is a fine thinker and pected shorty. This hady is a fine thinker and speaker, a successful physician, and as popular a woman as she is medium. E. Gerry Brown, the Clerk of the Associa-tion, is a most active and efficient officer, and

is devoting his time assiduously to the interests of the Onset Bay Association. William F. Nye, of New Bedford, is here, there, and every-where, interesting himself in the welfare of the Camp in general.

The school at Onset is to remain open some-time, unless extremely hot weather sets in. Mrs. H. C. Goodrich, of Bridgewater, has opened a Kindergarten for the little ones on Union street.

The Onset Dramatic Club gives an entertainment in the Temple next Friday evening, Mr. L. E. Bullock, P. M., acting as stage manager, L. E. Bullock, F. M., acting as stage manager, with music by Austin's Cornet Band of Brock-ton. A farce: "Thirty Minutes for Refresh-ments," and the comedy of "Sylvia's Soldier," will be presented. Excursionists will enjoy the chance to spend the evening pleasantly, and to encourage home talent at the same time. THEODORE. THEODORE.

### Onset, Saturday, June 13th, 1885.

#### Washington Items.

To the Editor of the Banner of Light: Following up closely what your other correspondents from this place have said. I want to supplement their report by mentioning an incident or two, occurring since the date of their writing, of considerable local interest.

Since the departure of our last regular speak-er, Mrs. Glading, of Philadelphia, the society here has drawn upon its home talent each Sunday to supply its spiritual wants, and with ex-cellent results on both occasions. Two sessions are held every Sunday, one in the forenoon, the other in the evening. The platform in the morning has been occupied by, beside its effi-cient Chairman, three lady mediums, Mrs. Dr. Lunt Parker, Mrs. M. A. French, and her sis-Lunt Parker. Mrs. M. A. French, and her sis-ter, Miss H. A. Simmons, through all of whom words of instruction were freely given. The first two are usually controlled to give in public tests of the presence of personal spirit-friends, which they do with rare felicity and accuracy; while the other, under the influence of a spirit physi-cian, responds in an instructive manner to mis-collances, questions, submitted by the ardi cellaneous questions submitted by the audi-

ence ence. During the last two Sunday evenings the plat-form has been occupied by Dr. John B. Wolff and Mr. J. L. McCreery, respectively. The former has long been known to the BANNER OF LIGHT readers as an enthusiastic advocate and worker in all progressive and reformatory mat-ters-a man of unusual ability, and, despite his years, of indomitable energy, persistency and courage. Mr. McCreery also, deserves to be courage. Mr. McUreery also neserves to be well known to the thousands who read the BAN-NER OF LIGHT, if only for his volume of choice poems. "Songs of Toil and Triumph," published by G. P. Putnam's Sons, New York. He is the author of that universally quoted poem, which has been so often attributed to Bulwer, enti-tled "There is No Death"—the history of which

tied "There is No Death"—the history of which is given at length in the volume referred to. The subject of Mr. McCreery's last Sunday evening's discourse was: "If you Destroy the Christian's Faith, What Have you to Give in its Place?" it being an answer to the com-plaint of a Christian woman who dared not

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The slightest cause or pretext will serve as an excuse. The fact that a physician does not belong to the medical societies is to the board sufficient "cause shown." If a physician be a specialist, having made the investigation and treatment of one class of diseases a special study, and advertises his mode of treatment, even though he be a graduate of several reputable medical colleges, and is of undoubted skill and widespread reputation, the fact that he advertises, and thus violates a rule of the medical societies, may be sufficient "cause shown " for the revocation of his certificate. for the examining board is accuser, proseoutor, judge, jury and executioner. 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 clause 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

the fate of the physicians of Massachusetts. Now, if we must have legislative restrictions upon the practice of medicine in this State, let us have an conitable law, and not a commission with arbitrary authority higher than the law itself to dictate who shall be physicians. The greatest fault to be found with the bill in question is the insertion of those words "for cause," which appear so small, but which render the power of the board absolute. What cause should be specified, and the insertion of the words for criminal cause," would obviate the whole difficulty. Belleving that the Legislature is not yet prepared to create an absolute power in Massachusetts, I remain yours, JUSTICE.

that five members of the board become the arbiters of

#### Boston. June 8th. 1885.

"BEYOND THE VALLEY."-One of the most interesting works which has come to our notice of late is this volume, written by Andrew Jackson Davis, who years ago was known by the designation of the "Poughkeepsie Seer." the designation of the "Poughkeepsie Seer." For several years he has been enjoying the sum-mer hospitality of Alfred E. Giles, Esq. and this volume has been written within that delightful home. This work was years ago preceded by the "Great Harmonia," in five volumes, "The Magic Staff," and twenty successive volumes. An interesting chapter in the book is a discourse styled "A Phenomenon in the Pulpit." It was given by a western minister. Who in successive

styled "A Phenomenon in the Pulpit." It was given by a western minister, who, in speaking of Davis and his mission, says: "We may laugh at his philosophy, we may deny his vision, and yet that philosophy has not only become the re-ligion of millions, but has influenced largely all Christendom." To those who believe in Spirit-ualism, as well as to those who do not, this latest work (just issued) will be found readable, suggestive and entertaining, and very many passages highly elevating. It is published by Colby & Rion in a neat binding, uniform with the preceding volumes, and is a continuation of the "Autobiography, or Magie Staff."-Nor-folk County (Mass.) Gazette, June 13.

Faith is sometimes personified as a drenched female ellinging to a sea-waaned rock ; but a better personifi-cation would be a baid-headed man buying a bottle of patent hair restorer. — Popular Sciences News.

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

Mississippi Valley Spiritualists' Camp-Meeting. **Mississippi Valley Spiritualists' Camp-Meeting.** The Third Annual Camp-Meeting of the Mississippi Val-ley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Missispip River, at Olinton, Iowa, beginning on the first day of August and continuing during the entire month. Bpeakers and modiums in great variety will be in attend-ance, and an enjoyable season is assured to those contem-plating their first visit. Each year is adding largely to the interest and numbers in attendance at the meetings. The location is central for the Spiritualists of Illinois, Wisconsin, Iowa, Missouri, Nebraska and Minnesota. For particular information, address the Corresponding Secretary, D. SKINNER, Olinton, Iowa.

The Wisconsin State Amociation of Spiritualists The Wisconsin State Association of Spiritualisis Will hold its next meeting in Musical Society Hall, Acade-my of Music Building, No. 381 Milwaukee street, Milwau-kee, Wis., on the 22th, 27th and 28th of June, 1885. Speak-ers engaged for the occasion: Hon. Warren Uhase and Mrs. J. Anson Shepard. Good vocal and instrumental music. All interested in Bpiritualism or Liberalism invited to par-ticipate. Remember, our platform iss free one. Pay full fare on railroads to Milwaukee, and you will be returned for one-fifth fare. The meeting will be called to order at 10 °clock A.M. Friday, June 26th. Board at 75 cents per day. PROF. W.M. M. LOOKWOOD, President. DR. J. O. PHILLIPS, Sceretary. DB. J. C. PHILLIPS, Secretary. Omro, Wis., May 30th, 1885.

### Spiritualist Meetings in New York.

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

Arcanum Hall, 57 West 22th street, corner to h Arc nue. The People's Spiritual Meeting (removed from Fro blater Hall) every Sunday at 23, and 73, 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 Spirlinal Meetings, at Cartler's Hall, 44 West 14th street, Sunday at 3 P.M. All cordially havited.

#### Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualista holdsits meetingsevery Bundsy in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Morning service at 110'clook, evening at 7:45. Mr. J. William Fletcher speaks during June. All are cordially invited. Spiritual litera-ture on aslie in hall.

ture on sale in hall. **Church of the New Spiritual Dispensation** holds services at their new hall, on Adeiphi street, between Fulton and Greene Avenues, every Sanday, at 11 A.M. and 714 F.M. Sunday School at 2, and Conterence at 334 F.M. Mrs. J. T. Lillie speaker to July. Hon. A. H. Dalley, President; S. B. Nichola, Vice-President; C. G. Olaggett, Secretary. All spiritual papers on sale.

#### THE TYLER BOYS. BY F. M. LEBELLE.

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