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Witerary Mepartment.

THE HOUSE ON THE SANDS.

[The following Story was read by Miss M. T. Shelhamer at the Shawmut Lyceum, Sunday, May 3d. The lady prefaced the reading by these remarks: "When it was announced that the Lyceum was to have a special programme prepared for to-day's exercises, a member of the committee of arrangements said to me: 'We shall put you down for an address.' Now it always seems to me that the time devoted to the Lycoum is the children's hour, and it is hardly appropri ate to deliver an address at such time to the adults present which the little ones cannot comprehend, while if one talks only to the children the older friends may become wearled; and so I have been puzzled just what to say when called upon to speak in this shool. While pondering this subject yesterday, and thinking of to-day's duty, one of my spirit-band said to me: 'Let us vary the routine a little: we will give you a Story to read to the children, that may not be uninteresting to the older persons who listen to it.' I said, 'If you can give me something good I will be glad to read it,' and the response came, 'It will be good because it is true; what we give is the truth, save the names, which we have changed.' And so the spirit gave to me this Story."]

In a little low house standing close upon the line of a sandy beach lived little Bessie Lane. Motherless, the towns-people called the child, for when she was but two years old her mother had been taken to the spirit-world; but Bessie herself always insisted that her mamma was not lost, for she came to her every night to kiss her and to sing sweet lullables to her.

Mr. Lane had once lived further up in the town, but after his wife's death he had built the low, rambling house on the sands, and sending for an elderly aunt of his to come and keep house for him and help to rear his only child. he established his home in this wild spot, declaring that the sound of the sea kept him from being lonely and made him contented with his

Mrs. Lane had been widely known and loved for her gentle disposition and affectionate nature. It had been said of her that she had never been known to speak an unkind word or to deal harshly with any living thing. Many a poor, forlorn creature had been made happier by her sunny smile and tender words, not to speak of the more practical assistance she would give, and many a stray cat or homeless dog found food and shelter at her hands. And so when the lovely lady passed away she was mourned for miles around. Mr. Lane received offers of assistance from every side in the care of his little one, but, refusing them all and isolating himself from his neighbors, he preferred to spend his life upon the sands or among the surging waters in his little boat.

In the midst of loneliness and solitude little Bessle lived and grew, but she never seemed to who told him many things of their past life, be unhappy or dissatisfied. She would flit like a bird across the sand, or skim the waters in her father's boat, laughing and singing in her glee. People called her a strange child, wise and thoughtful beyond her years, when at times she would appear before them asking puzzling questions concerning life and its duties, and replying herself in clear and simple language when they could not answer.

It was whispered that queer sounds were at times heard in the old house: sometimes the rustling of garments when no one could be seen, or a low sound like a woman singing in an undertone, or timid knocks and the rattling of furniture that could not be accounted for, and people began to say the house was haunted, and to refuse to enter it as they strolled by upon the beach.

When a little child of five, Bessie begged that she might place a lighted lamp in her window every night when the moon did not shine, saying: "The pretty lady mamma who comes to me wants it." And her father, who seemed to love to hear his daughter tell of her angelio visitor, gave his consent. After this the little light streamed out regularly upon the night, and many a belated wanderer marked its cheering ray, and blessed the little hand that placed

One night a storm arose; wild and swift and dark it swept over sea and land. The wind howled and the rain dashed around the little house, while the angry sea-waves surged over the beach almost to its very door. Mr. Lane had been out in his boat fishing all: the after- The night was warm, and she did not suffer as

noon. He had not hurried, but as his luck was | she sped over the sands with her bare feet, and good, continued to fish as long as he could see. As he pulled across the raging waters the storm struck him, and he had all that he could do to maintain his seat in the boat. Drenched with the rain, bewildered and benumbed by the fast gathering darkness and the cold, he lost his reckoning, and was making toward a shoal of rocks that lay some distance from the land, when suddenly he heard a voice, clear and distinct, whisper in his ear: "Turn to the right or you are lost! See-see the light!" With a great effort he turned his boat, and through the darkness saw a gleam of light shoot out some distance before him. It was pale and flickering, but to him a beacon star of hone and cheer, for he knew from whence it came. Steering by that little lamp-light the man guided his boat, and after much buffeting by the waves, he managed to reach his home alive and safe.

After this Mr. Lane produced a large lantern, containing a lamp of much power, which upon every dark night he lighted, and hung outside his door; but Bessie's little light still flickered from her window, like an angel's token of love, telling the weary wanderer of comfort, warmth and home.

As the child grew in years she developed characteristics such as her mother had borne before her. Gentle and kind, she made many friends, and although few could be induced to enter her father's home, yet all the townspeople were glad to welcome her to their houses, or to greet her as they passed. She always had some pet kitten, or doggie, or birdie, that had been neglected, or cast out, or abused in some way; and once, when the aged housekeeper objected to having a great crab, that had had a portion of its shell crushed by some rude boy, brought into the house to crawl upon her snowy floor, the little one looked up, with tears in her eyes, and said, "But, auntie, the pretty lady mamma, who comes to me nights, says I must be kind to every living thing," and the father declared the child should do as she pleased. So the crab was kept till it cast its old shell, and a new one had formed in its place, when it was returned to the sea.

As the years rolled on the uncanny sounds in the house began to growlouder, and when they occurred Bessie would sometimes say she saw a hand making the raps, or moving the chairs. She still continued to tell of the pretty lady mamma, and repeat the stories of heavenly life that her spirit visitor had told her. Mr. Lane listened, and believed that the lovely young wife he had mourned had been permitted to return from the other life, to watch over and teach her child. The old aunt heard with amazement, and could never quite make up her mind whether to consider the child an angel who communed with angels, or a creature of unearthly mold, who would lead the souls of others astray.

But Spiritualism had come to town, brought by a family of mediums who had formerly lived in Boston. They were not reticent concerning their belief, and it soon became known that folks who believed in spirits and who claimed to talk with the departed were living up town, and they had taken an interest in Bessie Lane, and were holding circles in the "old haunted beach house." All of which was true. One morning Bessie surprised her father by saying:

"My prettylady mamma told me last night she was going to talk to you to-day. A lady is going to walk by here that she can make talk for her, and she wants you to stay home and

About ten o'clock that forenoon a shadow fell across the sunny floor where Mr. Lane sat reading a book, and looking up he saw a young lady standing in the open door, with a strange faraway look in her eyes. The stranger began to stammer an apology for intruding, and said something about being attracted by the child she had seen outside; but before she could proceed her manner changed, even her features became somewhat transformed, and in a different voice from her own she began to talk clearly and distinctly to the astonished man. It was not long before he realized that this woman was entranced by the spirit of his wife, spoke of her visits to their home, and of her power over the little one. The spirit told him of that stormy night on the sea. and declared it was her voice he had heard directing him to look for the little light.

I cannot detail to you all that followed. but this was the first of many interviews Mr. Lane held with the spirits. Circles were formed in his house; the former manifestations became stronger; hands were seen moving about and touching all present; sweet perfumes were brought and gentle messages uttered by the returning spirits. Bessie lived in an atmosphere of such spiritual life that she seemed to grow more beautiful and happy every day.

The towns-people began to grow interested, and the more bold did not hesitate to apply for sittings" to the young lady medium who had come among them. Thus a knowledge of Spiritualism began to grow, and to-day there is a large number of intelligent, respectable and pure-minded Spiritualists in the vicinity of Bes-

sie Lane's old home. Through the ministrations of the spirits, the child continued to display her thoughtful kindness to others, and to seek always the happiness of those around her in preference to her own. One night when about ten years of age, she was awakened from a sound sleep; by a light touch, and starting up, she discovered a white-robed form standing by her side. Recognizing her spirit visitor, she obeyed the word "come," that was breathed rather than uttered, and rising, she followed the spirit from the house.

in her night-dress. Her way led toward a pile of rocks far out on the sand, and as she neared them she lost sight of her guide. For a moment she paused uncertain what to do, but as she did so a low wail like an infant's cry fell upon her ear. Starting forward she reached the rocks, and there in a hollow formed by two stones lay a tiny babe, whose white face shone in the moonlight with a piteous expression. Trombling with eagerness and fright, Bessie snatched the child and hugged it to her breast, then turning, she sped away, never pausing until she reached her home and had aroused her father from his sleep. Mr. Lane never doubted that his spirit-wife had guided Bessie to the rocks in order to save the child, but what to do with it he did not know. Rousing his aunt he confided the infant to her care for the night, thinking to his mission; and like other men or women, consider of its disposal in the morning.

But in the morning Bessie begged so hard to keep the baby that her father could not bear to take it from her so soon, and thus it happened | moral or immoral, kind or unkind, sympathetic that the little waif stayed and found a home of love in the old house on the sands.

It was never known where the child came from, but it was supposed that some cruel person had brought it to shore in a boat and left it in the crevice of the rock, hoping a wave would wash it out and commit the deed he did not dare himself to do.

I might tell you many things of Bessie Lane. every one of which would be true, but you have not the time to listen nor I to relate. But that you may know good spirits are ever watching over the ways of earth and waiting their opportunity to assist and uplift the unfortunate and sorrowful, I must tell you that when Bessie was fourteen she was again called out upon a merciful errand by her angel-mother. It had been a wild, stormy day, and the inmates of the old house had not ventured out. Toward night the girl felt a restless feeling impelling her to go out in the rain. The desire to do this grew so strong that she finally threw an old cloak over her head and started. The wind blew so she could hardly stand, but she struggled on. Half way down the beach she disperned a human figure with uplifted hands. The attitude of the figure started her wildest apprehension, and, darting forward, she caught the uplifted arm of a woman, who turned upon her a face of anguish.

This poor creature had crept out in the storm to destroy herself in the sea. Homeless and friendless, she had sought the only relief from her troubles that occurred to her. But angels were watching her life, and they had guided a friend to soothe and comfort and help her. down in a tempest of tears which Bessie did until the attempt was abandoned. At first the | which as a fact, they are as a class the most ig- | rant ridicule or prejudice. These are our privwoman refused to go with Bessie, but at length | norant exponents), and the suppression of spir- | ileges and duties as Spiritualists and mediums. she consented, and, dripping with the rain, the | itual healers and physicians and liberal-minded two turned, hand-in-hand, toward the house.

They were met by Mr. Lane, who had started out in search of his daughter. On hearing the nature of her mission he knew she had been guided in a grand work, and he insisted that the woman should share his hospitality.

Weeks of sickness for the stranger followed. but she was carefully attended by the inmates of the cottage. When she recovered health she wanted to go away, but, directed by the spirits, Mr. Lane insisted that she should stay and help in the care of his house and of the little child they had adopted, especially as his aunt had grown too feeble to do much herself. This plan was arranged, and to this day Bessie Lane and her father, the aged aunt, with the stout housekeeper, once rescued from the storm, and the foundling, now a child of six, dwell in harmony together in the old house on the sands.

The Doctors' Plot.

To the Editor of the Banner of Light: In these days of proscription and persecution we hall with delight all honest, earnest protests that put in a brave denial against "class legislation." Y noble efforts stand recorded in your sincere and able defense of truth, liberty, magnetic therapeutics, etc. As in the same vein with your own noble efforts I for ward you the following editorial extract from the

medical journal, published in Philadelphia, Pa.: medical journal, published in Philadelphia, Pa.:

"First, The people are their own masters in their choice of a medical advisor, and the right of any man—even an ignorant one—to offer medical services, and for pay, is not to be questioned. The law may forbid such acts on the part of both physician and patient, but the right exists still, law or no law,

Secondly, The people are not asking for such legislation. The whole business is being managed by physicians, and chiefly Allopathic physicians.

Thirdly, A very cursory examination of existing and proposed medical laws shows that they are more adapted to the protection of the physicians now in practice than to the defense of the public.

Fourthly, There are evidences that some of those who originate these legislative measures design them ultimately for the enforcement of Trades' Union rules and codes of ethics, (1) and for the subversion of the liberty of medical opinion."

Hahnemannian Monthly, a leading Homeopathic

The above sentiments, coming as they do from distinguished Homeopathic physicians, most emphatically rebuke those of their professional brethren who have chosen to ally themselves with their old enemies. the Allopaths, in a tyrannical war on human liberty.

DUMONT C. DARE, M. D. 5 East 12th street, New York City.

liberty of medical opinion."

THE BANNER OF LIGHT.—Any of our readers who may desire to become informed upon the subject of Spiritualism cannot do better than subscribe for the BANNER OF LIGHT, published by Colby & Rich, Boston, Mass. It is the old-est paper in the world devoted to this subject, est paper in the world devoted to this subject, and its contributors are among the most prominent and talented Spiritualists and scholars in this country and England. Each week will be found in its pages reports of spiritual lectures, original essays on spiritual, philosophical and scientific subjects, besides the regular literary, editorial and spirit-message departments. Send for a specimen copy, which will be furnished free by addressing as above.—The Lackawanna Democrat, Scranton, Pa.

Original Essay.

THE DUTIES AND RESPONSIBILITIES OF MEDIUMS, SPIRITUALISTS AND INVESTIGATORS.

BY W. W. GLEASON, M. D.

Once the term "medium" was considered one of ridicule by non-Spiritualists; but through the untiring efforts of spirit-intelligences upon the one side, and the troubles and trials of those same mediums on the other, the world at large is coming to appreciate the work which those who are thus designated are called upon to do. The position of a medium is not a sinecure. His life is not his own, but surrendered up to such an one is governed by the conditions of his or her work. They may as men or women be honest or dishonest, learned or ignorant, or unsympathetic, gentle or rough; but in the ratio they reach toward the higher attributes or the lower, just in like ratio, by the wise provision of unchangeable law, will the manifestations through their mediumship partake of elevating or lowering qualities.

Mediums, as a class, understand themselves as little as they are understood by others. They need to be educated for their work, as does the lawyer, the physician or the clergyman; and it is a mistake for the mass of our mediums to neglect informing themselves on every subject. Just in proportion as mediums educate themselves in science, literature, art or mechanics, etc., just in the same proportion will they open wider for their spirit-friends the avenues of intercourse; just so much nearer to us will those friends be able to live day and night; just so much labor will be saved them in communicating; and we owe them this duty in a greater measure than we realize.

To be sure, none of us will admit that we are more ignorant individually, or as a class, than others, and indeed there is no need of such an admission, for the reverse is rather the fact; but we are too apt to live almost wholly for the present, whereas in reality the future is what we should strive for.

The mass of the people need to be educated to live in such a manner that healthier children, mentally and physically, shall be born, and trained and reared, surrounded by better opportunities and possibilities, in order that they may bud and blossom into more perfect men and women, and pass over to be more perfect spirits than is the rule at the present time. Finding herself watched, the woman broke Then crime, insanity and imbecility will cease the poor creature declared her determination | certificates, or try to push forward iniquitous

> practitioners. The Greek women were surrounded, through out the whole period of pregnancy, with beautiful statuary, paintings and flowers, that their spiritual natures might be constantly subject to beautiful and elevating impressions, and bigoted divine, who will not partake of the manthus their children be stamped with the high-

est and purest desires and instincts. What do the pure and high spirits tell us of the lower grades of spirit-life? What do the lower spirits, when repentant, tell us of themselves? That as a man leaves the mortal form he enters the spiritual life; as he for himself provides, he shall receive. If he passes to spiritlife while groveling in sin, he must inevitably retrace his steps till he has gathered up the imperfect threads of his earth-life and rearranged them as they should be. The Infinite design was that ultimately every web should be perthe earliest moment of conception until the merging into the eternal, a perfect and all-wise intention is present, and though for a season we may escape from the right path, and stray in unwise directions, still we may not imagine ourselves masters of the situation, for it is all permitted for a wise and beneficent purpose. It is thus we are taught the lessons of life, and no one lives to escape more or less of such experiences, but throughout the whole we are each and every one under the surveillance of wise guardian spirits. How well has "Benefice" taught this in number one of "Thoughts from a Spirit's Standpoint" given in the BAN-

NER. It is a duty, then, that every human being highest standpoint possible: to profit by every opportunity for enlightenment upon every subject, and to reach with humility one hand up toward those on a higher plane than ourselves. while we reach down with love the other to help some unfortunate from some slough of despond. The guides of W. J. Colville have well said. "To love all mankind is a duty, and without universal love there can be no permanent happiness and safety among mankind." It is, then, plainly a duty that mediums owe to themselves and our loved cause that they seek diligently after knowledge. They owe this duty, too, to their controls and guides, that their burdens may be lightened and more perfect results be attained with greater case; and as purer lives are lived and intellectuality and enbe joined, till periods of development to acquire creeds and dogmas will cease to exist. and Spiritualism will be the religion of the world-yes,

of the universe. I have heard mediums say they thought it! talk lightly against development, harmony and

made no difference what their habits might be; that if spirits wished to communicate they could do so in spite of all habits, as long as the medium's health was not undermined; that the medium was simply a machine to work through. I cannot agree with this view of the matter. The better our habits the better work we may do; the more perfect the machine the better work it will turn out.

There have been recently, from both the mortal and the spiritual side, pointed allusions made to the fact that once in a while, when conditions were defective, mediums would produce phenomena by illegitimate means. That this is a fact we cannot gainsay; and while it does not detract from the value of genuine manifestations or injure the scientific basis upon which our cause rests, yet it is to be deplored and discountenanced. One fraud detected is of more injury to the future of Spiritualism than a dozen séances held with no satisfactory results. All manifestations are dependent upon physical or mental conditions. which are liable at any time, from many causes, to be wanting. If at such times we should acknowledge the facts and give the proper explanation, we should gain in such cases instead of losing. That this is done in the majority of cases I have no doubt, but it is not always done; and if the temptation is too strong and is yielded to, the spiritual body of the medium-which, in my opinion, is the instrument used by spirits through which to produce all manifestations - is warped from its true symmetry by the impression made upon it by the wrong-doing, and entails upon that medium's guides and controls new work of development ere honest results can again be attained. Not only that, but we stand upon delicate ground in the eyes of the community regarding these matters. It is no more of a orime, you know, for one poor, ill-used medium, tortured perhaps beyond endurance by so-called test-conditions, to simulate the simplest of phenomena, than it would be for a church divine to murder a man or preach the worst possible heresy! Yet, no matter what may be the provocation or temptation, a medium cannot afford to step aside for a moment. If we take up a cross, no matter what its character, presupposing that we properly prepare ourselves for the work, we know in the beginning that we must expect obstacles of every description, trials, and failures even; but if we profit as we should by our opportunities and keep ourselves "spotless from the world," we shall know that obstacles, trials and even failures are for some wise purpose, and we shall be satisfied to build as wisely as we know how and leave the rest with those wise intellito increase, and apothecaries and certain gences whose mission it is to use us for divine not seek to check. When the passion subsided, medicasters cease to sign so many death ends; and pride of self and love for the truth and honor of our loved cause should ever overto drown herself, but Bessie resisted and plead bills for the monopoly of the healing art (of balance the love of money and the fear of igno-

> On the other hand, what is our due from those who call themselves investigators? They who class themselves thus are as varied in character as a chameleon is in color, and among them we are apt to meet with all kinds of human nature. from the sincere, truth-seeking person to the na when it is freely and honestly offered to him. In no other class of phenomena will be found such delicate and peculiar characteristics as is the rule in spirit-communion with mortals, and in its investigation is needed, more than in any other, a clear head, an unbiased intellect, a kind heart and a gentle hand. One needs to be carefully educated up to the investigation of our phenomena in order to do them justice, and yet this truth is the hardest to impress upon the minds of the majority of investigators. As a rule, to obtain the best results, it is necessary to go to the séance-room as one would fect, and it must sooner or later be so. From | go to the house of a friend, unprejudiced as to what the results are to be. Mediums are necessarily preternaturally sensitive, and are generally annoyed and nervously upset by having forced upon them over-positive conditions. Test conditions are not usually conducive to good results, and yet mediums seldom object to them if asked in the proper manner. On the other hand, if harmony prevails in the circle, the spirits will usually produce phenomena which are in themselves test enough for any fair-minded person.

> No medium is justified in catering to prejudice or bigotry. Spiritualism is now able to hold its own and ask very few favors. I say to every medium: Stand ready at any time to further as far as is in your power any honest, sinowes, to look at and experience life from the cere effort at investigation, even if unusual conditions are asked, always reserving the possibility that phenomena may not crown your efforts; and if unsuccessful in obtaining manifestations, do not let it disturb you, for it is not your fault, but the fault of those who ask such conditions. But I also say: Stand upon your dignity and selfhood at all times when confronted by bigotry, ignorance or supercilious prejudice, and refuse to sit for such except on the usual conditions established by your guides. Cater to such people and they lose their respect for you and will overrun you. Assert your rights, and if necessary to their condition their spirit-friends or other spirit-influences will bring them to a better condition of mind, and they may come again, prepared to treat you well. They assert the right to conduct their lightenment become more universal, nearer prayer-meetings to suit themselves; we assert and nearer will the mortal and spiritual worlds | the same right to conduct ours in our own proper way; and while "Spiritualists know allemediumship will be unknown. We shall be born | giance to no creed, book, man or council," still already fitted for that blessed communion; we are more than pleased to help honest, sincere investigators acquire the truth; but it never mollifies or makes more accommodating any medium, to hear investigators sneer at or

ualists, that these are absolutely necessary for the production of phenomena—as necessary as are the proper conditions to the success of a delicate chemical experiment.

I would say to all investigators, study up first, in the literature of Spiritualism, its principles and the laws and conditions which are conducive to the best phenomena; form circles in your own families, and, with patience, you will get good phenomena right at home where fraud is out of the question; and when you go to seances of public mediums remember that they are human, like yourselves, and just as much entitled to respect and to be thought honest as you are, till proved otherwise. There are good common-sense ways of testing the genuineness of phenomena without resorting to cruelty and violence. If you have a very near and dear friend in this life, and you should unexpectedly meet such a friend in the dark, there are numerous peculiarities of character by which you would know him fully. If I should say to you that you must have been mistaken, that it | given the substance of it, to save space. would be an utter impossibility for you to know him unless you saw him in a good light that you might note every feature and peculiarity of dress, you would laugh at me. Se, I say, no matter what the class of phenomena which you are beholding, you must not expect your spirit-friends, with the as yet undeveloped and unsatisfactory conditions they are still limited to, to be able to present to you perfect fac similes of themselves as you would wish them, and by so desiring positive likenesses or characteristics, you often present obstacles to their manifesting as satisfactorily as they otherwise might. One peculiarity of expression, caress or motion, together with that intuitive attraction which would enable you to recognize a dear earth-friend under like circumstances, ought to be of as much value in the seance-room as in the street. Investigate with unbiased candor, and you will receive manifestations stamped with like attributes.

Provincetown, Mass.

Spiritual Phenomena.

Spirit Telegraphy in 1850-Reminiscences of Early Spiritualism.

To the Editor of the Banner of Light:

In the BANNER OF LIGHT of April 11th you notice the remarks of the Tribune in regard to the mode of receiving or conveying news in India, and make some suggestions as to the means by which it is accomplished. The case might be made much stronger, for it is a wellproven fact that they, in numerous cases, have news of important events before they have occurred. This could not be carried by "dawks." or by any known means, or means known to those who know nothing of Spiritualism. In thousands of instances in this country there have been warnings of danger and calamity before those events occurred. It is probably the same power exercised by spirits in the several cases. The people of India seem to have got at the mode better than we have, and get their very important news more perfectly.

Occasionally, however, we have had some demonstrations of remarkable occurrences long before they were to take place. You have only to look at the remarkable communication given to Charles Partridge by the spirit of Andrew Jackson in the month of January before the firing on Fort Sumter, telling him that the South would there commence the fight, and that next there would be fighting on the Mississippi. There was no action, nothing to show to the world that such an action would take place, and yet it was accurately told to him. Many such instances have occurred in this country. They are, to a degree, the same as those of India.

But my object now is to ask the Spiritualists to look back a little, and see what was done in the early days of the movement in this country. and see if it does not look as if we were to have the same kind of telegraphy as in India, or per-

haps a better one.

On Friday afternoon, April 6th, 1849, Mr. Pickard, a brother Methodist, was at the house of Rev. A. H. Jarvis, a Methodist minister of Rochester, N. Y. Mr. Pickard resided in Lockport, sixty miles distant, and no railroad was built to that place at the time. None of the Fox family were present at Mr. Jarvis's house. On the evening of the following Monday he went to the house of Mr. Granger, whose daughter was a medium for rapping, and remained there over night. The next morning, April 10th, at the table Mr. Pickard asked who would communicate with him. The answer came by rapping: "I am your mother, Mary Pickard." She then spelled, "Your child is dead." He left in the stage at 8 o'clock. At 12 Mr. Jarvis returned to his house, and his wife handed him a telegraphic dispatch which read as follows:

ROCHESTER, April 10th, 1849. By telegraph from Lockport to Rev. A. H. arvis, No. 4 West street. Tell Mr. Pickard, if you can find him, his child died this morning. R. MALLORY.

Now this was a case where the message came as they do in India, or anywhere else. It was at a very early day, but could not be disputed. As you have alluded to John M. Spear's account in 1854-6, allow me to show that spiritnal telegraphing was done, and promised to become common, at a much earlier date.

On the 12th day of February, 1850, Mr. N. Draper (a pious Methodist) put a member of his family into a magnetic sleep, no other persons being present. She stated that she saw a peran attack of the diphtheria, when she sank away and told her friends that she was going to discuss the properties of the preparing work for you. He is gradient that the preparing in her body, he is established in a billing a line of communication." Ask him if it is practicable to get communications between two distant points by means of these rappings? "To be sure," he says. Can you accertain who this stranger is? An extended that her deceased uncle, who have the public beaven, and that when her spirit to heaven, and that when less that the membrizer said, in alarm, 'Are you, going a such as violent shock of her person that the membrizer said, in alarm, 'Are you going the body lay for twake upt." No, 'a beasaid, 'I told him that sayou wanted a signal he might electrize me." She was upt. No, 'a beasaid, 'I' told him that sayou wanted a signal he might electrize me." She was upt. No, 'a beasaid, 'I' told him that sayou wanted a signal he might electrize me." She was upt. No, 'a beasaid, 'I' told him that sayou wanted a signal he might electrize me." She was upt. No, 'a beasaid, 'I' told him that sayou wanted a signal he might electrize me." She was upt. No, 'a beasaid, 'I' told him that sayou want to go home, and would in the same state, and he had no were been acquainted when the same state, and he knew no person she had been acquainted when the same state, on the same state, and he knew no person she had been acquainted with the same state, on the same state, on the same state, on the same state, and he knew no person she had been acquainted with the same state, on the same state, and he knew no person she had been acquainted when the same son she had never seen before. She said: "He

proper conditions. We have learned, as Spirit- | friends met, and directions were spelled out for Mr. Jarvis, Mrs. Fox and Catharine to go in a distant room, and Margaretta to remain in the parlor. Some interruptions occurred that broke up the arrangements before they could be acted upon, and the names of persons were spelled out by the alphabet, for another meeting and test! On the 20th of February it was tried, and was wholly successful. The girls (mediums) were separated as before; the rapping came, and the following was spelled out: "Now I am ready, my friend. There will be great changes in the nineteenth century. Things that now look dark and mysterious will be made plain before your sight. Mysteries are going to be revealed. The world will be enlightened. I sign my name: Benjamin Franklin. Do not go into the other room." Mr. Jarvis soon came in from the other room, and read precisely the same message from that end of the line. The names of the witnesses were signed to the report, and it is published in Capron's "History of Modern Spiritualism," on pages 82 to 87. I have only

Many, and myself among the number, have looked for a fulfillment of the prophecy then made, because an instance of its practicability was accomplished, but conditions could not be brought to bear, at that time, to make it generally successful. That it will be accomplished, I have no doubt.

I do not see why there should be so much contention among those calling themselves Spiritualists about materialization, or even of the appearance of spirits in form and features resembling our friends, or anybody. It was fully settled with the Fox family before they ever came before the public, and when they were averse to having anything to do with it. It has always been known to be true, ever since Spiritualism has been known. Scores of human appearances were seen by the Fox family, the members of which were very much alarmed by them.

When residing at Auburn, N. Y., I went some fifty miles into the country and persuaded the parents to allow Katie Fox-then a little girl of twelve years-to go to my home in Auburn and stay with us a few weeks, that I might be fully satisfied as to what those sounds were. It was during one of the sittings, but four or five persons were present, with the doors locked, and a guitar stood in the corner of the room, far from the reach of any of us. The young woman who was learning to play was not in the house, being absent at a relative's in a distant part of the city. As we were getting communications, a string of the instrument sounded. I supposed that a string had broken from being strained up too tightly; but soon it sounded again, and commenced playing most beautiful tunes, far above the reach of any of us, had there been any hands not held in the room. This was the first music ever produced by spirits on an instrument of that kind in the Western world. We were astonished, and asked the spirits if we could not see what played the instrument. when, looking toward the window, an arm and hand came from above, and waved before it. long enough for every one to see it. We were surprised at the whole demonstration. I allude to it here to show that spirits can form arms and hands and whole bodies so as to make the representation perfect. I have, and you no doubt have often had hands placed in yours, as palpably as we could feel any person's. This was very common in the early days of Spiritualism, and isolated cases have occurred long before that time, which are as well proved as any occurrences that have ever taken place.

Now for a more complete and positive demonstration. You undoubtedly remember the case of Mary Lurancy Vennum, of Watseks, Ill. Was there ever a more complete case of the transfer of spirit-a better proved case-in the whole history of Spiritualism? Remember, she was rapidly sinking under the influence of epileptic fits, when she was taken to a doctor and mesmerized. Then a score of spirits came and said they would, any of them, come and help her. At last she said, "Here is one that says her name was Mary Roff, and she died of the same disease I have." Mr. Roff being present, said; Why, that is my girl, She has been dead twelve years." Well, it was agreed that she should come and take possession of the sick girl's body, and she did come; but when her spirit possessed that body it wanted to go home, and would not be contented until she was taken to Mr. Roff's, a family totally unknown to Lurancy Vennum. She knew every one of her old friends and the relatives of Roff's, talked about what happened years before when they went to Texas, found her old letters and various articles she had when she went away to the spirit-world. She was exactly like herself-Mary Roff. She used to spend an hour or two in the spirit-world every day. This was kept up from the 1st of February to the 21st of May. The spirit of Lurancy Vennum did not make her appearance during all that time, but finally came back cured. There is no doubting this case. It is beyond all controversy. Nor is it the only similar one.

When traveling through Michigan two years ago, I picked up a newspaper in the car and saw a paragraph respecting a young woman in the northern part of the State who was very curiously affected. It gave no clear idea of how she was influenced, but stated that the case was very astonishing.

When I arrived at my destination I wrote to her father, whose name was mentioned, and soon received a full answer, and he wanted any information I could give him, if I had ever heard of such a case. In his letter to me he stated that his daughter was recovering from an attack of the diphtheria, when she sank

cation and eloquence.

Now one thing is positively proved by such cases as these: that the spirits of different persons may and do absolutely and for a time take possession of the bodies of different persons and keep possession for some time. There is no question as to that. It is one form of materialization. The body would remain inanimate but for this spirit of another person coming and possessing it. It is absolutely materialization of the very best form I have ever known.

Why should it be any more improbable that a whole body can, may and does materialize, than a hand, an arm or a head? .Who among spiritual investigators has not held a hand, to all intents and purposes as material as his own, that would be changed from cold to warm in an instant at the request of the person getting the demonstration? What should prevent a spirit's whole body, if conditions are right, from thus materializing? E. W. CAPRON. 235 East 27th street, New York.

Spiritualism and Its Phenomena in

England. To the Editor of the Banner of Light:

While the matter is fresh in my memory, permit me to tell you a little story of a séance at my house last night. There were ten of us around the table in my dining-room, the sexes evenly divided, and as intelligent a party as one could well get together. There was a Lieutenant-Colonel of the British Army and his wife and brother, a London manufacturer and his wife, a lady who has lived in India, our blind medium, Mr. Husk, and his wife, who

attends him because of his blindness, but who did not sit near him. I held one of the medium's hands, an intelligent young lady the other. We had every possible security against any possible deception, It was a dark seance, but, as you will see, not one to be made light of.

Cool breezes blew over our joined hands and into our faces. First tones, then tunes were played upon a little zither-like instrument called Fairy Bells. Voices talked with us; a spirit borrowed the fan of a lady and used it on her and others; the Fairy Bells went playing about the room and up to the celling. Three spirit-voices entered into an animated conversation with us; one sat at the piano-forte, sang and played his own accompaniment admi-rably.

This was my first observation of a spirit play ing and singing. It was absolutely certain that the voice and hands were not those of any one of our company. I held one of the medium's hands, and a member of my household the other. Every hand of every living person was in like manner secured.

One of the spirits showed himself to all present by means of a large plate of luminous paint, against which we saw him in profile. Tests and messages were given, and finally as pretty a test of spirit power over matter as one could

desire.
Two rings of papier maché, about five inches across, were laid on the table in the hope that they might be united. The spirits said the power was not sufficient, but they would do what they could. I held, as I have said, one of the medium's hands, a lady held the other. I felt something on my hand, and the gas being lighted, one of the rings was on my wrist, and the other on that of the lady who held the other. the other on that of the lady who held the other

hand.

But the medium himself is a constant manifestation quite as wonderful. Two or three months ago Dr. Wylde got a smith to forge an iron ring which could be worn on his wrist, but could not possibly go on or come off over his hand. While Mr. Bamfylde held both of Mr. Husk's hands this ring, which the Doctor had marked and had photographed, came upon the medium's wrist, where it has ever since remained and been examined by hundreds. No possible compression of the hand will allow it to be taken off. possible compression of the hand will allow it to be taken off. Welding at a white heat on the wrist is clearly impossible. Engineers have but one theory, which is that the ring must have been put on when Mr. Husk was a child, and the hand grown since, so that it must be sawn or filed off, or he must die with it on. It is, therefore a permanent manifestation of the power of spirits over matter.

The papier maché ring that came on my own wrist, while I held the hand of the medium, was a manifestation of the same power. I have had a chair threaded upon my arm while holding the hand of a medium. I have tied the two wrists together with fine cotton thread,

two wrists together with fine cotton thread, without hindering this operation. A critic in Light does not like the expression "matter through matter," since solids are constantly passing through fluids, and proposes to say solid through solid, instead. The iron ring on our blind medium's arm, however, is a very solid proof of statt ways and one which we solid proof of spirit-power, and one which no man of science is likely to get over. The turned wooden ring of Prof. Zöllner, on the pedestal of his table, is good, but this iron ring on the medium's wrist is better. Of course the spirits may remove it at any seance, but I hope they will let it remain.

England is slow but it is very solid. Men are England is slow but it is very solid. Men are hard to convince, but, when convinced, they are more sturdy and independent than Americans. A shop-keeper puts the bills of his little Bethel into his shop-window, at the risk of offending his best customers. He speaks his mind, also, with a rough brutality inconceivable to an average American; and he maintains whatever cause he tokes no with the tains whatever cause he takes up with the same sturdy pertinacity. It may take twenty years to carry a needed reform through Parliament, but English perseverance is quite equal

Just now a popular demand is for the opening of museums and art galleries on Sundays. We can go to Hampton Court Palace or Kew Gardens on Sunday, but not to the British Museum or the National Gallery. There was a tie in the House of Lords on this question the other day, which defeated the measure, according to the custom of the aristocratic House. But as the whole Bench of Bishops voted that people should only visit the public houses on Sundays—that they might get drunk, but should not see the works of nature or art—there was, aside from the Bishops, a good majority for the required Sunday opening.

A hereditary aristocracy has its advantages. A born legislator does not stand in fear of constituents. There he is, from the day he comes Just now a popular demand is for the open-

ried out. This latter case was of the same kind and had more liberty of action, because she was not there for any purpose but to cure the patient.

I published this case in the St. Louis Democrat, and in three or four days received a letter from a gentleman in Illinois, stating that precisely such a case was then occurring there with a servant in a family, an uneducated country girl, who was at times a person of education and eloquence.

1870, and who has been my printer ever since. I hope to live long enough in this troublesome world to trouble him with two or three more books, besides my periodical scribblings—a Manual of Health, begun by my late wife, including some account of her life and work: "Twenty Odd Years of English Life," as a companion volume to my "Forty Years of American Life": possibly an autobiography, if I have time and think it worth doing. Thus my active working life will have been about equally divided between America and England. Wishing you and the BANNER all the success you both so richly deserve, I remain yours for

you both so richly deserve, I remain yours for the Truth and the Right, T. I. NICHOLS. 32 Fopstone Road, London, S. W.

[From the Sunday Gazetteer, Denison, Tex.] Reading Scaled Letters Seventeen Centuries Ago.

The other day, while reading Thomas Stanley's "History of the Chaldaic Philosophy," a rare book published in 1662, we came across the following extract from Macrobius, who wrote in the fifth century, which shows that the Spiritualists were anticipated by the Pagan priests in the feat of reading and answering messages enclosed in sealed letters or slates seventeen hundred and fifty years ago. It also shows that this power, accredited to supermundane agencies, was noised abroad, and that precautions were taken against fraud pretty much as is done by experimenters in this phase of occultism to-

"This god [Apollo] they consult even distant. by sending table books [tablets—in reality slates] sealed up, and he writes back in order to the questions insented in them. Thus, the Emperor Trajan, being to go out of the country into Parthia with his army, at the request of his friends, zealous in this religion, and who, having had great experiments in this kind, persuaded him to inquire concerning the success of his expedition, proceeded with Roman prudence, lest there to inquire concerning the success of his expedition, proceeded with Roman prudence, lest there might be some deceit of man in it, and first sent the 'table books' sealed up, requiring an answer in writing. The god commanded paper to be brought, and ordered it should be sent to him, to the astonishment of the priests. Trojan received it with admiration, for that he also had sent a blank table book to the god. Then he took another table-book, and wrote in it this question, 'whether, having finished this war, he should return to Rome;' this he sealed up. The god commanded a centurial vine, one of those gifts that were in the temple, to be brought, and to be out into two pleces, and wrapt up in a to be out into two pieces, and wrapt up in a napkin and sent. The event appeared manifest in the death of Trojan, his bones being brought back to Rome; for by the fragments, the kind of reliques [his bones], by the token of the vine, the inture chance was declared."

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

SERIES NUMBER EIGHT.

Ques.—In Matthew, twelfth chapter, thirty-QUES.—In Matthew, twelfth chapter, thirty-first and thirty-second verses, Jesus says: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven, neither in this world, neither in the world to come." Please explain what is blasphemy against the Holy Ghost.

Ans. - Blasphemy against the Holy Ghost means a willful turning aside from the path of duty which your own conscience points out to you; it means neglecting the warning from the higher voice within; when you see your duty plainly, refusing to do it. That is the only unforgiven sin; it is the sin which cannot be forgiven forgiven sin; it is the sin which cannot be forgiven, because so long as you are in that condition of mind you cannot possibly receive salvation or redemption. The person who can contemplate the effects of his own sinfulness upon society and not be made sad thereby, is beyond the possibility of redemption while in that frame of mind. Unless you wish to become better it is impossible for you to be reformed. While angelic ministers will hold out to you all possible assistance, and seem to open the gate of heaven for you, they will not take you by the shoulders and push you in; they cannot make you good while you desire to remain in evil ways. Blasphemy against the Holy Ghost is a refusal to perform that which your own inner nature tells you is your duty. No matter whether mistaken or not, if you honestly believe it to be your duty, you must do it, in spite of the world; if not, you will degrade yourself spiritually. spiritually.

Q.—[By S. A. R.] What are the best methods, in detail, for preserving health to a good old age?

-Were we to enter into detail it would cer-A.—Were we to enter into detail to would be tainly require a very lengthy lecture, which we cannot deliver now. We will give a few general suggestions. You uset be regular in all the suggestions. You should fix the time for your habits of life. You should fix the time for rising in the morning, and strictly adhere to it; fix the time for going to rest at night, and strictly adhere to that also, and have fixed, stated intervals for work, exercise and food. The majority of business men can conform to these regulations pretty well, because, in the majority of instances, their business requires their presence at regular hours, and gives them leisure at stated seasons. By endeavoring to fill up your time regularly, every day, you will find the body will get accustomed to take its sleep at a certain time; to take its food at a certain time; to day it seasons. sleep at a certain time; to take its food at a certain time; to do its work at a certain time, and as you accustom the body to a regular routine, both mind and body will be able to go through a greatdeal more without fatigue than they could otherwise do. That sleep does you the most good which you take during the darkness, and not during the light of day—when things around you are quiet you should be at rest. The best time for sleep is between the hours of eight in the evening and four in the hours of eight in the evening and four in the morning. If you could retire at eight and rise morning. If you could retire at eight and rise at four you would be in bed as long before as after midnight, and it would be better for you every way; but as this is not practicable in the present state of society, it would be well for you to retire to rest not later than between ten and eleven in the evening, and rise not later than seven in the morning. If your constitution will permit it, take a cold bath, or one almost cold, on rising. If not convenient to get into the water simply apply water to your into the water, simply apply water to your whole body by rubbing yourself quickly with a damp towel. For breakfast it is desirable to take oat meal, and different kinds of farinaceous food and fruit. If you partake of meat take oare that it is mature meat, that it is moderately well done, but not by any means dried up. Never take a great variety for breakfast. Dinner we advise you to make the solid meal of the day. If engaged in business take your dinner late. We do not recommend early dinners for

of action you will find that by regular habits you will live to a good old age, in the possession of mental and physical vigor. If you meet persons who have lived in good health to a green old age, you will find they have almost invariably risen early in the morning, and retired to rest early in the evening; and however active they may have been, they were generally somewhat caim and cool, prepared to take things philosophically. It is not work that kills people, it is excitement and worry. Persons may do double the amount of work, do it satisfactorily, and be a great deal stronger, if they work regularly, than if they work irregularly, in a spasmodic way, wearing themselves out in the effort. Be always careful to observe the Sabregularly, than if they work irregularly, in a spasmodic way, wearing themselves out in the effort. Be always careful to observe the Sabbath; the Sabbath is a physical and a mental necessity. If you do not observe it, you cannot be well, mentally or physically. We do not care whether you go to church, whether you take a drive, sail on the water, or go to the museum, so long as you go where you get rest and change, and attend to something you do not engage in on other days of the week. You must have one day in the week which you employ in an entirely different way from what you do every other. If you hear nothing about religion on other days, it may do you good to hear a sermon; if you listen to religious exercises or teaching during the week, then the Sabbath should take you away from everything of the sort. Whatever does you the most good, whatever rests your mind the most completely, is the best thing for you. We do not advocate a Puritanical observance of the Sabbath, we mean a physiological observance.

Q.—[By M. J. Davis.] Can a spirit in a lower repeated development than the medium take

Q.—(By M. J. Davis.) Can a spirit in a lower sphere of development than the medium take

A.—Certainly not. The spirit may be allowed to manifest, but will have to derive the power which he uses from the guides of the medium. No spirit lower than the medium can control him. There is no reason why the medium's own will-power should not control a lower spirit. If there is a lower spirit in this room to-day, who is in any way in sympathy with the medium, the medium may be a controlling spirit to that lower spirit. Nothing lower than yourself can ever control you.

Q.—[By E. S. Thomson.] Will Mr. Colville's guides please state whether there is an undiscovered chamber in the great Egyptian pyramid, near its upper part; and, if so, is the entrance to it likely to be discovered in the near future?

A.—We state that there is a chamber in the

A.—We state that there is a chamber in the Great Pyramid of Egypt that is not yet discovered. When that chamber is found it will be the means of disclosing wonderful secrets to the world. It will not be discovered for the next few years, because humanity is not pre-pared to receive any benefit from the discovery; until there are minds prepared to inter-pret the mysteries there represented they will remain veiled. All scientific discoveries with reference to ancient monuments and piles keep reference to ancient monuments and piles keep pace with the spiritual and moral enlightenment of the community. You cannot discover anything until somebody on the earth is prepared to benefit by your discovery; thus, with the present tide of spiritual life upon the earth, scientific discoveries are continually progressing, whereas, when the light of inspiration was dim, scientific discoveries were few and far between.

Q.—Does that chamber have any allusion to

Q.—Does that chamber have any allusion to the ending of the present dispensation?
A.—The grand gallery of the Pyramid of Egypt states the length of the present dispensation, and prophesies its ending by abrupt termination, whereas the undiscovered chamber has reference to events which will take place in the new dispensation, when the old has fairly passed out. The length of the Grand Gallery is one thousand eight hundred eighty-one and one-half inches, each inch designating a year.

Diphtheria and Croup Cure. To the Editor of the Banner of Light':

In a report to the French Academy of Medicine, Dr. Delthell stated that the vapors of liquid tar and tur-pentine would dissolve the fibrinous-chalations which choke up the throat in croup and diphtheria. He describes the process thus:

scribes the process thus:

"Take equal parts (say two table spoonfuls) of turpentine and liquid tar, put them into a tin pan or cup and ;set fire to the mixture, taking care to have a larger pan under it as safeguard against fire. A dense resinous smoke arises, unking the room dark. The patient immediately seems to experience relief; the choking and the rattle stop; the patient falls into a slumber and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached, and the patient coughs up microbiedes. These when caught in a glass may be seen to dissolve in the smoke. In the course of three days the patient entirely recovers."

The above information has been quite largely copied into the secular papers, and with it the relief and cure of Ruth Lockwood, a nine-year-old child, who was dangerously slok with diphtheria, but the disease readily yielded to the above mode of treatment, and the child was cured. A case occurring in Boston recently is worthy of note at this particular time, when readily yielded to the above mode of treatment, and the child was cured. A case occurring in Boston recently is worthy of note at this particular time, when the two forms of disease are quite prevalent, and some of the so-called "regulars"—It would seem by their frantic clamor for a law preventing all save themselves and their "strikers" from practicing—do not care to allow any "irregular" to relieve or cure the sick even when they themselves cannot. The facts in the case, in brief, are as follows: Jennie Brown, a child of some five years of age, was dangerously sick with diphtheria; her attending physician had no hopes of her recovery; he declared to a person that out of the many cases under his treatment three were beyond cure, and little Jennie was one of that number. The father of the child had read of the above treatment, and, on his own responsibility—and that too without consultation with the attending physician—he obtained the mixture, taking two table spoonfuls of each, but he now considers that one of each would have been sufficient, and there would have been less danger in burning the carpet, etc. The child was in bed, breathing so loud that it could be heard all over the house; but as soon as the tar and turpentine began to burn, she was relieved and breathed quite freely, and soon commenced to cough and raise; and to the father's surprise and delight she commenced to gain from that moment. He followed up this treatment for three nights, the attending physician approving it, and the child to-day is well. The other two children alluded to above did not have this form of treatment, and they are numbered with the so-called dead. This remedy may not be an infallible cure in all cases, and with all persons, but surely it could do no harm in cases that have been given up as incurable by the medical men. The father declared to the writer that he would advise the removal from the appartment where this treatment is to be applied of all articles that would be likely to he injured by the smoke of the ingredien ting fire to the mixture.

Mrs. Richmond's Work in Chicago. To the Editor of the Banner of Light:

A farewell reception was tendered Mrs. Richmond and her guides, at Gleason's Hall, Wednesday evening, April 29th. There was a large and enthusiastic gathering. The guides made a prayer, after the company sang, then gave a short address, and invited a few special questions, remarking that as it was a social occasion, they would not take up the time answering general questions. One gentleman asked how long it was intended to keep their medium abroad? They said they did not wish, to make any promise of her return at a fixed, time. Last year they were obliged to bring her back, just as the work was at its height, because they had agreed to resume their ministrations here in the fall. This time they thought it best not to name any date for her return. After three or four other questions, Mr. Jules Lumbard sang, in his usual excellent style, "Rocked in the Cradie of the Deep." It seemed very appropriate and fitting the occasion, as the eve of their occan voyage. Sweet "Oulna" greeted us, at the close of the song, in her happy, Joynus way, then asked to hear from any one who felt like saying a few farewell words, either spirite or mortals, and a few little speeches; were made, but most felt their voices too unsteady to venture to express their feelings. But that which was said was heartfelt and to the point; the "God-speeds, to the work; and a speedy return," were heartly applauded. "Oulna" delivered a farewell poem, the subject suggested by Dr. Bushnell, "Over the Sea," after which she irrequested the company to sing "Fairer thas Day,"

"Thursday evening, 30th, the Band of Harmony," held their regular fortnightly meeting, but it seemed special, for it was the last, for an Indefinite time, all which "Oulna" would "sline through" her medium, "Waster Lily," although she sayures and, and so she made them langh, until they simps forgot that they were so soon to park with "Water Lily," She gays three personal poems, and a good-py poem.

"Katty degeneration of the conscience" is a new pharase used to express an exaggrated form of moral ing, April 29th. There was a large and enthusiastic gathering. The guides made a prayer, after the com-

Fatty degeneration of the conscience !! is a .. phrase used to express an exaggerated form of moral disease. This disease, however, is not new.

Hale's Heney the great cough curs, 25c., 50d, and \$1. Glern's Bulblur Seap heals and beautifes, 250% and to German Corn Hemover kills Corns and Bunion. Mill's Hair and Whisker Dye-Black and Brown, 900. Pike's Thochaché Drops ours in One Kinib. 250. Dean's Elienmentic Pills are a sure cute Mo.

Banner Correspondence.

Missouri.

ST. JOSEPH .- L. S. Dezendorf writes : "Spiritual ism in St. Joseph is neither obtrusive nor belligerent, but peculiarly reserved, and manifests a tendency not to get too prominently before the public.

To a superficial observer it has hardly an existence here. No meetings are held, and there are no public mediums. All that one hears concerning it outside of private life is an occasional defamatory explanation of it from some ultra Orthodox pulpit, whose occupant must periodically give something new for the delectation of his parishioners.

Among the wealthier and more intellectual families there is a knowledge of the phenomenal facts of this New Dispensation. Men and women with hearts to appreciate the truths which descend from the spiritworld visit mediums in distant localities, and return to tell with a glowing enthusiasm how they have met the friends of by-gone years who have preceded them to the spheres of our universal destiny. To those blinded by prejudice or an all-absorbing self-concelt as to superior wisdom, these things are entirely beyond the range of probability or possibility. It is doubtful if there is anything that will so quickly excite the derision of such, as to assert that spirit existence and return are as capable of proof as any incident of our daily lives. And as a certain sensitiveness is associated with the possession of a fine mental calibre, they who hold higher truths and unusual experiences refrain from presenting them to understandings too shallow to take them in. And to this I attribute the fact that the Spiritualists of this city make no attempt to proselyte, and seem indifferent to the spread of their phenomenally substantiated faith among the masses.

Here, as elsewhere, there must be undergone a process of mental and spiritual development, before Spirituatism can be received, so as to have a firm abiding place and produce good fruits in the way of growth up to a higher standard of living and acting. This process is going on here, unconsciously perhaps even to the subjects of its transforming power, and the time will come when, hardly with a warning, it will burst out in glorious effulgence, like a beautiful rose which has long delayed its blooming.

The liberal and spiritual sentiment here is confined almost exclusively to the Unitarian Society, presided over by Rev. A. F. Abbott, whose remarkable powers of eloquence and pathos draw around him the loyal hearts and the brightest minds of St. Joseph. A few years since this gentleman began a liberal work in Poughkeepsle, N. Y., and, with the moral and material support of the Spiritualists and Liberals, filled the great Opera House of that city to overflowing, and, swaying with emotion the hearts of the thousands who assembled to hear him, instilled in the people newer and grander truths than they had known before; taught them the practical virtues of love and tenderness, and a never-falling charity; presented a higher object in life than a selfish race for heavenly joys; demolished the superstitious teachings of an effete theology, and made Orthodoxy tremble to its very foundations. That his work here will meet with results, of which the premonitory symptoms are visible, I am fully assured, and whatever educates, and consequently liberalizes the world, necessarily prepares the way for Spiritualism.

St. Joseph'is not doomed to remain in darkness, for irresistible forces are at work which will surely bring light, that even the churches will have to admit, to the destruction or the purification of their doctrines, which are as muddy and full of sediment as the waters of the great river on whose bank the city proudly sits with the majesty of a queen."

California.

PASADENA .-- An Indian Cremation, witnessed by Mr. E. A. Bonine, is described by him as follows: "I had long desired to see an Indian Cremation. Meeting Indian Charley one day, he said, 'They will burn Injin" pretty soon.' An Indian always says Injin. All of the Indians along the Colorado burn their dead; I speak of the Yumas, Cocopaws and Mohaves. have asked them where a man goes when he dies they generally say, 'over to the mountain.' When I have asked them if they can talk to them, they say no, but that their doctor can. They say they tell the doctor they do not want to come back, for they have plenty Mesquite beans, plenty watermelons, plenty corn. I do not know whether these are facts, I merely state what they tell me; and I will further state that in the last four years I have taken many photographs of the Indians, and in my dealings with them paying them for sitting for me, I have found them the squarest in dealing, and the most honest people I ever came in contact with in my wandering life of twenty years as a traveling photographer. I do not write this as an advertisement for my Indian photographs, but as a tribute to a people who will not be known long as a people living on this earth-plane—they will soon pass

One evening last October the Chief of the Coconaws. when in Yuma, got upon the railroad shifting engine, and fell off, and had both his legs crushed; a doctor was called in, who said he would n't do anything as there was no money in it, and the Indian died. The morning following I saw Indian Charley, and I went immediately across the sand-hills west of Yuma, and there, among the Mesquite trees and arrow weeds, the Indians had built a rude funeral pyre: They laid three dry cotton-wood logs, ten or twelve inches in diameter and eight feet long, side by side, then drove stakes at either side, and inside of the stakes, they built up the sides of smaller cotton-wood sticks, and brushed the outside with small brush and weeds. In a little while four Indians came in sight, bearing on a rude litter their dead chief; they laid him in the centre of the pile of wood, raised his arms, and put sticks over his face and between his arms, and then piled poles and brush on him until he was covered up, and the pile was four or five feet high. Then they set it on fire, and remained some little distance from the fire, standing senarately. In early times, the Vomas, and Coconswi used to war each other, and are not upon the best of terms now. Pasqual, the Yuma Chief, was present and as soon as the fire was lit he began to make an address in short cut sentences, speaking Indian, of course, and in a language I am not acquainted with and I said to myself, which is the good Samaritan, the Doctor or this (heathen!) chief, speaking evidently words of consolation, for the Indians stood with their backs to the Chief and fire—their long black hair hanging down their backs, and below their waists, glisten-ing in the bright and still warm October morning sun and all sobbing lowly. I bowed in spirit, and said 'Surely God dwells within every human soul.'"

Massachusetts. BOSTON. L" H." writes : " The Boston Traveller of April 15 gives an account of an episode that occurred at Rev. Mr. Meredith's Bible Class. Tremont Temple, the Saturday previous, the substance of the affair being that Mr. Meredith denounced the Faith Cure and the so-called Christian Scientists as 'humbugs.' This remark created quite a sensation, as a number in the audience had been restored to health, as they supposed, by the Fatth Cure process, and they could not sit quietly in their seats and hear their philosophy denonnced as deception. It was with great difficulty that quietness was restored... Does the Rev. Mr. Mere dith pray with the sick for their restoration, and, if so, what does he go through the form for if he has no

faith in his pleading?
The same paper, of April 16th, gives quite a lengthy notice of a book entitled 'Natural Laws in the Spir itual World. The Spiritualists have for the past thirty-seven years been teaching that nature's laws in human life not only extend to the earth but to the spirit sphere as well; but it makes all the difference in the world with some persons whether the views originate with Spiritualists a fourth of a century ago, or from another more popular source at the present time. The people move slowly in their appreciation, but the laws of the universe and human life remain unchanged."

Moon izis michigan. Dana of salob EVERT.-Mrs. Mary H. Snyder writes : "Through the influence of the National Developing Circle; of which your correspondent is the local medium, Mrs. Isabelle Bell, seventy six years old has been developed at a medium for two phases of spirit manifesta-tion. She has been a reader of the Barrish of Indusfifteen years. We have organized a society, and the

cause of Spiritualism is rapidly growing in this place. May angels prosper and defend the BANNER OF

Connecticut.

NEW BRITAIN .- J. S. Taylor writes: "if wish Outside the Gates' was in book form. It has awakened a great interest among Orthodox Christians. The impression left upon their minds is that it is too good to be true; but the more they think over its statements the more reasonable they appear to them."

Ohio. MILAN.-Frank A. Marsh writes that a new impetus has been given to an interest in spiritual phenomena by the séance held by Mr. Bert Woodworth of Jamestown, N. Y., consisting of physical demonstrations under strictly test conditions.

Free Thought.

CREMATION.

To the Editor of the Banner of Light .

Considerable is being said now-a-days about the advantages and necessity of cremating our dead, and all the argument the writer has seen in the papers has been in the affirmative of the subject; would it not be well to consider the other side of the question, and see if there are not objections to wholesale cremation, and modifications of the present methods of burial that would be advantageous to adopt?

Firstly, is it not due and necessary to Mother Earth that our bodies be returned to her for sustenance? Are there not animal gases peculiar and necessary to the human body that should be returned to earth, and would not the earth suffer from such a destruction as the universal incineration of our bodies? Does it not look natural that the decomposition of our bodies in the earth, and thereby providing her with gasses peculiar and necessary for the healthy growth of new bodies, is necessary?

No one will deny we are animals, and dependent on animal and vegetable growth for sustenance, and that all such growth and food come from the earth.

Aside from speculation, have we not got clear evidence on this question?

We have only to refer to the history of the nations of the long gone by that practiced cremation and mummyizing the bodies of their dead, to prove that they degenerated in size, strength and energy, until they were so weakened and demented that they were easily overrun and destroyed by their more vigorous neighbors.

Are not our methods of burial more at fault in practice than in principle? Instead of placing our dead bodies in coffins, and taking great pains and expense to preserve them as long as possible, if we were to place them on a bed of straw or green boughs, with no other covering, so the earth would come in contact and absorb the gases as fast as they escape, there would not be that accumulation of foulness continuing for years; but in a few months all would be absorbed and returned to its natural elements. to be again restored through the natural process of food-consumption to animal bodies. Is this not a more pleasant process to contemplate? The decomposition of our bodies and their return to earth we cannot avoid. Then why not, instead of placing them in a flery furnace, or rotting boxes and festering robes, place them in the newly dug grave, on sweet green boughs, and cover them, if you please, first with the beautiful flowers, and then enclose them in the bare fresh arms of Mother Earth from whence they came?

Battle Creek. Mich. D. B. BURNHAM.

MIND CURE, OR SCIENCE OF BEING.

To the Editor of the Banner of Light: Is there any patent right on truth? If so, the question of proprietorship is a pertinent one; if not, we have all one common interest in the Mind Cure. Rightly taught it will help us out of the wilderness of sin and banish disease, comparatively, from the earth. Of course the ideal will precede the actual; and, in point of fact, disease, to some slight extent, may always exist in rudimentary spheres as a sentinel to warn of danger.

Spiritualists claim to be liberal-minded people. Then why object to any imovement that promises good? ty was doubtless another name only for Spiritualism. (See I. Cor., xii.) And yet Spiritualists are not satisfied with Christianity as it is practiced to-day. When we drift from the truth it is time, then, to drift from the name or form that is supposed to embody truth. Honor to whom honor is due" is my faith, but truth includes all. The only question is, how best express the truth? Physicians of all times have recognized (but do not teach) a force or power that heals a wound or injury of the body. This force has received many names. It is the "primum mobile" of the old philosophers: the "archeus" of Paracelsus: the "efforts of nature" of Hippocrates; the "vitality" of Van Helmont; the "anima" of Stahl; the "nervous influence" of Hoffman; the "vital principle" of Hooper; the "sensorial energy" of Darwin; the "vital spirits" of Culpepper; the "stimuli" of Haller; the "sensient principle" of Whytt; the "caloric" of Brown: the "heat is life" of Samuel Thomson: the 'occult cause" of Dr. Rush; the "vis medicatrix naturæ" of Cullen; the "magnetic force" or "spirit influence" of the Spiritualist; and the "mind" of the metaphysician, Christian scientist, idealist, and tran-

Here are a dozen and a half of terms, and another dozen may easily be added, for the same thing, and yet nobody knows what this thing is by any of the bove names. It has yet another name which reveals its true character, and by this new name it was known by Emerson, by Immanuel Kant, by Fichte, by Moses and by the man of Nazareth. Is it mind, or matterwhich? As decided by the schools of medicine, (excuse me, the schools of medicine scarcely touch this question of all questions at all, but are wholly occu pled with the outward sense and material shadows, by the materialists and realists (so called but falsely this healing power is matter, is material, is nature.

If now, in thought, we eliminate from the universe all nature and all material things, what have we left? Nothing but mind evidently. All is mind, or matter. latter is visible to mortal sight, mind is invisible Which is the potent, governing force? What, then, is mind? What are the laws of nature? Can a law make and execute itself? Is mind universal, or individual? Is there one spirit, or more than one? Can mind create matter? Is there any such thing as physical causation? These questions are full of meaning and are answered when we come into the understand ing of truth. The truth needs expositors.

GEO. DUTTON, M. D.

We find in the Los Angeles (Cal.) Times of the 10th ult. the record of a recent incident showing the intelligence of the horse, and suggestive of the possession by that animal of faculties akin to those possessed by man: On Sunday, April 5th, a young man, while bathing, was accidentally drowned. Every effort to find the body had been unsuccessful. On the following Thursday the young man's sister, who had on the preceding day ridden up and down the beach to the south, mounted her brother's favorite horse to renew search in the same direction. But for some reason the horse refused to travel south, and the combined efforts of several men to coerce him were unavailing. He wanted to go north, and north he finally went, and stopped where the body was. "SHADOWS" AND SHADOWS.

To the Editor of the Banner of Light:

I do not know as this introductory apology is of any consequence, just to say that I make no pretensions of being a poet; this effort shows that. It is intellectually rather hard, mechanical and slow work for me. Why, then, this attempt? There is a worthy man whom I have not seen for years, who lives in the western part of this State, and sends me, two or three times a year, his visions or symbols in reference to myself. Sometimes they seem to be intelligent, sometimes otherwise. I am apt to be hospitable to "trifles," not knowing but I may entertain an angel unawares. I do not know as I ever have from this source, but as they come from a good motive, and a very loveable man, I bid them welcome.

"Ghosts of happy, fond illusions, Flitting over land and sea, Through my heart your viewless footsteps Come and go eternally."

A few days ago I felt moved in a poetic di rection, and wrote some fifty or sixty lines of, doggerel some would say, perhaps with truth, and the well in me of poesy being shallow it gave out; so I put the fragment among my waste papers, and would have forgotten it but for the postman handing me a letter soon after from my symbolizing friend, saying he had had a vision: he saw me engaged writing some poetry, and it seemed, he said, as if he must tell me of it. He did not know why, or what it was about.

Very likely this was a coincidence, as I have not heard from him for many months; still in this age, when wise people are attending to psychical research" and "thought transference," as well as a desire on my part to help possible prophets to their pedestals, I thought I would make an effort to perfect the fragment referred to, which is the following. JOHN WETHERBEE.

Man has a double, says a modern poet, And strong the argument he makes to show it. We are double, says the wise old Plato; Thou reasonest well," of him said Cato-So says Addison, whose immortal pen Has placed him high among distinguished men. If we are double, can we be divided, Ego here, our body there-two-sided? Having some strange experience to tell, I pray for genius to relate it well; For that is as important as the fact, To be impressive, as to be exact. In giving thus to prose this fringe of rhyme, Many words are wasted, as well as time-A fault that will be pardoned without doubt. That is, if "Shadows" knows what he's about There was hard breathing, like a distant storm; It made me start! I saw my prostrate form Asleep upon the sofa-strange, yet true: Strictly my place was to have been there too: My body there, but I was not within it, But by myself, just as I am this minute. I had been reading all the afternoon Some books-their titles will be mentioned soon-But evening drawing on, the day to close, Persuading drooping eyelids to repose. It brought a solstice to the wearled mind, Or reverie, or something of the kind: Then lost to sense, taking no note of time— When lost from torpor I emerged sublime. Had I become a spirit of the air?

Without identity—no body bear? Conscious was I of being: quite at ease, And motionless. Was it a gentle breeze That stirred me then, as if I form possessed? Behold my body yonder, all at rest. More vivid still became my consciousness That I was without form or mortal dress: But still a living, thinking presence sure, Wondering if this strange state would long endure. Before this evening hour or day had sped,

Those books lay loosely round that I had read: I mentioned that I would their titles name. I will, and also what the books became: Lalla Rookh," "Night Side of Nature," " Mrs Veal." Debatable Land," "Footfalls," "Madam Stael."

The book called "Shadows," that I wrote myself, Was also there-not laid upon the shelf. That volume may have been the magic power. Evoking lustre on that midnight hour. Digressing, let me modestly advise The reader of these lines to do likewise-Procure the book and carefully note it. vas a level-headed man who wrote it. Whether these mystic books produced the spell That drew my spirit from its human shell Is matter for future consideration, So will not mix that thought with this narration. How I reached this ethereal state of being.

And got my bearings or state of seeing. I do not know-that point is not so clear As the astounding fact that I was here; With my normal life could make connection. Knew what I had done from recollection. I looked upon my body, knew it well, And knew I then did not within it dwell; But felt inclined to watch and safely keep The tenement that lay there fast asleep For future use, when I would need a cover, Feeling I was not yet a spirit rover. Then lifting up my eyes to gaze around. Although those organs were in sleep profound; Disembodied and eyeless-still I saw, Independently of all optic law. The authors, not the books; around they sat, And I sat with them for a social chat. But I was not a formless shadow then. I seemed as real as those author-men And famous women, who had hove in sight In this strange way, which seemed to be all right.

I felt at home, natural, perfectly at ease, For all these spirits seemed inclined to please: Tom Moore, Dale Owen, Madam Stael and Crow. And quite conspicuous old Daniel Defoe-He wrote "Robinson Crusoe"-and Mrs. Veal, She being present proved her "Ghost" was real. Her story I had read that very day, How she called on "Mrs. Bargrave" on her way To that mysterious world "whence none return," 1 Some to be happy, some in hell to burn— Once we thought so, now we see the error, And Tophet, as myth, has lost its terror. Mrs. Veal being present with the rest Of these old worthles here by name expressed, Informed me my impression was correct-That Defoe's story was a truth direct, And not a fiction, as the records say, A puff for Dralincourt, and done for pay. But these are all side issues, stated here To give in this account the main idea, And show that man himself can be awake. To think, to talk, to see, and interest take In earth's affairs, in all its joys and woes. While the form is sleeping, or comatose.

Stella straying into the library room, Heard some hard breathing, but saw only gloom: Lighting the gas and then on looking round, Saw on the sofa me in sleep profound. Shadows," said she, "you better be abed;" I started, waking up—the scene had fied.

is founded altogether upon alleged spiritual inspiration and spiritual manifestations, should so 'generally antagonize' the belief that such manifestations are still possible; while, on the other, hand, Materialists, driven to their present position by a scientific examination of the olaims of Orthodoxy, generally treat the claims of Modern Spiritualism with respectful attention; and show a disposition to give them an impartial investigation.—The Social Drift, Mustranda, Id.

Magazines for May.

THE PHRENOLOGICAL JOURNAL,-A portrait of the new Secretary of State, Bayard, introduces a sketch, biographical and phrenological, as the leading article. This is followed by a similar treatment of Boswell and Johnson, entertaining and instructive reading on a variety of subjects, notes on science, agriculture, etc. Fowler & Wells Co., New York.

VICK'S MONTHLY has for its frontispiece a cluster of single dahlias; notes of the past history and observances of May-Day, interesting correspondence, pleasant gossip about flowers and their culture, etc. James

Vick, Rochester, N. Y.

THE HOMILETIC REVIEW gives No. 1 of "Symposlum of the Pulpit," Bishop Coxe considering the question. "Is the Pulpit Declining in Power? if so, What is the Remedy?" in doing which he admits that it is, and attributes it to nearly every cause but the right one-the doctrines the pulpit advocates. What these doctrines are may be inferred from a passage on another page of this number of the Review, where, speak ing of the "judgment day," it is said:

"Parents and children, husbands and wives, friends and neighbors, communicants in the same church, members of the same Sunday school, will there part forever—one to life, and the other to death eternal." The truth is, the pews have advanced while the pul-

pit has not; and the former no longer elect to be led by the latter, and are not disposed to seek comfort in such a "gospel of glad tidings." Funk & Wagnalis. New York.

THE BUILDER AND WOOD-WORKER refers to the recent losses of life by insecure buildings, and says that no building of any considerable size should be erected except under the supervision of a man who has had a regular course of architectural training. F. A. Hodgson, New York,

The Michigan State Association.

The State Association of Spiritualists and Liberal ists concluded its nineteenth annual meeting at this place yesterday. All things considered, it was one of the most successful meetings ever held. At the closing exercises last evening fully five hundred persons were present. The exercises throughout were marked by harmony, exrnestness and determination. The speakers from the State were J. H. Burnham and Mrs. L. A. Pearsall, while M. Babcock, as a citizen of St. Johns, was cordially and enthusiastically received, and attentively listened to by his fellow townsmen, and those from other parts of the State. The addresses were all of the high order characteristic of the speakers.

W. A. Mausfield, the lante-writing medium, was present, and gave good satisfaction by his tests. Mr. Garnsey, editor of The New Era, the new spiritual and liberal paper at Grand Rapids, together with the Misses Shaw, and others, rendered excellent music.

The friends in St. Johns entertained with a most cordial hospitality, and nothing was wanting to round out the general satisfaction of the occasion. The expenses were all liberally met, and the Association has no financial obligations hanging over it.

The following officers were elected: President, J. H. Burnham, of Saginaw, Secretary, Mrs. M. Babcock, St. Johns; Treasurer, Mrs. M. A. Jewett, Lyons; Director, Mrs. Ida A. McLin, Battle Creek. S. L. Shaw, of Saranao, was chosen Director, to fill the vacancy caused by the advancement of Mr. Burnham to the Presidency.

ACTING SECRETARY.

St. Johns, Mich., May 4th, 1885. exercises last evening fully five hundred persons were

Passed to spirit-life from Hammonton, N. J., Feb. 9th. 1885, Mrs. Maria M. King, aged 61 years; Feb. 20th, 1885, Mrs. Nettle Patten, aged 36 years; Feb. 22d, 1885, Mr. Wm. D. Wharton, aged 76 years. RESOLUTIONS OF THE PROGRESSIVE SPIRITUALISTS'

RESOLUTIONS OF THE PROGRESSIVE SPIRITUALISTS' ASSOCIATION OF HAMMONTON, N. J., MARCH 229, 1885.

Resolved. That in the decease of our sister, Mrs. Maria M. Kling, this Association has lost a sincere and talented champion, an active and faithful worker, and a steadlast friend, who was ever ready to do duty in our noble cause; the husband, who is left to battle with life's cares for a little time, a sincere and loving partner, who is consoled with the belief that she can sympathize with him in his loneliness from the angel side of life; the children a true mother's care and affection; and recognizing, as we do, the immutable law of progress, we sympathize with those, who feel the loss more deeply than we; and we ever look forward in confidence for that cooperation with those, gone before to better prepare us to live this phase of life, to be more able workers, more sincere friends, more agreeable companions, thus deserving the reward of well done, thou good and faithful servants.

thus deserving the reward of well done, thou good and faithful servants.

Sister King became convinced of the truths of our religion (for to her it was such) in its early days, and from that time has been an active worker, devoting a great deal of her time has been an active worker, devoting a great deal of her time as a medium for the spirit-world to indite many of our most valuable books. She will be kindly remembered in California as a writer and speaker in 1863-4, from whence she came to this piace about 1869. She has labored with us when health would permit. She suffered with that dire disease asthms, and finally pneumonia came kindly to assist in her release. At her funeral, which took place in our hall, an address, which she had prepared for a similar occasion, was read, she being desirous to show to the world that she could die as she had lived, and could preach her own funeral serimon. Addresses were made by Bros. J. Clegg Wright and Walter Howell of Philadelphia.

Resolvad, That in the decease of our sister, Mrs. Nottle

Waiter Howell of Philadelphia.

Resolved. That in the decease of our sister, Mrs. Nettle Patten, this Association feels deeply the loss of the inspiration of her songs and her genial presence. I she was sick some six months, but was impressed from the first that she would never be any better; her work was done; and when the angel came with his tender touch, she hade her family a kind good-by, gave some good advice to her children, and said she was going to see her Father. We shall miss the sweet moledy of her songs and expressive music, her husband a dear wife and companion, and her children a mother's love and guiding care; they are consoled with the thought that she is not dead, but mingles with the metodies of the spirit-spheres, and can bring to them consolations from the life to which we are all going.

Funeral services were performed by Sister A. M. Glading of Philadelphia, who spoke very acceptably to a large company of Iriends and neighbors.

of Philadelphia, who spoke very acceptably to a large company of friends and neighbors.

Resolved, That in the decease of Bro. Wm. D. Wharton we feel that it is not our loss alone, but a public one. He was one of the first to espouse our cause in the city of Philadelphia, when it required courage to face the scorn and derision of friends and foes alike; but true to his convictions of trath, he placed himself in the front ranks to defend our God-given cause. He was one of the first speakers upon our platform in that city, and with heart and soul devoted to the work, he lived to see Spiritualism established on a firm basis. He feit that he was called as an instrument of the angel host to proclaim the glad tidings to the people. He leaved in 'Philadelphia on Sundays, and adjoining towns and cities when opportunities permitted. He heard the angels calling, and went forth without money or price to perform his mission. Upon the close of the late war he moved to this place, and has occupied our platform a number of years. He took a great interest in our Society, being its President for ten years. He knew no such thing as an excuss to be absent from our meetings when he could possibly be present, and thus he labored until the deliverer, sickness, made it impossible for him to occupy his earthly tenement longer. May we so labor with that appreciation of our duttes which will enable us to be co-workers in spiritualizing the world. We mourn for the loss of his inspiring presence among us, and we carnestly pray for the presence of him and the angel companions who have just passed through the open gate to inspire us with that higher appreciation of the duties devolving upon us that we may be better workers in the good cause.

Functured and the process of the late workers in the good cause.

the good cause.

Funeral services were performed by Bro. J. Clegg Wright Resolved, That a copy of these resolutions be forwarded to the BANNER OF LIGHT, Religio-Philosophical Journal, and familles of the deceased.

M. PARKHURST, President. E. DARLING, Secretary.

The Vermont State Spiritualist Association The Vermont State Spiritualist Association Will hold its next Quarterly Convention at Dr. C. F. Randall's Hotel Hall, Hyde Fark, June 5th, 6th and 7th, 1885, commencing at 10:39 A.M. Friday.

The speakers for the occasion will be: Mr. Albert E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandon, Vt.; Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abble W. Crossett, Duxbury P.O., Waterbury, Vt.; Mrs. Alzrie S. Manchester, West Randolph, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.: Mrs. A. P. Brown, St. Johnsbury Center, Vt.; Mr. Alonzo F. Hubbard, Tyson Furnace, Vt., and others.

Test and Circle Mediums: Mrs. Gertrude B. Howard, East Wallingford; Mrs. Hannah Turner, Duxbury; Mr. Lucius B. Colburn, Bennington, and other good mediums are expected to be present. James V. Mansheld, the spiritual postmaster, has expressed his intention of being with us, circumstance, permitting.

uni postmaster, has expressed his intention of being with us, circumstance, permitting.

The Duxbury Giec Club, or other good music, will be procured for the occasion as usual.

Hyde Park is a good and accessible point for a Convention, situated upon a high bluif overlooking the surreunding country, and but a short distance from the dépât. It is hoped and expected there will be a large attendance, as we invite all, of whatever name or belief, to come and take part with us in this Convention.

Good accommodations at the American House at \$1,00 per day. Horse-keeping 50 cents per day.

Free return cheeks will be furnished as usual over the various roads to those who have paid full fare over the roads to attend the Convention.

W. B. Parish, Secretary.

As Those who have so kindly and generously pledged themselves to pay certain sums quarterly to defray expenses, will please respond in person, or send to JANUS CHOSSETT, Treasurer. Waterbury.

Stowe, Vt. Per Order of Board of Managers.

Annual Meeting at Sturgis. The Harmonial Society of Sturgls, Mich., will hold its Twenty-Seyenth Annual Meeting in the Free Church at this village on Friday, Saturday and Sunday, the 1246, 13th and 14th days of June. A. B. French, Esq., Miss E. M. Gleason, Mrs. E. L. Watson and other speakers will be in attendance to address A good test medium will be present to give public tests from the platform.

By order of the Committee.

May 4th, 1885.

The California Camp-Meeting Association has arranged to hold a Camp-Meeting Association has arranged to hold a Camp-Meeting at han José, fitty inlies south of this city, commencing the last Wednesday in May. Its officers desire, through the colonius of the BANNER OF LIGHT, to extend a cordial invitation to all Eastern friends about to visit the cost to be present and participate with us on that occasion. Also to invite all public breakers and mediums, who have serious thoughts of coming to California this spring; to communicate with me in reference to taking part in our public axercises.

2. 1211 Bush street, Ban Francisco.

California Camp-Meeting.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

SPIRITUAL PHILOSOPHY.

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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

Religion without Dogma.

The above term comprises a statement that expresses the exact desire of numberless people in relation to religion. They would be religious, as they instinctively are, without being loaded down with dogma as the condition of it. An article of great reach, variety and thoroughness of thought on this very subject may be read in the May number of the Popular Science Monthly. It forms the substance of a lecture delivered by its author, George Iles, at Montreal, Canada, on Sunday, the 30th of March, 1884. He says rightly that "the church-makers, in a very different spirit from that of men of science, have not dealt directly with facts. but with opinions about facts." While the theologians have refused competency to the intellect in its effort to deal with the problems of life, they have on the other hand, for their own purposes, overrated the powers of this same intellect. "While affirming the supreme mystery which infolds the universe, they have inconsistently given verbal explanations of that mystery." That is a charge that cannot be met with successful contradiction. The theologians simply insist on knowing everything.

The writer's definition of theology is too exact to be passed by with a mere characterization. He says-"Theology proves on examination to be no more than the views of Nature entertained by observers in the remote past. These views, formulated "into creeds and crystallized into institutions, have established churches, ruled not less by the love of power than by the desire to do good." As to the notorious inconsistency of the theologians in rating and restraining the human intellect, the lecturer remarks that "in the same page which speaks of the untrustworthiness and weakness of the human mind we may find a full account of the origin and destiny of all things, and an analysis of the divine nature and intention. The depreciation of human ability and the need of modesty in attacking the great questions of life and death are stated very forcibly, and thereupon solutions are offered us of all that a little before was declared inscrutable." And again he remarks, that "the Christian idea of the Deity would seem to have been developed In the light of the sympathies which have arisen in the domestic and social life of man. These sympathies, with their allied sentiments, have been unwarrantably projected out beyond their proper sphere, that of human affairs, into an

idea of the Divine."

He says that it is forgotten that Nature in the broad view is the fullest manifestation of divine power we know, and that from Nature herself, in her manifold operations, should we try to integrate a conception of its informing spirit. Hence the discrepancy between the conception of the theological Deity and the facts of the universe. "Any theory of the universe which endeavors to be comprehensive must subdue the impulses of sentiment and emotion, and face all the facts of experience." He asserts that the results of the efforts to attain views of truth must inevitably vary, as men who make them differ in natural ability, temperament, education and standpoint. For the offensive term "toleration of dissent," he would therefore substitute "recognition of difference of view." The former implies that the one allowing it holds that he possesses finality, and hence simply means the permission of known error, which he may be unwilling or unable to punish. Moreover these differences of view are merely supplementary to one another. One school of thought holds conscience to arise from an innate moral sense, while the other holds it to be but the result of experience. The philosophy of evolution includes in its explanation both series of facts from which the two schools argue.

Ancestral experiences of right and wrong conduct become organized in the race, and are transmitted as moral tendencies to offspring. And then these tendencies are advanced a step in their progress by the individual's experience during his life. What theology undertakes is to solve problems which as yet are beyond the scope of human intellect, at the same time insisting on the entire nothingness of the latter in the presence of the Absolute and the Infinite. Theology attempts to explain all the facts of mature and the sanctions of duty, in distant ages of scant knowledge. Its scriptural revelations, as the writer says, come down to us through centuries of untrustworthy custodians; and when they reach us at last they are not revelations to us, but hearsay about revelations, and must be judged by the canons of criticism | cle to the present time, we find its pages

which we apply to other departments of literature. Every theology, no matter how emphatic its assertion of a supernatural source, bears about it the plain marks of its human origin. The conceptions of God vary with the zones. and closely parallel the grades of culture in which they arise.

Profound religious instincts are imbedded in the human race. An infinite Power, the immanent sustaining spirit of universal life, is suggested by our experience with all things about us. And on the other hand, as the writer eloquently adds, "the baffled hopes and aspirations of the soul, the anguish of bereaved affection, the enigmas and tragedies of life have joined together to implant a faith in another life which shall be complement and compensation for this." But while every sentiment of the buman heart compels our respect or reverence, a less lofty feeling is excited when it comes to be expressed in institutions. "The Sanhedrims and Councils of the churches, which have arisen by virtue of the religious sentiments of our race, do not appear to have been lifted above the passions and partialities of our Congresses and Parliaments. The inner heart of humility and reverence in religion we highly respect, but the churches not so high-"Not because the Gods of the sects seem crude and imperfect conceptions are we to expect that the religious feeling which gave rise to all these will die out in man." The history of the universe is an unbroken and consistent unfolding.

"The sense of supreme mystery will grow as the margin of the known expands and touches larger and larger circles of the unknown." 'The instituted religions have not only given us the theistic idea, but have also laid us under weighty obligations by establishing the only means of formal instruction in morals known to our race." This writer freely allows to the churches that they have done more than preach theism and teach morality; they have endeavored to imitate their Founder in his care for the desolate and oppressed. Therefore, he says, we do not propose, in our independence, "to disinherit ourselves of anything of value which Christianity can give." Sympathy in conduct was never so much needed as now. There is, as he says, wide-spread and growing discontent at the extreme inequalities of fortune, inequalities held to be the result of bad laws, unwise customs, and downright dishonesty. Mr. Henry George obtains readily so vast an audience because he states with such force the anxieties and dangers which beset bread-winners amid the contingencies of the modern industrial world. It is from lack of sympathy between plenty and want that all these dangers spring; not simply plenty and want in matters of goods and chattels, but in the better things of culture and refinement. "The generous man," says the writer, "who will correct with kindness the faulty argument of a neighbor less endowed than himself, who will cultivate in the youth of his acquaintance love of literature, of art, and of the natural sciences, is doing as much to strengthen the bonds of society as when he shares his income with the destitute and forsaken."

Mrs. Eddy and Her "Christian Science."

We alluded last week to a paper on Mrs. Eddy's "Christian Science," read by Prof. Stacy Fowler before the association of Congregational ministers in this city, and though we cannot agree with that gentleman in all he said. yet he made some statements that so clearly exhibit the fallacy of Mrs. Eddy's claims that we place them before our readers. They are

"Mrs. Eddy denies the reality of matter, and in fact of all natural laws. She denies the existence of a human body, and of all senses. She denies the human personality of God. Man has what she calls the mortal mind, which is the direct opposite of God's. The mortal mind is only a belief that man has generated in himself. With this mortal mind he thinks he is sick, but he is in error. Matter, save Mrs. Eddy, canno suffer; the mortal mind alone suffers. The body never suffers from cold, or heat, or disease. It is the mind that imagines this suffering, and which does suffer. She deples the existence of Spiritualism: she calls it hallucination. She repudiates the reality of mesmerism. Christian Science, she says, is entirely different from the so-called faith cure. Science gets the mind out of the belief in faith, and faith cure works just directly opposite. Faith and science, as modes of healing, are as different as thinking and knowing. Science accomplishes two things: First, it destroys the belief of mortal man, and reasons the patient out of a false belief; second, it teaches the patient to understand God, and to know by conception that he is the only light of the universe. The healer begins by arguing the case silently, and then audibly telling the patient that the disease only exists in imagination, and is not real. If it is a case of cancer the healer tells the person that there is no cancer, that it is only inflammation of the flesh; then the mind of the patient is swiftly swerved off the subject, and brought to bear on God. The swing of thought and imagination from the high side where God is potent to the low physical side are the foundations on which the healers work. The principle is to bring the mind out of matter into spirit, out of thought into knowledge, and to bring God by a tremendous swoop of thought down to the mind of the patient to crush a delusion."

The inconsistencies and absurdities of Mrs. Eddy's so-called "science," as shown in the above summary of its chief features, are too palpable to require any special denoting by us. Such Edification does not edify; and the fitful eddies of such a stream of scientific jargon serve to indicate the maelstrom of irrationalities to which it inevitably leads.

Mrs. Eddy, we believe, is fully aware that the agency by which all successful efforts of herself and her "students" are wrought is spiritual: She knows that which she calls "Christian Science" is nothing more than what our healing mediums have been practicing these thirty years or more, and which has of late vastly increased in distribution and power upon earth; but in the case of Mrs. Eddy it is sadly disfigured by the interference and interpolation of dogmatic assumptions, the mockeries of bigotry, and the pretended authority of what is called holy writ." We sincerely regret that it is so.

Mrs. Eddy further knows-and her history twenty or more years ago in this city supports our assertion-that the work in which she is engaged is Modern Spiritualism, adapted to her wishes and aims by the adulterations above

named. These "faith cures," "prayer cures," "mind cures," "Christian science cures," and "miraculous" cures in churches in front of their altars, paintings and statuary, and even by fragments of mortar from their walls, are attracting much attention at this time. "There is but one way," says a recent writer in the Hartford Times, "out of this difficulty, and that is by informing ourselves of the facts, and then without prejudice admitting them. These cures, no matter by what name they are called, never occur except through some one blest with mediumistic powers. From the days of Empedo-

sprinkled with the names of those who have, at different periods in the world's history, astonished mankind with their wonderful powers. These gifts have not been confined to the Jews or Christians, and not the least remarkable are those that have been known among heathen nations. It is not through 'prayers' or 'faith' or 'Christian science' alone that the cures are effected, but it is the power of the spirit-worldthe holy angels operating through some mediumistic organizations, and we contend that the spirit-world should have the credit of it."

A Congress of Churches.

The Episcopal Church in the United States has for some years past held what it termed a Church Congress; now it is proposed by the other denominations to hold what they term a Congress of Churches. It is to be held this week at Hartford, Conn., and will be in session for three days. The programme sets forth that the object is "to promote Christian Union, and to advance the Kingdom of God, by a free discussion of the great religious, moral and social questions of the time," among which are "the ecclesiastical and theological questions upon which Christians differ." One gets the idea instantly, and does not fail to detect the seat of the ecclesiastical error. Resort is had to the old machinery of conventions and discussions. They are coming together from all the churches to see if they cannot reconcile their differences. Why should Christians have any differences? How much they talk about the spirit of love as peculiarly their own possession, yet here they are trying to get near enough together to compose their hostilities; and they think they will do it by discussing the matter. Generally this proves the most unfortunate of all methods known.

In the primitive days it was a common thing to hear those who railed at Christianity exclaim of its devotees-" See how they love one another!" It is a very different thing now, by the open confession of professing Christians, who insist that all the world of humankind is wicked but themselves. If they are so very good, and claim to be the only ones who have the precepts of Christ in safe keeping, they ought to be the last ones whom it is necessary to call together for the avowed purpose of seeing how they can get along more harmoniously. The understanding is that ministers and people are to assemble for a common purpose. It is further understood that no topic discussed in this Congress, nor any question of doctrine or opinion arising out of any discussion, shall be submitted to a vote. So that nothing that is done will be binding on the whole or a part of those assembled. They are to try to agree, or to agree upon what points they may peaceably disagree. But is it necessary to summon a numerous convention in order to see "if love and harmony cannot rule" where it is supposed they exclusively rule outside of and without

any convention? Well, therefore, may a prominent daily journal, in commenting on this Congress, call it nothing more than a sort of a debating society, in which Protestant ministers can talk about Christian union without committing themselves to any plan for bringing about the end, and without danger of being asked to express agreement or disagreement with anything except the most general and unpractical propositions. It does not see how, under such circumstances, the proceedings can fail to be harmonious, nor indeed do we. The topics given out for discussion are "The Relations of a Divided Christendom to Aggressive Christianity"; "The Function of Worship in Promoting the Growth of the Church"; and, "The Attitude of the Secular Press in America Toward Religion." It is all church, and but little said, after all, about the spirit of love. If union and harmony are the only things desired, it ought to be the easiest thing in the world to secure them. Love is a cheap affair, and we ought never to have to be summoned into church congresses to know its meaning or its power. Let the churches come and go, say we, but let love and truth abide

England.

forever.

Given by Spirit Polick through the mediumship of Thomas L. Harris, and published by Partridge & Brittan in a volume entitled "A Lyric of the Golden Age," which appeared in 1856.]
When English armies fly like beaten dogs,
Or, held in death-gripe by the Russian bear,
Like faithful mastifis do their beat and die;
When as the anaconda opes its jaws
To swallow its doomed prey, whose sinews fail,
While every nerve is paralyzed with fear,
The huge, flerce serpent, Bankruptcy, devours
The nation's wealth; when commerce fles the Thames
And the huge steamers crowd the docks no more;
And Parliament breaks up, while anarchy
Bursts like a conflagration from the deep
Fire-damps of squalid want; when harvests fail,
And three cold summers rot the standing corn;
When Manchester and Birmingham consume
First wealth, then credit, and then close their doors,
While like an inundation pour the streams
Of hungry operatives through the streets;
Let those fly to the mountains where on high
Throned Independence waves her flag of stars,
Who prize home-quiet, peace and blessed love.
For, surely as the living God endures,
The day of England's ruin draweth nigh;
These signs her desolation go before. Age," which appeared in 1856.]

No Church Lease on Spiritualism!

The Boston Advertiser of the 6th inst. mourns editorially over the fact that there are too many churches in this country devoted to hairsplitting creeds, which it avers cost too much money to keep them going-meanwhile, its writer admits, over one-quarter even of those who are nominally religious are already drifting | inski mailed a box of roses, sweetwilliams, etc., outside the churches, and the great mass of the on the 5th, which we received on the 9th. people are not reached at all, on account of Thanks for his good intentions. running "the Lord's business" on un-business principles. It hints that superfluous ministers should be lopped off, thinly attended church stations should be "doubled up," rival lines leased, etc., a la railroad, and the theological rolling stock reduced to a minimum of machinery run at a maximum of speed! Too late, gentlemen! The "rival road," Spiritualism, has the "inside track," and cannot, whatever the churchward-looking portion of its "stockholders" may aver to the contrary, be leased by you for one year even, much less" 999."

The World's Friend is a new paper to b issued monthly at Dobbs Ferry, N. Y., Olivia F. Shepard editor and publisher. Its purpose will be to radiate from its pages light received from spirit-life, at the same time to "watch with firm solicitude and expose with promptness such movements among Spiritualists as threaten to draw the new-born truth into the undertow of the retreating errors of the past." In the pursuance of this mission it has our sincere wish for success.

Mr. Charles H. Hauser says that during a recent visit at Westfield, N. Y., he had the great satisfaction of receiving messages through the mediumship of Carrie E. S. Twing, who, with her husband, received him very kindly. Her mediumistic gifts he speaks of as being very finely developed.

Onset Bay Notes.

The Onset Bay Spiritualists are already moving into their domiciles; new cottages are going up; the real estate agent had fifteen applications in one day last week for cottage and building lots; Hotel Onset, with our old friend C. H. Neal as landlord, is open for the season; the work on the new railroad bridge, which is to be sixty-four feet long with two spans twenty feet wide, is rapidly progressing, while the grading for the railroad is now rapidly approaching completion; the directors propose to erect a new building on Onset Avenue for a street car station; Hotel Brockton is to be greatly improved in size and looks, etc., etc.

The list of speakers thus far engaged for the coming Camp-meeting season at Onset runs as follows-and a splendid array of talent it represents, too:

Dr. Fred. L. H. Willis, A. B. French, W. J. Colville, J. Frank Baxter, Dr. H. P. Fairfield, J. K. Applebee, Hon. Warren Chase, J. J. Morse (of England), Rev. Samuel Watson, Joseph D. Stiles, Mrs. Sarah A. Byrnes, Mrs. J. T. Lillie, Mrs. K. R. Stiles, Miss Jennie B. Hagan. Mrs. Nellie J. T. Brigham, Mrs. Adeline M. Glading, Mrs. M. S. Wood, and Mrs. Juliette

One of the finest halls located at any summer resort has been erected, designated The Temple. It has a seating capacity of about fifteen hundred, and all necessary conveniences, such as dressing and reception rooms, the whole being lighted by gas. This hall will be used for meetings, in their order, also week evenings for lectures, concerts, theatricals, etc. L. L. Whitlock will occupy it on July 29th and 30th for a Facts Convention. The new addition to Onset Bay, known as the Old Farm, has been laid out in lots, and improvements upon the streets will be made as fast as possible.

The Directors declare that the grand principles of truth and justice, which have actuated the previous management, will be continued by the present Board, and that mediums and mediumship will receive the greatest possible encouragement at this great center of Modern Spiritualism.

A Newly Developed Medium.

About a week ago, so says the report, as Miss Carrie Nutting was sitting at a small table in her father's house in the little village of Steamburg, four miles east of Randolph, N. Y., with her hands resting idly upon the edge, suddenly the table began to move, compelling Miss N., as she says, to follow it about the room. It came to a halt directly in front of a picture of her grandfather, who died some years ago. The spot at which the table stopped was exactly that in which it formerly stood when the old gentleman used it as a writing-table. The next day, at about the same hour, the young woman was gazing out of the window, thinking over the peculiar circumstances of the previous day, when, as she explains it, a gradual lassitude took possession of her, and although she had never been known to sing, she began chanting some weird, sweet melody, which the family say they never heard equalled. As the music died away, she began repeating a poem, the words of which none of those present had ever heard. Shortly after 3 o'clock the next afternoon, while the sun was shining brightly into the window, the young woman seated herself at the table, looked steadfastly at the picture of her grandfather, and the table soon moved, and was gradually raised from the floor. After the table had ceased its wanderings, a gold ring worn by the young woman was mysteriously removed from her finger and dropped upon the window-sill; a series of rappings followed, and some of those present say that they received, through the medium, messages from departed friends and from people whom she could never have known.

Attention is called to the MESSAGE DE-PARTMENT on our sixth page, where spirits FRANCIS COLLINS, of New York City: Mrs HULDAH SEAMAN, of St. Vincent, Ore.; MARY ELIZABETH HARRINGTON, of Springfield, Mass.; GEORGE H. KENT, of Boston; SAMUEL S. LEONARD, of Worcester, Mass.; Mrs. Annie L. ATWOOD, of Malden, Mass.; Mrs. Betsey E. PARCE (to her daughter in Fairport, N. Y.); ALFRED H. HAMMELL (to a friend in San Francisco); CLARA M. EDSON, of Windham, Vt.; and John H. WILLIAMS, of Roxbury, Mass., seek recognition; and several questions presented by correspondents are interestingly treated by the Controlling Intelligence.

Revue Spirite and Le Spiritisme report the proceedings of two celebrations of the Allan Kardec anniversary in Paris. March 29th, the Society founded by him assembled at the tomb wherein are deposited his earthly remains, bearing flowers, crowns, etc. The services included the reading of communications and delivery of orations. Similar exercises were engaged in, March 31st, by about 300 members of the thirty Societies constituting the Union Spirite.

Thanks to George Sanderson of Weston for several boxes of choice flowers from his conservatory for our Public Free Circle-Room table; also to Mrs. J. B. Severence, Mrs. M. Wiggin, Mrs. Abbie E. Goodrich, W. W. Gleason, M. D., and R. R. H. Greene for like favors. From Marche, Pulaski Co., Arkansas, T. Cho-

The eloquent inspirational orator, Mr. J. J. Morse, is busily employing the time at his disposal, previous to leaving England for this country, for the edification of the public. In Liverpool, on the 26th ult., he delivered two addresses, which were listened to with great satisfaction. In the evening the audience was enthusiastic in its expressions of delight and approval.

The Spiritualists of Atlanta, Ga., meet every Sunday, at 3 P.M., in Good Templars' Hall, corner Whitehall and Hunter streets. Bro. Kates, in Light for Thinkers for May 9th, avers that the Spiritualists of that city are now moving with earnestness in an effort to raise funds to erect a spiritual temple.

J. G. Meugens, Esq., a prominent Spiritualist of Calcutta, India, arrived in New York, by steamer Germanic, White Star Line, from Liverpool, Sunday, May 10th, and reached this city on the 11th.

It will be seen by the advertisement in another column that Mr. A. J. Davis has prepared for the press a sequel to the "Magic Staff," entitled "Beyond the Valley."

See Mr. James R. Cooke's advertisement, "A Good Chance." This gentleman is doing a grand work in the spiritual field.

"How they Investigate Spiritualism,"

A few days ago a lady called at the rooms of one of Boston's noted mediums for an interview. On being shown into the inner office, she

said to the medium: "Before I have a séance I wish to tell you that I have no faith in Spiritualism, and I look upon all mediums as arrant humbugs."

"What are you here for, then?" queried the "Oh! only out of the merest curiosity. You

know everybody is talking this subject now, so I thought I would come and see what it was like. It is only out of our iosity, I assure you." "Well, my good woman, I am not on exhibition. The curiosities are all in the Dime Mu-

"Pray tell me, what does it take to make a Spiritualist?"

seums.

"Only one thing, madam-'Intelligence." "Indeed, sir I are you not anxious to convince

"Certainly not. Why should I be? It is of no consequence to me whether you believe or not. You are the one who gains by the truth. You will therefore excuse me. I should insult myself indeed if I sat with you believing that I was trying to humbug you for an hour for a paltry fee.'

"The idea!" remarked the lady to her companion as she swept from the room; "why, these people really believe it themselves. I thought they only wanted the money for making only other people believe."

J. H. Mott Acquitted!

While "societies" ostensibly formed for the purpose of enlightening the public are slowly plodding their way with great reluctance toward a conclusion they see to be inevitable, but which, dreading to approach, they are belaboring their brains to devise if possible some means to avoid, twelve men with no scientific prestige, sworn to render a verdict in strict accordance with the testimony presented them, have by their acquittal of Mr. J. H. Mott, on May 2d, declared the materialization of spirit forms to be a fact; in this, on the principle that the greater includes the less, other spirit phenomena are also pronounced true.

Beaten at every point in their efforts since the 31st of March, 1848, to disprove the truth of Modern Spiritualism, what will the clergy, the scientists, the materialists, and other opponents do next? Keep on, gentlemen, if you choose: our armory of defensive weapons can never be destroyed, our ammunition never exhausted.

The Theodore Parker Statue.

The Boston Memorial Association have adopted the design of Mr. Robert Krause of this city for a statue of Theodore Parker, and the 28th Congregational Society, of which Mr. Parker was pastor, having approved the same, will contribute. \$5000 toward the expense.

The design of Mr. Krause is triangular in shape, and will be, when completed, of bronze, 18 feet high. The pedestalis to be surmounted by a once-and-a-half life size of the great preacher, who is represented as holding in his right hand a quill, and in the left a copy of the Bible resting on one knee. At the three corners of the pedestal are genii holding in their hands medallions representing the three great reform ers, Wycliffe, Luther and Savonarola. On the three sides are to be bas-reliefs representing Truth unmasking Error, Slavery and Freedom. It is estimated by the artist that it will take 15 months to complete the work.

Miss Rosamond Dale Owen

Is open to lecture engagements in the United States. After the 1st of July next she will accept appointments at camp-meetings, etc. She has been lecturing for the past year and a half in England. She can be addressed 142 E. 18th street, "The Stuyvesant," New York City, for terms and dates.

The BANNER has said many times, and still insists, that it feels in duty bound to protest against the spirit of arrogant dogmatism that is continually cropping out through the agency of a certain class of Spiritualists who seem unwilling to recognize the possibility of any truth beyond or at variance with their own individual opinions or convictions, or to regard as sound or proper any methods of investigation which do not coincide with those they choose to endorse, or which are based on principles that they are not yet prepared to enunciate. This spirit is the more unfortunate, as it has led to an unjustifiable assault on the intellectual and moral integrity of many sincere Spiritualists and careful investigators, who in their search for truth have studied facts rather than theories, and applied to the consideration of spiritual phenomena, not mundane or material rules exclusively, but principles of psychological and spiritual science, deduced from a careful observation and collation of such facts. Harsh epithets and unspiritual methods are detrimental to the progress of the Spiritual Philosophy, and should be frowned down by every sincere Spiritualist in the land, otherwise slow progress will be made in convincing those who are patiently waiting to embrace the grand truths which are being poured down from the heavens for the amelioration of the human race in every department of life.

Prof. Macdonald, of Dalhousie College, in a lecture at Halifax some time since, entitled "A Talk About Time," remarked that when not receiving external events we are not conscious of the precise duration of time, and among other incidents in illustration related that a sailor, in response to a command from his officer, was about to reply "starboard, sir," when he was struck down by a bullet, which lodged in his skull. Fifteen months after the bullet was extracted at the Greenwich Hospital, and immediately the tar sang out "starboard, sir!" This reminds us of a similar cocurrence which took place several years ago, while we were holding a seance with a trance medium. A stranger spirit took possession of the subject unexpectedly to us, and the moment he did so evidently uttered the last part of a sentence which we could not comprehend. When the guide of the medium, however, took possession, he explained the singular occurrence by stating that the person who had just left was frozen to death on the Plains, and died before finishing what he had to say, and concluded it the moment he again came into contact with physical life after a lapse of thirty years!

The TROY, N. Y., Anniversary report has just come to hand. Will appear next week.

We know DR. GRAVES' HEART REGU-LATOR will cure Heart Disease. Thirty years use and many persons of prominence testifying prove it.—Readville Press. \$1,00 per bottle, at druggists. Free pamphlet of F. E. Ingalis, Cambridge, Mass.

Mrs. H. B. Fay's Mediumship.

We clip the following paragraph from The Aroostook Herald, published at Presque Isle,

"A gentleman from this town, now in Massachusetts, writes: 'I have attended two materializing séances in Boston, at Mrs. Fay's. My sister, who died of consumption eighteen years ago, materialized on both occasions and gave me what I considered good tests of her identity, even if I had not recognized her features. We examined the cabinet pretty thoroughly. We saw spirits dematerialize when it was light enough so there could be no guess-work or enough so there could be no guess-work or humbug about it.""

We are gratified to be able to record such evidences as the above of the truthfulness of the spiritual manifestation known as materialization, which of late appear occasionally in the secular press of the country. We have seen wonderful evidences, at Mrs. Fay's séances, of spirit-power, and can therefore readily endorse the above statement. We have seen a spirit materialize in the centre of the room while the medium was entranced in the cabinet, and dematerialize in the presence of the company. It was that of a female, dressed in the purest white, who was fully recognized by a lady present.

One of the most striking things that arrest the attention of a reflective mind is that of church people urgently endeavoring to have laws enacted to prevent people from enjoying innocent secular amusements. The clergy have been preaching for years against the alleged pernicious effects of dancing; also against cars and steamboats running Sundays, etc.; now they are making war on skating rinks. The solution may be found in the fact that the church pews are not so fully occupied of late years as they were wont to be, and hence the efforts of these theologians to endeavor to curtail rational amusements in order to fill the vacant seats. They think that if people's minds are diverted during the week by such amusements as skating, and taking the fresh air in the country, or at the beaches in the warm season, the converts to Old Theology will become less and less-and hence they want laws enacted to abridge the liberties of the people. So it has been in all past ages, and so it will be until universal education takes the place of superstition on the one hand, and bigotry on the other.

Says the New York Beacon Light, "Since our last issue we have fitted up a convenient office at 232 West 46th street-not only for our own domicile and the convenience of the friends who may have special business with our journal, but also that we may open a permanent place in New York City where all spiritual, liberal, progressive, reformatory and miscellaneous books, pamphlets, papers and scientific works, may be purchased or subcribed for at publisher's prices. We think the friends will find this additional enterprise well worthy of their patronage. We agree to supply any work in America or England in print.

Persons addressing us through the mails will please be particular to write their name, postoffice, county, State or Territory, in a legible hand. A directory of mediums always accessible to the public."

The Evening Dispatch of Auburn, N. Y. gives place in its columns to collated remarks made by Dr. Holland, author of "Bitter Sweet," and at the time editor of Scribner's Monthly, now The Century; Bishop Simpson, of the Methodist Church; Rev. R. Heber Newton, of New York, and Rev. W. H. Thomas, D. D., of Chicago, embodying views identical with those held by Spiritualists regarding the spirit-world and the nearness of its inhabitants to those of this. The article was prepared by Rev. J. H. Harter, who in closing says the quotations might be continued to an almost limitless extent, similar expressions existing in the writings of nearly all the best writers in this and all past ages. The Dispatch is to be commended for its willingness to place before its readers the article in question.

We have on file for publication much valuable original matter—more than we can conveniently handle for some time to comesuch as reports of lectures, original essays, poetry, brief correspondence, etc., etc.-which we shall present to our thousands of readers as speedily as our columns will admit. Have patience, friends: we desire to give you all a hear-

A lecturer and test-medium is wanted at Jamesburg, N. J., from which place a correspondent writes that he will guarantee the price of lecture and entertainment. He would like, also, to have a medium who may wish to pass a few days in the country and give private séances make his home at his residence. Address James H. Mount as above.

The discourse upon the "Development of Liberal Religious Thought," delivered by Solon Lauer in the edifice erected by Mr. H. W. Smith in Greenwich, Mass., for the purpose of furnishing a free platform for the dissemination of Spiritual, Liberal and Progressive truths. has been published in a neat pamphlet and is worthy of general circulation.

"FACTS" for May deals largely with the materialization phenomena now claiming a full share of public attention. It also gives authentic and interesting accounts of slate-writing. answering of sealed letters, public tests, recognitions, etc. Copies may be obtained at this office.

The Harbinger of Light, published at Melbourne, Australia, by Mr. W. H. Terry, should have been included in the list of our foreign exchanges which we gave in our last issue. It is a well-managed periodical, and is doing a good work for the advancement of Spiritualism in that far-off land.

If it is reported that by reason of ill health Madam Blavatsky has resigned the leadership of matters theosophical in India—the interests . of society, magazine, etc., etc., being now vested in a Board of Trustees, of which Col. Olcott is a prominent member.

SUMMER VACATION .- Charles R. Miller informs us that the Everett Hall Conference and the E. D. Spiritualist Conference in Brooklyn have closed their meetings for the presentthe latter mainly because the hall (Composite Rooms) had been leased to another Society.

We want one copy each of Thos. L. Har-:ris's "Lyric of the Morning Land" and "The Divine Republic." Any one having a secondhand copy of either to spare will please send word to this office, naming the price.

Read the official card of John B. Wolff & Co., 616 3d street, Washington, D. C., which will be found on our fifth page.

The Pharmacy Bill.

The Finance Committee of the Massachusetts General Court reported a bill May 8th somewhat differing from'the Senate bill, which was referred to it on the ground that the expenditure of the public money was involved in the carrying out of the law, if chacted. The Pharmacy snake, it seems, has been "scotched," not killed. As the freedom of practice for the apothe cary comes next to the freedom of medical practice, the opponents of a proscriptive Doctors' Plot statute in Massachusetts should in self-defense do what they may to prevent this Pharmacy Bill from becoming a

God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom interested spirit-friends bring to our notice for relief :

From Mrs. C. B. Marsh, \$1,00; "A Friend to the Poor," \$5,00; L. E. Blackman, \$2,00; Friend, \$2,00; Ira W. Russell, \$3,00; George Simpson, 50 cents; A. G. F., \$1,00; M. P. G., \$1,00; Lizzle Richards, 50 cents; J. C. Thompson, 50 cents; Friend, 50 cents: A. G. F., \$1,00.

SUCH IS FAME .-- Mrs. Jackson ("H. H."), a writer for the Atlantic and other magazines, and a lady to whom Ralph Waldo Emerson himself yielded the palm of tendered supremacy in poetry, being detained in San Francisco by illness, received some wild flowers from an unknown friend, and wrote a poem in acknowledgment. Not knowing how to reach the donor, she sent the verses, it is currently reported, to the San Francisco Chronicle, with a pleasant explanatory note. This and the lines were returned with an estimate of the cost of publication-so much on the inside and so much somewhere else. The Chronicle has been famous in the past for its Rip Van Winkle attacks on Spiritualism; now it appears to be equally behind in the field of literary appreciation.

Bro. Colby, of the Newburyport Valley Visitor, wants Alaska divided up among the States for a penal colony. He thinks it would be a grand idea, as it would take from the prisons thousands of persons who are not morally worse than the average of the people, and would lay the foundation of great States which would be fully able to support themselves, and rear families of virtue and intelligence. Undoubtedly such a movement would be feasible, and result, as did the penal colonies of Australia, in building up a self-sustaining people.

AT MRS. ROSS'S SEANCE last Saturday two fine appearing spirits leading a child between them walked to within a few feet of the sitters; another came with an infant in her arms, and asked those who approached to kiss it; several instances occurred of two or more being seen at the same time, while the voice of the control of Mrs. Ross, "Bright Star," was heard within the cabinet. About an equal number of male and female spirits and several children usually appear and are recognized at each séance.

The address of Judge Nelson Cross, delivered at the Bijou Opera House, New York City, on the occasion of the thirty-seventh anniversary of Modern Spiritualism, has just come to hand, and will appear in the forthcoming issue of the BANNER.

Many who have tested the excellence of "Mellin's Food" will be gratified to learn that the first prize, a gold medal, has been awarded it at the New Orleans fair, for superiority as a food for infants and invalids.

SPIRIT CHILDREN'S DAY .- On Friday afternoon, May 15th, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones.

Hon. Thomas R. Hazard was to leave Santa Barbara, Cal., May 14th, en route for his Eastern home. His address will hereafter be South Portsmouth, R. I.

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

A Troy, N. Y., correspondent writes: "Mrs. Neille J. T. Brigham was in this city on the evening of April 8th, and delivered one of her finest discourses. Edgar W. Emerson has recently concluded a two weeks' engagement here, in which, by his wonderful tests, he gave most satisfactory and conclusive proof of spirit return.

Movements of Mediums and Lecturers

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

A note regarding the recent entertainment by J. W. Mahony, at the Rooms of the First Association of Spiritualists, Philadelphia, Pa., is contributed to our columns (eighth page) this week. Mr. Mahony can be addressed for the present at 713 Fairmount Avenue, that city, in care of J. Clegg Wright.

Mrs. L. S. Cadwell, the materializing medium, for-merly of Brooklyn, has removed to No. 272 West 36th street, New York City.

street, New York City.

Mrs. E. L. Watson, the inspirational speaker for the "First Spiritual Church" in San Francisco, Cal., delivered her last address to that society, before her departure for the East, Sunday evening, April 28th. At the conclusion of her address a resolution was passed inviting her to return to the work after her visit to the East. It is understood that she will accept the invitation. During her absence George Chainey will speak for this society.

Bishop A. Beals spoke for a second time in Mantua, O., on Sunday, May 10th. He can be addressed for summer engagements at Falconer, N. Y.

summer engagements at Falconer, N. Y.

Capt. H. H. Brown will speak in Reading, Vt., Sunday, May 24th, at 10:30 A. M. and 1 P. M.; and, if arrangements can be made, will be at Woodstock in the evening. He will be at Mt. Holly the 19th and Shrewsbury the 20th; can put in a few more week day lectures in that vicinity. Address him at Bellows Falls, Vt., till the 16th, and Reading till the 23d. Is open for engagements for portions of June and July. He addressed fine audiences at East Princeton and Leominster, Mass., last Sunday.

Persong desiring the services of J. W. Colville for

Ster, Mass., last Sunday.

Persons desiring the services of J. W. Colville for week-day lectures (scientific or spiritual,) on Sunday atternoons, near Boston, or for funerals, will kindly communicate with him at their earliest convenience.

Address 304 Shawmut Avenue, Boston.

Address 304 Shawmut Avenue, Boston.

Hon. Warren Chase lectured in Rockford, Mich., May 10th, in the Spiritualists' Hall, and will be in Milwaukee, Wis., the rest of May.

H. F. Merrill has the following engagements for May: Springfield, the 17th; Poquonock, 24th; with engagements for Hartford and Plainville.

Mrs. F. O. Hyzer delivered two lectures in West Randolph, Vt., last Sunday, to large and appreciative audiences. In Du Bois and Gay's Hall, next Sunday, she will answer questions in the forencon, and deliver lectures afternoon and evening.

Mr. William Alsott has recently lectured and given Mr. William Alcott has recently lectured and given

names and descriptions of spirits in Adamsville, Mass., from which place he went to Cummington, His labors in the former place are highly spoken of by our correspondent, J. W. Burrington.

-Lydia E. Pinkham's Vegetable Compound strengthens the stomach and kidneys, and aids digestion. Is equally good for both sexes.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at to send out a bulletin explaining the health of his phythat 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 renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER of Light the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in the work.

COLEY & RICH, Publishers.

ALL SORTS OF PARAGRAPHS.

MAY AND JUNE, Who shall say that May is aweetest, Or the royal June completest? Lilles crowned the May Queen fair, June has roses in her hair. May's white drifts of apple-blooms Dripping were with Love's perfumes. June has honey-hearted clover That the bees kiss o'er and over. Who shall say that May is sweetest,
Or the royal June completest?
May blew bird-songs from her mouth,
June has joy-winds of the south.

— Harriet Smead, in the Chicago Current.

It is now announced that the revised version of the Old Testament will be given to the public in London on the 19th inst., and will be published in New York on the 21st.

The steamer Helvetta, of the White Cross Line, from Antwerp for Montreal, was sunk in sixty fathoms of water, by pressure of ice, off Scatterie, N. B., in the Gulf of St. Lawrence, May 9th. She had a cargo of glass ware valued at \$100,000. Officers and crew escaped.

Gen. Wolseley's present business is to devise some means of letting go of the Soudan crocodile's tail without getting hurt.—Cleveland Leader.

Apropos of the late Brooklyn conflagration, with its melancholy results, the Herald remarks: "The third fire in three days in which human life has been sacrificed again recalls vividly Starr King's lecture on 'The Laws of Disorder,' and the happening of crimes and casualties in cycles."

Kellar, the conjurer, who has traveled in all parts of the world, says many of the wonderful stories about Eastern jugglers are pure yarns, and that the European magicians are far superior to the Orientais. He also says mediums in whose presence alleged spirit manifestations occur are trauds every time. The intelligent reader may ask, "How does Kellar know?" Men big with assertion are sometimes less bulky with knowledge—Saratona Eagls. knowledge.—Saratoga Eagle.

Angels have walked with men in all ages; the apostles of righteousness and truth have been divinely strong, and are strong to-day.

THE "FAITH CURE."-The postmaster of Sandy Hill, N. Y., is a convert to the "faith cure." He has been a great sufferer from rheumatism, which some one told him could be cured by carrying raw potatoes in his pocket. He selected two fine ones, put one in each pocket of his trousers, and awaited developments. His pains have departed, and he tells his friends: "One thing is sure: I carried the potatoes and the rheumatism has disappeared."

Problems of Nature, New York City, prophesies that: "In less than a generation more of time no physician in the country will for a moment pretend that a person can do more than excite the forces of the body by medicine. It will not be five years before all the people can commence dispensing with the physician." Dr. Maxwell, the alleged murderer of Preller, in a

St. Louis hotel [the celebrated trunk tragedy], has been promptly arrested on his arrival at Auckland, New Zealand. It is very prompt work -it hardly seems as if the San Francisco steamship had had time thus to cross the wide Pacific. The mutilated body was found April 14th, by which time the culprit was well on his way toward San Francisco.

A modern novel has the following passage: "With one hand he held the beautiful golden head above the chilling wave, and with the other called loudly for assistance."

We had a glorious rain-storm in New England, last week, that the earth much needed, and which made the farmers glad.

It is said Boston is to have a State police, which is equivalent to saying that the city isn't capable of properly managing its own affairs. We had a metropolitan police some ten years ago, the members of which proved to be so corrupt that the law was subsequently repealed. Should a similar law be enacted it would undoubtedly eventually turn out as disastrously to the morals of the people as the other did. It is indeed a bid for fraud: it is a powerful incentive for an officer to take a bribe, and a great inducement to a law-breaker to give one. Men on the force ten years ago got wealthy by fees received from liquor dealers. Therefore, in the interest of morality, if for nothing else, such a law should not be enacted. It would be infinitely worse than the present system-and that is not what it should be.

Schoolboy, Decatur, Ga.: "Is there any difference between a journalist and an editor?" Yes; the journalist is a man who writes things for newspapers. The editor is the man who leaves out what the journalist writes.—Atlanta Constitution.

WHICH? With marked cards some men play bluff,

And all the world doth count it rough; But when men utter lies for truth. And thus corrupt the tender youth, Which is the worst—the gambling cheat? Or he who scand'lous lies repeat?

This is a funny world, and there are many funny people in it. Who would have ever dreamed that the time would come when the editor of a "free religious" paper would lecture before an Infidel Society in Boston, taking the ground that "nature or the universe is all there is, and there is nothing outside of or separate from it "? What will his religious readers say to this?

It seems that the Sultan of Morocco has as many wives as Solomon had—one thousand!

In a lottery some one must win-otherwise this specles of gambling would soon play out. The manipulators thus arrange the drawing so that one of their friends or more draw the lucky numbers-and this is enter-prize i

The Unkindest Cut of All.—Lady Tennyson, who writes a bold, running hand, has for many years written and signed the replies to all letters addressed the her husband, autograph requests included. She does not, however, admit that she wrote her liege lord's

According to Digby's last horoscope, war will break out between England and Russia in about six months

from the present date-not before. Tornadoes in the West of late have done consider

Three out of four of all the men named in American history came from poverty; and seven out of eight of all the men of mark in the republic to-day worked for their bread when they were boys.

able damage.

Severe engagements have recently occurred at Fish Oreek and Batouche, whereby the forces of the Canadians and the war-like half-breeds were proved so nearly matched-despite the artillery possessed by the former-that Gen. Middleton will probably halt and await reinforcements before advancing again upon the positions of Riel. The result has been great excitement throughout the Northwest, and fears of a

Charley, a little two-and-a-half-year-old, wants to know why fresh fish in the ocean do n't become saited.

general uprising of the Indians are entertained.

Pneumonia took off one hundred and seventy-five citizens of Boston during the month of April-among them three prominent individuals: City Engineer Wightman, Judge Fuller and Collector Slack.

The Leavenworth (Kan.) Times wants Gen. Grant

Three hotels at Hampton Beach, N. H., were consumed on the 7th inst, the most prominent one being the Ocean House, owned by Philip Yeaton & Co.

"I am positively opposed to having a choir in the church," said old Mrs. Piety to her husband, after listening to the half-operatic airs of the service. "We have no account of choirs in the days of the apostles." "No," growied Mr. Piety saily, "but you know they had other methods of torture that were almost as bad."—Newman Independent.

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

For Sale at this Office:

A Monthly Magazine. Published in Boston, FACTS. A Monthly Magasine. Published in Boston, Single copies 10 conts.

THE SFIBITGAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50. Single copies & cents.

THE NEW YORK BEACON LIGHT.—Spiritual Journal. Published soul-monthly. Single copies, & cents.

I THE ROSTRUM. Published in Vineland, N. J. A Fortinghtly Journal, devoted to the philosophy of Spiritualism, etc. Price & cents.

SPIRIT VOICES. Geo. A. Fuller, Editor. Monthly. Single copy, 16 cents.

MISCELLANKOUS NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utics, N.Y. A monthly. Price THEOLIVE BRANCH: Ottos, N. L. E. Monthly. 10 cents,
THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.
THE LIBERAL AGE. devoted to Spiritualism, Science, Ac. Weekly, Published at Philadelphia. Single copy, 5 cents.
THE HEBALD OF HEALTH AND JOURNAL OF PHYSICIAL CULTURE. Published monthly in New York, Price 10 cents.

Cents.
THE HAKER MANIFESTO. Published monthly in Shakers, N. Y. 60 cents per annum. Bingle copies 10 cents.
THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavatsky. Single copies, 50 Cents.

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

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THE SPIRITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$1,50, THE OLIVE BEARCH. Published monthly in Utica, N. Y. \$1,00 per annum.

LIGHT: A journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price \$3,00 per year.

THE MEDIUM AND DAYBREAK: A Weekly Journal devoted to Bpiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE MEDIUM AND DAYBERAR: A Weekly Journal up-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.
The Theoremser. A Monthly Journal, published in India, and sent direct to subscribers from India, Conduct-ed by H. P. Blavatsky. \$5,00 per annum.

BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Motices forty cents per line, Minion, each insertion.

Basiness Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

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

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

SPECIAL NOTICES.

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

Dr. Jas. V. Mansileld, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w*.Ap.18.

BUSINESS CARDS.

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

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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 unmed above to any foreign country embraced in the Universal Postal Union.

AUSTRALIAN BOOK DEPOT,
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NO. 84 Russell Street, Melbourne, Australia, has for sale
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The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no dectrine put forth by spirits in these columns that does not compore with his or her reason. All express as much of truth as they perceive—no more.

Son. All express as much of truth as they perceive—no more.

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

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

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

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

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LEWIS B. WILSON, Obactman.

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

Report of Public Séance held Feb. 17th, 1885.

[Continued from our last issue.]

Francis Collins.

Good afternoon, Mr. Chairman. I feel astonished and perplexed in coming here. I thought I had nothing to do but step right in and speak; but I see it is a little more difficult

and speak; but I see it is a little more difficult than I had imagined: there seem to be some complications of machinery which I do not understand, but I will do the best I can.

I lived in New York City. I have friends there I want to meet. I belonged to the Order of "The Elks," and, sir, there is one friend connected with that Order whom I have great hopes of reaching through this channel—one particular friend. I was told by a spirit-friend of his that probably he would see my message if I gave it here. I wish to say to that friend: You have some ideas in your mind, some plans which you hope to see worked out in external ways. I have been near you, and have sympaways. I have been near you, and have sympathized with you in your desires, but yet I do not think it is altogether wise for you to press on in the line which you have thought of. If you will turn your thoughts back a little and remember what was told you by another friend remember what was told you by another friend a few months ago concerning the same subject, and act by the advice he gave you, I know you will do better than by following out the other line. I send you my affectionate greetings, and wish you would give my regards to the friends and brothers, and tell them I am well now in the new life.

About two years have passed since I went over, and during that time I have been gaining in strength and gathering up that material aid which has brought me to my present condition of peace. I was not, at first, altogether satisof peace. I was not, at first, altogether satisfied or happy. I would have preferred to have been here in a good sound body. I was only thirty-one years old when called away, and it seemed as though there was much before me to be accomplished; but it could not be. I have come back to say that I now have a good, sound body that is adapted to my needs, through which I can learn and labor, study, and do all that a man desires, and not grow weary in consequence; so if my friends wish to hear from me, all they have to do is to connect the line in some way, that is, visit some medium, or perhaps they may have to visit many—and I will persevere just as long as they do—and in time I think I will succeed in giving them something which they will not despise. Francis Collins.

Mrs. Huldah Seaman.

[To the Chairman:] I was told, sir, that you welcome the aged as well as the youthful. That is very kind. I have come a long ways to speak. We sometimes labor hard and travel a long disthe sometimes labor hard and travel a long distance just to send a few words to friends; and I have been willing to do this, for my heart has been anxious to reach those I love. I think I can do so now, because it seems as though I could see a straight line reaching from here to them, and I think I can go over it, and perhaps make them consolous of my presence.

Although somewhat edwards in years I did

make them conscious of my presence.

Although somewhat advanced in years, I did not pass out of the body through the effects of age or sickness. I felt comparatively comfortable, and had no thought of the sudden summons which was to come to me. I was traveling in company with a dear one and thinking only of my journey, its object and destination, when an accident happened which sent me from the body. I feel pretty sure that we were near Flint, Mich., when this occurred. I have not taken note of the lapse of time, yet here they tell me it is just about two years ago, and that this time is so much like an anniversary it attracts me here and makes me more anxious to reach my friends. reach my friends.

I am sided to speak in this way by the good

I am aided to speak in this way by the good spirits here who stand around me. I am grateful to them and to you for listening to my words. I was from St. Vincent, Oregon. I was thinking of Nebraska, and places in that State, sending out my thoughts and hoping soon to be there, when this sudden shock came to me. I did not realize at first what it was, but have since understood it, and although I would have chosen to go some other way, yet I am grateful that all is over and I am safe in the spirit-world. Tell my friends, please, that I have joined the dear ones, those who had known life's bitter experiences, some of which I, too, had to undergo; but in looking back over them we are pleased to say that all has been for the best, and our lives have been unfolded and enlarged. Mrs. Huldah Seaman.

Mary Elizabeth Harrington.

My name is Mary Elizabeth Harrington. was twenty years old when I died. I have been gone a long while—nearly ten years, I think. I have wanted ever so many times to come here, I have wanted ever so many times to come here, or to some place where I could speak my name. I came here once, and got control of the medium, and was just about to speak, when I found I could not give my name. I did not know what the matter was; it frightened me a little; I thought I had forgotten it; yet other things which I had in mind were clear, if I could have spoken them, and I think my friends would have known just who they came from; but still I could not tell that which I thought so essential, and I made way for some one else who could and I made way for some one else who could

I have a sister Ellen—we called her Nell. have long tried to communicate with her personally, for I know she has medium powers, but just as I have thought I should succeed, something has always happened to prevent, and I have not yet been able to give her any knowlhave not yet been able to give her any knowledge of my presence. She feels strange sometimes—shivers all over, starts and looks around her, because she thinks she hears some one moving about. Sometimes she sees shadows which she cannot account for; then the influence goes over her again, and she wonders what is the matter with her. I want to tell her that it is the spirits present who are working upon her to develop her mediumship and make her a useful instrument of the spirit-world, and if she will sit quietly two or three times a week in the twilight I think we will manage to do some will sit quietly two or three times a week in the twilight I think we will manage to do something after a little while. I want her especially to do this when she feels the strange power coming upon her, because then is the time when she is in: sympathy with spirits, and they can closely approach her.

My resents are both in the higher life and I

My parents are both in the higher life, and I am with them; they send love to my sister and to all friends. They want Nell to feel that she is not separated from them; that those who loved her in days gone by love her still, and are with her to watch over her interests and guard

her life.

My sister lives in Worcester, Mass. I lived in Springfield. My sister was there with me when I passed away. Since then she has moved to Worcester, and entered into new duties—new plans in life. I think she will get my message, and I hope to be able to come to her sometime in the future. in the future.

George H. Kent.

It is strange what experiences a man is called to undergo in life. I think the 'most of us are called to pass through some which are novel, perhaps a little exciting, and which teach us something we did not know before. I am glad to come in contact with anything which will enlarge my fund of information, and to take hold of any work, enter any avenue through which I can send something intelligent to those whom I once knew.

which I can send something intelligent to those whom I once knew.

I am familiar with Boston; its streets are not strange to me. I have trod them many years, and although not a native, yet I call it my home. I feel that I always have belonged here. Perhaps a little pardonable feeling sways me in thinking that Boston has a claim upon me and I when it and that how are the streets me. I upon it, and that now and then attracts me back to notice what old friends are doing, what

back to notice what old friends are doing, what is going on in the good old city, and what is going on outside of it, to learn generally the condition of my fellow beings in the flesh.

I was known as George H. Kent. I was connected with the Derby House of this city, and was formerly a hatter. I tried to make myself useful in life, because I did not believe in a man's being idle, and not paying attention to the practical affairs of life.

Well, I don't feel that life has dealt hard with me. I did not live to see the threescore years and ten which, they say, is allotted to mankind; but I rounded out half a century of existence, and perhaps I gathered into it as many experiences as some others do in a long life. Altogether, I am satisfied. I now look at material affairs somewhat differently from what I did when here. I might have walked in a different line, acted otherwise in certains matters if I had when here. I might have walked in a different line, acted otherwise in certains matters if I had had the knowledge then which I possess now; but, summing it all up, I feel as though I did the best I knew how; and while I am willing to retrace all missteps, and work to efface any shadows that come up, yet I do not wish to come back in mortal form and live my life over again. I am satisfied now that I have let that go. I come not because I have a craving for the past, except in that line through which I may send my regards to friends, and ask for their remembrance in return. I would be very happy to give them any private information I can, in a less public way than this. Thank you, Mr. Chairman, for permitting me to come.

Report of Public Séance held Feb; 20th, 1885.

Chief to the seather the poor, too.

Invocation.

Oh! Spirit of Love, of Wisdom and of Truth, we invoke thy influence at this hour; we would receive from thee such lessons of instruction, such measures of divine affection, as will uplift the human hearts here assembled, and bring them into a condition of harmony and peace. Our Father, we lay before thee the offering of our hearts in affection, in a recognition of thy will, of thy supreme paternity. We bear to thee the thanksgiving and praise of grateful souls for all the experiences of life which have been assigned to us, even though the discipline of the past may in certain ways have been hard, bitter, and seemingly unprofitable to our souls, yet we have confidence in thy wisdom, in thy supreme judgment, and we must believe that this discipline has, in reality, been of great value to the progressive, unfolding spirit; and knowing that thou art all-merelful, full of power, too just to err, too good to be unkind, we can place our trust in thee, feeling that through whatsoever clouds we may have to travel, whatsoever burdens we may have to bear, yet thou dost know that these are for our best good, and that by-and-bye, when the experience most needed has been attained, the burdens will fall away, the clouds disappear. Our Father, we ask thy blessing to rest upon all assembled here, and not only upon those who are present, but upon all humanity; that thy children, wherever found, may feel that in thee they have a protector and guide. Oh! may each one realize that thy benisons of good are showered upon them, and that thou art indeed a father and a loving friend. Amen. Invocation.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman, Ques.—[By M. Stewart, Mr.D.] Where are the magnetic poles located?

ANS.—We are told that the centres of the magnetic currents of the earth's atmosphere are located in the Southern Hemisphere, at the Pole; that the forces which you call "magnetic" centre in that region, from whence they form a belt circling around the earth.

Q.—Is there a magnetic pole in both hemi-

Q.—Is there a magnetic pole in both hemispheres ? A.—There are centres, so to speak, of magnetism in both hemispheres, but that from whence the great reserve force or power is drawn we understand to be in the southern re-

What is it, and the reason for being so lo-Q.—

cated?
A.—"Magnetism" is but another term for "vital force." We may call electricity and magnetism two conditions of one and the same force. These have each their own currents of vital power permeating the earth's atmosphere and surging around it. "Where located?" We understand your correspondent to mean the belt of magnetism. It is located throughout the entire atmosphere, and surrounds the earth's surface.

earth's surface.
Q.—Is there a magnetic belt around the earth? Where? and the reason for such?
A.—We have replied to this question in the

former ones. Q.—[By Mrs. R. J. Laing, Hyde Park, Mass.] A young lady was pronounced by her physician as beyond recovery. When all had left the room the mother declared she should not die, and commenced rubbing her, doing so for a long time. At length she saw the spirit form of her daughter pass out the door, but the body did not appear lifeless. The daughter recoverdid not appear lifeless. The daughter recovered, but seemed to have lost her personality and to have assumed another character, inasmuch as, being intelligent and active before, she was, after this crisis, weak-minded. Is it possible for another spirit to occupy and live for a long time in a body vacated by the spirit who has held it from infancy?

the in a body vacated by the spirit who has held it from infancy?

A.—It is possible for a foreign spirit to possess itself of an organism vacated by its former inhabitant, provided that spirit does so previous to the withdrawal of the magnetic forces belonging to the body, and it is barely possible that such a spirit has taken possession of the form of which your correspondent speaks, and is passing through an experience upon the earth in connection with it; but we think that the most probable elucidation of the matter is that the spirit of the young lady, passing out from her body at the time she was seen to do so by her mother, was unable to sever the entire connection between herself and the physical frame. Undoubtedly the cause of her present appearance of weak-mindedness and inactivity is produced by the inability of the spirit to is produced by the inability of the spirit to thoroughly possess itself of its own physical body, through some abnormal condition of that body. Some physical disturbance prevents it from regaining its hold upon and sway over the temporal, therefore it cannot express itself clearly and intelligently as it has been wont to

Samuel S. Leonard.

I am a stranger here, but I have desired for some time past to make myself known, as I wish it distinctly understood by my old friends and acquaintances that I have not yielded up life. because I have parted with the body. I remained on earth a very long period of time. I was privileged to see four-score years pass over my head. For many long years I was an active man. I could not remain idle. I felt the impulses of my being stirring within me, rushing pulses of my being stirring within me, pushing

me onward.

I could but rejoice after passing from the body on finding the old ability returning to me, the impulses of my being springing up into new life, and when I discovered that there were op-portunities opening through which I could em-ploy my powers, that I was not obliged to sit down and remain idle all through eternity, I felt like shouting: as a, boy feels when he is set loose from his studies and allowed to rush forth loose from his studies and allowed to rush forth and make use of the physical powers within him. I have had some strange experiences. I have been gaining new ideas and throwing off some old ones which clung to me—but I am not sorry to part with those which I find to be false. I now take up that which appeals to my reason and proves itself to be true.

1 come here, not with a sorrowful face, grieving because things are not altogether as I had fancied, but glad to get here at all, and be able to tell my friends that, I am alive and want, to meet them all by and-bys, and have them real-

meet them all by and bye, and have them realize as fully as I do that this eternal life is grand dispensation for man, and gives him all that he needs for the cultivation of the best part of his being.

I was for a long period of time an express-man. My home was in Worcester, Mass. I have a good many friends. I think I can say there are a number there who knew me, who remember my earthly life, although my years drew me out of business centres for some time, yet I feel I am not forgotten—I feel as though I had a place here, even though the times, at present, are somewhat different from what they were in my active business days. were in my active business days.

were in my active business days.

I send greeting to all who care to hear anything from me. Tell them there truly is an open door between the two worlds. I am glad to get back through this open doorway, and I am going to help others to come back over the same road. We are trying to make a stir in the old place, because we feel that the truth cannot be too largely revealed to mankind, and those who are here stand very much in need of the light which is streaming from above. I am the light which is streaming from above. I am Samuel S. Leonard.

Mrs. Annie L. Atwood.

It will be four years in the spring-time since I passed to the heavenly life, and I lived on earth fifty-three years. I have desired to speak through this channel, but have not been able to accomplish my wish. I have desired to bring to friends on earth loving greeting, and tokens of my continued remembrance, hoping that they might in this way receive something that would appeal to their spriritual natures, and cause them to look into the philesophy of the spiritual revealments of to-day.

I have been so happy to find myself privileged to return, see my friends, and watch over them at times. True, duties have been appointed me in the higher life, yet they do not conflict with the duty and pleasure of returning here occasionally to see and guard friends and take an interest in their welfare.

I desire to speak privately to some friends of mine, because I have something to say which I do not wish to reveal here. It is of a private nature, and I think I can also give them something which I have in mind, concerning the last few days of my mortal existence, which perhaps they would be pleased to hear.

Oh! this is a beautiful life, so restful and quiet, and yet not monotonous, because there is always something to stir the spirit, and give it an opportunity of expressing its powers; yet there is a lack of that painful friction which wearies mankind on earth, and wears upon the nervous system, so, while we are peaceful and quiet, we are still busy and helpful, and are

nervous system, so, while we are peaceful and quiet, we are still busy and helpful, and are

I lived in Malden, this State. I am the wife of Col. George M. Atwood. Please record me as Mrs. Annie L. Atwood.

Mrs. Betsey E. Parce.

It the Chairman:] Good afternoon, sir. It seems to me I never saw you afore, but I take it you will allow an old lady to come. I don't mean any harm. I was told you had a meetin' here, and I see a good many faces round me. I saw'em before I come in; but they are strange, sir. I wasn't acquainted with these parts; but I thought if I could get some one to listen to me, and if I could send a word to friends on earth, it would be very pleasant. So you will excuse me if I am doing any harm.

earth, it would be very pleasant. So you will excuse me if I am doing any harm.

I lived nigh on to ninety years; so you see, sir, I feel something like an old grandmother, and you know we are always kind to grandmothers, and they feel as though they had the privilege of pushing in. If you'll kindly tell me what time of the year this is I'll be obliged to you. I want to recollect when I left off you

me what time of the year this is I'll be obliged to you. I want to recollect where I left off, you see. [This is February, 1885.] Then I must have been gone nigh on to two years, for I remember the summer of '83. Then I was summoned from the body; but I am glad that it has been given up, for it had grown tired and worn-like, and did n's seem to fit me just right, so I've got out of it and taken on another that is a better fit, and I feel easier in it somehow.

I thought if I could tell my friends that I had got along all right, found a quiet, pretty home in the other world, it might make 'em feel sort o' easy like concerning their own lives when they get over. I do n't want to be in the way, but I am glad to come, if you are all strangers to me. It does me good to look around and see the fresh, bright faces, and know they are all getting along in the world, and I hope they will.

I send my love, and want to say that I 've met all the does not give the read.

I send my love, and want to say that I've met all the dear ones in this new life. I was so glad to find my companion and friends and dear ones who went away a long time ago, and to know 'em right off, that I felt I had got home again. I rather like this meetin'; it seems pretty good; it makes me feel strong. I don't want you to think I am old and weak, and tired out now, because I am not; I feel very well and hanny in my new home. happy in my new home.

I wanted my daughter to know that I could see her after I left the old body. I didn't care very much about that—I was glad I had got out of it—but I wanted my daughter to know I was ground and only a wall seed to my what was going on, and felt sound in mind, and that was going on, and felt sound in mind, and that a blessed change had come to me. Do you know who my daughter is, sir? Well, she is Mrs. D. B. Deland. Her home is in Fairport, N. Y. I once had many friends in New York State, but as one grows old, friends slip away and pass on to the other side, and sometimes we feel alone; but, thanks to God, I have found all my dear friends in my new home. My name is Mrs. Betsev E. Parce.

Alfred H. Hammell.

We come to believe, when here on earth, that after death all mystery shall be explained. Well, now, in coming back here and trying to avail myself of the means you afford to spirits, it strikes me that this is a great mystery that has not been explained to mankind. Passing out of the body we know is in accordance with natural law; the powers will fail; the faculties grow dim, until dissolution sets in; but this coming back and taking hold of another body, using it as though it was your own, or at body, using it as though it was your own, or at least as a substitute for your own, is something of a mystery to me which I have not mastered. Mystery or no mystery, I am glad to take hold of it and see what it will bring to me and to others, for I can assure you I have been nearly three years trying to say a few words.

three years trying to say a few words.

Over two years ago I was very anxious to come into communication with a gentleman in San Francisco by the name of J. K. Hammell. I would have given my last dollar if I could have just had a few words with him. Well, speaking strictly to the point, I suppose you would say I had no dollar to give—but then I had a little something when I was here, which seemed to still belong to me until distributed and settled, and I felt as though I would give all that, and more, if I could get the ear of my friend. But we are limited and deprived of means, and so we have to wait until fortune brings us what we want. All this means that I am very glad to get back to say a word.

I wish to send greeting to friends, and to tell them I am very well situated in the spiritworld. I think I take quite as much interest in material affairs as I do in those of the spiritworld. There are friends here whose welfare

in material affairs as I do in those of the spiritworld. There are friends here whose welfare
is of importance to me, and whom I try to
look after a little, and there are some affairs
that I feel need straightening out and settling
up. I have been looking after them, and taking it altogether, I have been quite as much on
the earthly side as on the immortal.

I would like exceedingly well to have a good
sound talk with my friends, but you see those
with whom I am most concerned are in California, and whether I shall be able to do what
I wish or not remains to be seen. However, if

I wish or not remains to be seen. However, if you will just say that I have reported here all right, and am ready to meet with them at any time, and that I send them my greetings, I will be grateful to you.

be grateful to you.

I want to say that I have visited the old lot in Alameda County, and looked over the place in 'Frisco, taken observations generally, and know what has been going on; but I do n't want to discuss these points here. Much obliged to you, sir. I am Alfred H. Hammell.

Clara M. Edson.

I do n't feel weak and distressed in the beautiful home I have found, but in coming here I feel a little as I did before I left the body. These beautiful flowers give me strength; they speak to me, and seem to give me welcome amid

I have only been gone from earthly life a few months. I was weak and tired before I passed away, and the release was weet to me, although

only lived twenty-three years on earth. I only lived twenty-three years on earth. I have come back so happy to speak a few words, telling those who are dear to me that I have a bright home, with pleasant surroundings, and that all is peace and harmony where I dwell. Yes, I have gone home to rest, but I shall not be idle, for those around me say I will now be strong and active, and able to do many things which I could not do here because of the weakness of the body.

Oh! I have tried so hard to give my dear mother comfort, to bring her consolation. She knows I am at rest; she is happy that I am free from the body, because of its weariness and

knows I am at rest; she is happy that I am free from the body, because of its weariness and pain, but she cannot help missing me, and long-ing for the presence of the one that she loves. And I have wished to tell her of my nearness, of and I have wished to tell her of my nearness, of my love for her, and of my bright home in the spirit spheres. Those who are so near and dear will come to me by-and-bye. I shall have a bright place prepared for them, they will rejoice in the reunion that will be ours, and until then I know I can return to them at times, and bring them my love. I want them to think of me as one of them, and as happy! I want them to be bright and happy, too, not to envelope themselves in gloom, but to feel that the blessed sunshine of heaven rests upon all, and that they and I can bask in its beautiful light.

I lived in Windham, Windham County, Vt. My father is Aaron H. Edson. They feel so lonely now, as though they were alone, I want to tell them: No; they are never alone; the brightness of the spirit-world is around them; dear, loving friends from the other side come to them to bring them peace, and the child who

them to bring them peace, and the child who loves them well is still their own. Clara M.

John H. Williams.

[To the Chairman:] Pardon me if I look around, sir, for I always like to see where I am and notice my surroundings. This is Boston, a place dear to my heart. Many long years have passed since I went out of Boston, bodily speaking, but I have held an attachment for the old city ever since, and I feel that I am one of her sons. of her sons.

or ner sons.

My name, sir, is John H. Williams. My home
was in Roxbury. It was not called a part of
Boston when I lived here, but I understand it
is now. And it ought to be; it is good enough
to belong to Boston, and Boston is good enough
to embrace it.

You may wander what here attracted

You may wonder what has attracted me back to day. Perhaps I can hardly tell you. I feel, and have felt for some time, a desire to come and speak. I have relations in this city, and those who know perhaps more of me from what they have heard, than knew me personally, because most of my old friends have gone ally, because most of my old friends have gone over the river, and we have met on the other side. But there are those who knew me very well. I wish to bring them greeting, also to bring remembrances from other friends and relatives of theirs. One very closely related to me, by the name of Charles A. Williams, is present to day and joins with me in my greet-

ings. I don't know as those I am interested in will take the same kind of interest in me and what I have to say to them; they are busily engaged in their own concerns, and perhaps a little more wrapped up in material affairs than they are in the consideration of spiritual things, so they may feel that they have not the time to

devote to these things.

But I wish to call their attention to the spiritual side of their natures; to tell them they are living a life now that is to have an effect upon the future; that they are in reality dual upon the future; that they are in reality dual beings, and should give as much attention, cultivation and nourishment generally to their spiritual side as they do to the material or physical. They may not thank me, but I don't think I shall do them any harm by coming. I want them to investigate Spiritualism, to learn something of its teachings, of its claims and its phenomena generally. I am quite ready to come and give them evidence of immortal life, and I think the best gift a spirit can bestow upon an earthly friend is the proof of an eternal existence; I think it a labor which we may do very well to engage in.

I am interested in and pleased with the ad-

do very well to engage in.

I am interested in and pleased with the advancement of humanity. I thought life was very well worth living when I was here; I was quite satisfied with its conditions, its environments, and the progress which mankind had made, but in our day we did not understand so much of the elevation and advancement of humanity are as a distribution. much of the elevation and advancement of humanity as you do in this age. In looking back over the past, and even in comparing the days of my earthly experience with those which are surging around you, I can feel that the advantages are all on your side; that although there is much of struggle, of friction and turmoil generally, and many have to go under the wheels of time, crushed in the conflicts of life, because of their inability to keep their places, yet after all the world is moving, and I believe the time is coming when there will be fewer struggles, and less of the terrible persecution and oppression which grind men's souls into the dust, and

and less of the terrible persecution and oppression which grind men's souls into the dust, and mankind will reach a higher plane of existence.

I am glad to look forward to that time. I want all my friends, those who have any part in me, or any connection with me, to do all in their power to bring that time forward. I want to be proud of them, and to know that they are living useful lives. I shall be ready to come to them at any place, whether it be a circle of this kind, a private spiritual meeting in their own homes, or a place where spirits come and make themselves visible; I shall be glad to make use of any instrumentality I can come in contact

I think you have listened to an old man quite long enough; I will not take up more of your time. If I succeed as I hope in drawing the attention of those in whom I am interested, I shall feel that I have indeed been grandly repaid for coming here. I hope, sir, I can serve you a good turn in some other way.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Feb: 24.—John Pickett; Mrs. Maria Bolce; Mrs. L. Willey: Charles Abbott; David Edwards; Maria C. Smith,

Feb. 27.—Rev. William Lamson; Fannie A. Nyman;
Thomas Whittredge; Nellie Johnson; Dennis O. Murphy;
Susie Nickerson White.

March 3.—Hon. A. A. Abbott; Mrs. Julia Adams; E.

G. Bachellor; Elisha T. Andrews; Annabel Miller.

March 6.—Ida M. Hull; John McKee; Mrs. Elizabeth
Gould; Oliver Davis; Grace Stoddard; Mrs. Annie Hopkins; Bennie Manning.

March 10.—Capt. Sydney B. Smith; Norman H. Peters;
Alice Carver; William Gill; Caroline Armstrong; Father
Thomas Clarke.

March 13.—Adeline Cutter; Samuel Poor; Mrs. W. L.

homas Clarke.

March 13.—Adeline Cutter: Samuel Poor; Mrs. W. L.

ackson: Thomas Donaldson; Edward Wyman Calligan;

March 13.—Adeline Culton, Jackson: Thomas Donaldson; Edward Wyman Campan, Jackson: Thomas Donaldson; Edward Wyman Campan, March 17.—Mrs Mary M. Wadleigh; Simeon Brault; Mary Harvey; John Horton; Maria L. Dunkiee; Hattle Young, March 20.—William H. Spear; Mrs. Marla Barlow; Ida C. Buckingham; Capt. Nathaniel Harding; Henry Adams, to John M.; Florella.

March 24.—George W. Wyatt; Abner J. Emerson; Hannah Blake; Parker Hooker; Annie Bramhall.

March 27.—William Sweeney; Aaron Somers; Elizabeth Bradley; Abble Hall; John Sexton; Hannah G. Wing.

April 3.—Mary Dana Shindley; Edward W. Lawton; Dr. Heien M. Marsh; Louisa Murphy; Harrison Adams; Mrs. Polly Gregory.

Hefen M. Marsh; Louisa Murphy; Harrison Adams; Ars. Polly Gregory.

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

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

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

Boil: Ruth Hamilton; Lawrence Slattery; George Wadleigh.

April 17.—Controlling Spirit for Samuel A. Balley, Stephen L. Sawyer, David Sanders, Alexander and Frances Leaird. Mary A. Shedd, Emma E. Jones, William Blair, Annie Pickering, Eliza Chace, William Miller, "Connie," James Parker, Martha Sawyer.

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

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

April 23.—Samuel N. Cowperthwalt; Rev. Horatic Alger; Margaret Stetson; E. W. Watkinson; Mary Haryey; Benjamin Guttis.

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

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

Verifications of Spirit-Messages. "CHARLES GRUBBINS."

I would like to verify a message published in the BANNER of May 2d, from CHARLES GRUBBINS, who was in the employ of Messrs. Hitchcook & Bradley of this place, is night watchman, and was killed by the explosion of their boller, he being the only man in their works at that time (early in the morning). His reference to his family, the live here, and all he has to say, is true, and wouched for by his wife; who was very much affected when she heard it read, and said it was just the way he would express himself. She is not

very thankful that her husband has made himself known to her through your Public Free Circle meetings. All that were acquainted with him who have seen the message say he could not have told of his going out of the body so that every one would recognize who was meant (without giving his name) better than Yours truly, CHARLES TINKER. he has.

Ashtabula, O., May 3d, 1885. N. B .- The name Hotchkiss should read Hitchcock, and Charles Grubham instead of Grubbins-but almost every one here spells his name Grubbin (the discrepancy in names by miss-spelling does not affect the

truth). From another source:

In the issue of the last BANNER, May 2d, among the spirit messages through the mediumship of Miss Shelhamer, appears a message from CHARLES GRUB-BINS. who says he was blown up in a factory, two years ago, by the bursting of a boiler. I wish to say that I knew the aforesaid Grubbins; he was a night watchman in the factory of Hitchcock & Bradley in the vil-lage of Ashtabula. It was his duty to fire up in the morning, and get up steam ready for the hands to go to work at 7. Just before this hour an awful explosion occurred, the boiler was thrown into pieces at a great distance, the brick building nearly a complete wreck. Poor Grubbins, the sole occupant, was found badly mangled. I saw him in this condition. He left a family-a wife and four or five children-wholly dependent on his daily labor. His family, I think, now live at or near Beaver Centre, Crawford County, Pa. I always thought his name was Grubham. The message is worded in just about the same language he was wont to use while on earth. I knew him well—a kind-hearted, industrious, honest man.

H. H. HUNT. Yours, etc., Amboy, O., May 4th, 1885.

JOHN F. GILES

In BANNER OF LIGHT Of April 11th appears a message from JOHN F. GILES. This message is from my father. I am familiar with all manner of manifestations, having followed the phenomena closely and carefully since the first rap was heard in Rochester, but I have never seen or heard anything that came home to my soul like that message. You, Mr. Editor, know nothing of me or my father. You did not know my father had a son living in Chicago, who was named for him. You did not know me to be the only one in our family who had investigated Spiritualism. You did not know my brother in Chicago was the junior member of the family, hence the proof of the presence of my father when that message was given, leaves not shadow of doubt upon my mind.

Oh i how I wish every poor doubting soul could realize the nearness to them of the dear friends who have gone before! Many thanks to the controlling spirit, the medium, and to you, Mr. Editor, for this God-bath. May the angels ever protect you.

Box 820, Pueblo, Col. D. C. GILE.

orson webb.

Among the messages given through the mediumship. of Miss M. T. Shelhamer, March 31st, and printed April 18th, I notice one signed Orson WEBB, whodied in Delmar, Pa. (not Delma, as reads in communication; add the r and it is correct), Feb., 1878. He was seventy-eight years old. The description he gives of his character and belief, while living is absolutely correct. He became a believer in the Philosophy of Spiritualism as early as 1849, and never doubted its-truth. "Do right because it is right" was his motto, and I have heard him use the expression scores of times when conversing with neighbors and in his paternal chidings to us his children.

Respectfully yours, W. W. WEBB. Wellsboro, Tioga Co., Pa., May 3d, 1885.

MRS. HATTIE E. TIBBETTS. In your issue of April 18th, in the Message Depart-

ment, is one from a dear friend of mine, which I amglad to be able to verify. MRS. HATTIE E. TIBBETTS, of Springfield, Ohio, was well known to me in life. The communication is truthful, and characteristic of her: her assurance that she never forgets her friends I can attest as true, for I am in constant communion. with her, and am thankful to her for this message; and will say that to-day she gave me a beautiful message of love at our home circle. My best wishes and love to the Free Circle and its visitants. God bless them. D. S. MAYNARD.

Atchison, Kan., May 8d, 1885.

SETH GODFREY.

I accept with sincere appreciation the message given by SETH GODFREY for MRS. BAKER. The facts. mentioned are substantiated by truths which characterized the pure lives of a kind and sympathetic husband, a faithful and devoted mother, realizing fully, before transition the joy and peace which perfect confidence in spiritualistic faith brings to all.

MERCIE PARR GODFREY 44 Lawrence street, Boston, May 2d, 1885.

Passed On.

The transition of Miss Mary A. Fletcher to the immortal side of life took place in the city of San Francisco, at the quiet and peaceful home of Mr. and Mrs. Cramer, on the 24th of March, at 9:15 o'clock P. M., in the 60th year of her

age.

An oblituary of her life, doing full justice thereto, would largely overstep the space allotted to such subjects: a few traits only will therefore be referred to; her many friends will amplify and supplement whatever is lacking. Miss k, was carefully trained and educated in the fallacies and theories of the popular religious thought of New England theology, but early in life she penetrated its mists and darkness, and thirty years since embraced Spiritualism, which she ever after conscientiously and earnestly advocated, Living amid the wealth, honors and allumements of the world, she courageously cast her lot with the then unpopular, poor, and often unfriended Spiritualist; after this the ethe of earthly fame, greatness or enchantment, resounded

Living amid the wealth, honors and allurements of the world, she courageously cast her lot with the then unpopular, poor, and often unfriended Spiritualist; after this the echo of earthly fame, greatness or enchantment, resounded not in the quiet, secluded chambers of her soul.

The new doctrine of progression gave her an unspeakable desire of benefiting humanity, and to this end the energies of her noblity of soul ever tended—ever seeking to diffuse the light of true Spiritualism upon the darkened world around, embracing all the practical questions which the subject has in the course of time developed.

How we remember her sweetness and gentleness of disposition; her virtues and excelencies; hor instructiveness of conversation, and the thousand endearments of her modest and retiring nature, which threw around her an encircling halo of dignity and purity belonging only to an elevated and cultured mind!

The waning hours of her life were indeed seasons of terrible pain and torture, but her spirit looked out into the future; she was conscious of adear mother's presence, solncing her on the bed of death by the full assurance of a sweet reward in the "great beyond." The multiple sold in the parting seene gave evidence of her gratitude and sincere affection.

The cremonies at her funeral—which took place at the house of her long cherished friends, Bro. and Sister Oramer—were in accord with her own expressed views, being separate from all ostentatious and conventional forms, sweet and tope, were beautifully and sympathetically rendered by a portion of the choir of the First Spiritual Society, followed by words of kindness and, due estimation of her character by Bro. Byder, Dr. Thomas, W. H. Mille, and an address by the writer of this, who affectionately paid a truthful tribute to her love of justice, of liberty, and of true independence of character; after which Mis, Kelly, a private medium of great worth, was influenced in a sweet and loving manifestionates.

Our dear sister, whose once splendid organism is broken b

Passed to Spirit-Life:

From East Andover, N. H., April 19th; of heart disease, oseph Ayers Bowe; aged 79 years and 9 months. Joseph Ayers Rowe, aged 79 years and 9 months.

The deceased was born in Andover, and always lived in the house where he was born, passing away in the room in which he first gaw the light. He was the last of a family of seven children! He became interested in Sprittnalism some twenty years ago, when Joseph D. Stiles visited Andover, and has been a reader and admirer of the HANNER OF LIGHT ever since. The funeral services at the house, Sunday, April 19th, were conducted by Rev. Mr. Filled of Hill, N. Husen who made appropriate remarks. That he who has taken a step higher, and who so longed for more light, more knowledge, will in time be permitted to corroborate the truth of what he has learned through the BANNER, is the wish of his daughter.

EMILY A. DOLLOFF.

From his home in Pergus Falls, Minn., April 17th, at 1 o'clock P.M., of consumption, Mark Humphrey, aged 41

o'clock P.M., of consumption, Mark Humphrey, aged 41 years 7 months and 25 days. VII.A. 121 (1975), 1973 (197

a Spiritualist, and knows very little about it. She is

Adbertisements.

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For all of those Painful Complaints and Weaknesses so common to our best ... FEMALE POPULATION. IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION
AND ULCERATION. FALLING AND DISPLACEMENTS,
AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE. IT WILL DISSOLVE AND EXPEL TUMOSS FROM THE UTEBUS IN AN EARLY STAGE OF DEVELOPMENT. THE tendency to Cancerous Humors there is checked

VERY SPREDILY BY ITS USE.
IT REMOVES FAINTNESS, FLATULENCY, DESTROYS ALL CRAYING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS PROSTRATION, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.

THAT FEELING OF BEARING DOWN, CAUSING PAIN,

WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.

" IT WILL AT ALL TIMES AND UNDER ALL CIRCUM-STANCES ACT IN HABMONY WITH THE LAWS THAT GOV-ERN THE FEMALE SYSTEM.

* 43 ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE BELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF

Ladies can gladly testify. 🎏 🔭

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Dr. F. L. H. Willis

May be Addressed until further notice, Care Banner of Light, Boston, Mass.

DR. WILLIS may be addressed as above. From this point he can attend to the disgnosing of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as he does, accurate scientific knowledge with keen and searching psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Ecrotula in all its forms, Epilepsy, Paralysis, and all the most delicate and compilicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had failed. All letters must contain a return postage stamp. Bend for Circulars, with References and Terms.

April 4.—13w*

DR. J. R. NEWTON TILL heals the sick! MRS, NEWTON, controlled by DR, NEWTON, cures Disease by Magnetized Letters. Terms: \$3,00 for first and \$1,00 for each succeeding letter MRS, J. R. NEWTON, \$54 Ninth Avenue, New York City.

Dr. Jos. Rodes Buchanan, FORT AVENUE, BOSTON, receives patients, MRS. BUCHANAN continues Psychometric Practice. Personal interviews, \$2; written opinions, \$3. "MoralEducation" for sale at \$1,50; "Therapeutic Sarcognomy" \$2,25; by mail, \$2,50. 18w"—April 4.

SOUL READING, Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce M. to the public that those who wish, and will visit her in person, or send their autograph or look of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and montal adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps. Brief delineation, \$1.00, and four 2-cent stamps.

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HOLD Séances for Full-Form Materialization, and Com-munications from spirit-friends, in answer to written questions, on Bunday, Wednesday and Friday evenings, at 8 o'clock, and on Bunday and Tuesday afternoon at 2 o'clock, sharp, at their residence, 323 West 34th street, New York. May 2.—4w"

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D. M. & NETTIE P. FOX......EDITORS. EDITORIAL CONTRIBUTORS. Prof. Henry Kiddle, No. 7 East 130th 8t., New York City, Prof. J. S. Loveland, San Bernardiue, California. "Onina," through her medium, Mrs. Cora L. V. Richmond, 64 Union Park Place, Chicago, Ill.

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ifons; Children's Lyceum Department; Editorial Department, etc., etc.

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March 14.

MIND-CURE.

This Mind Cure and Science of Life, published on the second Saturday of each month by FROF. A. J. SWARTS, at 425 West Madison street, Chicago, Ill., is a Scientific hisgazine, of special interest to the afficted, and to every Roformer. It has very able contributors, among whom are the most Distinguished Authors on the Mind, on Disease, and on Psychic Laws. It is an able exponent of the Mental or Metaphysical Cure, as its publisher is a good teacher of the same. Fer year, 41: Six months, 50c.; single number, 10c. Can supply back numbers, except October and November last. The editor in May issue will give an unanswerable defense of the growing theory of bat one Spirit absolute in the universe. A large issue of this number will serve all investigators; order ti. eow—Dec. 27. La Lumiere. A JOURNAL devoted to the interests of Spiritualism in all its aspects. MADAME LUCKE GRANGE Editor. The adjest writers contribute to its pages.

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Banner of Pight.

BOSTON, SATURDAY, MAY 16, 1885.

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, Chairman.

Boston Spiritual Temple, Horticultural Hall.

Loctures Sundays at 10% A. M. and 7% P. M. B. Holmes,
President; W. A. Dunkies, Treasurer.

President; W. A. Dunkie, Treasurer.

Wells Memorial Hall.—The Shawmut Spiritual Lyceum meets in this hall, 937 Washington street, every Sunday at 10% A. M. All friendsof the young are invited to visitus. J. B. Hatch, Conductor.

Paine Memorial Hall. Appleton Street, near Tremont.—Children's Progressive Lyceum No. 1. Sections Bundays, at 10% o'clock, Benj. P. Weaver, Conductor. All are cordially invited. Seats free.

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

South End Spiritual Temple, No. 30 Worcester

South End Spiritual Temple, No. 30 Worcester Square (in conection with Berkeley Hall Society).—Sunday, public service at 3 P.M. Monday, Ladies' Union, 2% F.M., public meeting, 8 P.M. Wednesday, concert and lecture, 8 P.M. Friday, lectures on health and healing, 8 P.M.

Fr. M.

The Working Union of Progressive Spiritualists holds public services at Berkeley Hall Sundays at 2½ F.M., also Wednesday evening at 7½ o'clock, at No. 170 West Chester Park. M.S. Ayer, President, No. 191 State street. Wm. H. Banks, Secretary, 77 State street.

Wells Memorial Hall, 987 Washington Street,— The Spiritualistic Phenomena Association holds meetings every Sunday afternoon at 2% o'clock. G. C. Paine, No. 5 Stantford Place, Corresponding Secretary.

Stantford Place, Corresponding Secretary,
1031 Washington Street.—First Spiritualist Ladies'
Aid Society. Meetings every Friday at 2½ and 7½ P. M.
Mrs. Henry O. Torrey, Secretary.
College Hall, 34 Easex Street.—Sundays, at 10½
A. M., 2½ and 7½ P. M., and Wednesday at 3 P. M. Eben
Cobb, Conductor.

Coop. Connector.

Emgle Hall, 616 Washington Street, corner of

Essex.—Bundays, at 10% A.M., 2% and 7% P.M.; also
Thursdays at 8 P.M. Able speakers and test mediums, Excellent music. Prescott Robinson, Chairman.

Chelsea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 3 and 7½ P. M.
The Ladies' 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 Boston Spiritual Temple at Horticultural Hall.

On Sunday last again assembled two large and interested audiences in the upper and more commodious hall of Horticultural Building, to listen to the lectures, music and tests of Mr. J. Frank Baxter, who is filling acceptably the desk at that place during the present month. The programme of the morning consisted of a

acceptably the desk at that place during the present month. The programme of the morning consisted of a song, "The Land Beyond the River," a poem, "Build up the Cause," a song, "Building in Eternity," the lecture on, "As We Are," and a song, "To-day and To-morrow." The lecture was most earnestly given, and too pointed and true not to stir the consciences of the auditors, especially those who were Spiritualists. It dealt with the apathy, the contentions, the vagaries and idlosyncrasies prevalent in many places, and suggested remedies. Warm tribute was paid to the Children's Lyceum workers, and the earnest laborers wherever abiding. Applause was frequent, and at the close long and loud.

The evening programme embraced a song, "The Three Angel Visitants," a poem, "Oweena," a song, "Speed Away!" the lecture, on "The Possibility of Materialization," a song, "The Mysic Veil;" and a long and interesting scance. The lecture opened by calling attention to the oft-repeated cry of "Impossible!" He claimed that in the light of all history it is not safe to cry "Impossible!" to anything advanced by those who have been best positioned and circumstanced to know. The term materialization was then defined in its modern sense, and the claims of mediums and spirits relative to the modus operand of the materializing phenomena considered. The process as purported to be given by a spirit through Mrs. Cora L. V. Richmond was read. While as yet, in mortal mind, any absolute knowledge of the means of production might be wanting, and even the spirit explanation of atmospheric, materialistic and mediumistic elimination of particles aggregating in a coating over the spiritual body, be non-acceptable, Mrs. Cara L. W. Richmond was read. While as yet, in mortal mind, any absolute knowledge of the means of production might be wanting, and even the spirit explanation of atmospheric, materialistic and mediumistic elimination of particles aggregating in a coating over the spiritual body, be non-acceptable, Mrs. Baxter asserted positively his bel

transactions.

The audience was deeply interested in Mr. Baxter's remarks. The tests given at the close of the lecture were numerous and remarkable in their minutize of detail; all were recognized, and carried great weight of conviction to many. of conviction to many.

were numerous and remarkable in their minutus of detail; all were recognized, and carried great weight of conviction to many.

Mr. Baxter has given some very clear tests at these meetings after his evening lectures. Of the spirits announced on the 3d were Mr. G. L. Kimball of Sudbury street, Mr. Sargent of Amesbury, and Mr. Daniel Joy, all of whom were recognized. Those of last Sunday evening were all recognized. The first said she was a public school-teacher in Maine; went South to teach the negroes; was taken sick, returned home; arrived here in July, 1868, and in September passed to spirit-life; said her name was Lydia G. Stinson. These particulars were fully recognized as true by a friend present who said she died at Medford, at her sister's, after her return from the South. "Now I am shown," said Mr. Baxter. "a ring on a hand; the ring is marked 'From F. P. H. to M. R. C.' Now a bouquet of flowers, and from it is plucked a red rose half opened was for Frank P. Homer; the white rose for a lady, and the bud for her daughter, all in spirit-life. Tell Mr. and Mrs. Chittenden that Frank P. Homer is here, and Minne—Nette—Minnette as the daughter's name." Recognized by Mr. and Mrs. Chas. Chittenden. "A spirit called Frank—Frank H. Richardson—says he has tried to materialize. He says, Cousin Mary is safe and with her mother." Recognized by Dr. A. H. R., who said, "Frank was my brother's son; Mary was my daughter, and her mother my wife." Mrs. Frances H. Drisko of East Boston gave her name and was recognized by two persons present. Abiel L. Clark was also recognized. "I see three old men coming together. One lived nearly a hundred years on earth. One says his brother Benjamin lived on Chestnut street in this city. He was more aristocratic than I was, for I stuck to the North End. I boarded at the American House with my friend, who has come with us, Lewis Rice. My name is Timothy Dodd; my brother's Benjamin Dodd. We were in the fur business, 120 Milk street, and we then lived at 192 and 194 Salem street in this city

slon; now all calm; Boston Common; name given, Benjamin Reed, Shurtini street, Cheisea. Sailed rom Salem to African coast; on return was attacked by pirates. All was fully recognized as true by prosent. All was fully recognized as true by prosent. Mr. Baxter continues through the month, and it is well to remember that with this month the lecture season of this Boclety closes its year's work. The meetings are opened promptly at 10.54 A.k. and 7.55 A.k. and 7.55

distinct entities side by side, one drawing down, the other drawing up; you do not know how often your spirit is in a condition of unrest caused by your body and your spirit being strangers to each other. We want your spirit to grow up to the Infinite; not kept down to earth undeveloped.

Children in spirit-life mingle with adult spirits in their work and help them in it.

No child should be allowed to sit in a circle of development; better walt until a maturer age before subjecting them to the control of an outside spirit. When premonitions of mediumship show themselves in your child let the gift lie dormant until its judgment has ripened, and it has learned how to protect the sensitive gift.

In the past years the manifestations of spirit power have been imperfect; but we have gained power, experience and knowledge, and you have also. We now begin in a new field, and are intensely earnest for a rapid and proper development. When we speak of the imperfections we do it in no way condemnatory; we do not feel that the mediums of to-day are holier than those of the past, but the general and universal laws of mediumship are now better understood. Pray that this gift of mediumship may be bestowed upon you, and that your heart may be touched with its beneficent influence, for the great glow and glory of the Almighty shines through it all."

The speaker announced that if her health would permit next Sunday, a new control, Hiram Ablif, a spirit

shines through it ali."

The speaker announced that if her health would permit next Sunday, a new control, Hiram Abiff., a spirit of prophecy and large comprehension, would deliver the discourse. The exercises were closed with a song by Mrs. Lovering, and a benediction by the speaker.

At the Wednesday evening meeting, May 6th, at No. 170 West Chester Park, the usual entertainment of music, songs, tests and short addresses took place; Mrs. D. M. Wilson, Miss Mary Jones, Mrs. S. R. Stevens, Mr. C. M. A. Twitchell, Mr. Wilder, and others, taking active parts.

WILLIAM H. BANKS, Secretary.

No. 17 State street. Boston.

No. 77 State street, Boston.

Berkeley Hall Meetings.

On Sunday last, May 10th, W. J. Colville delivered two very powerful and effective lectures under influence of his guides, which were much appreciated by large and thoughtful audiences. A lengthy abstract of the morning discourse has been prepared for publication, and will appear in these columns next week. The evening lecture, on Spiritualism in Shakspeare, has also been reported, so no abstracts have been supplied.

piled.
On Sunday next, May 17th, Mr. Colville's subjects will be, 10:30 A. M., "The Ascension of Christ into Heaven, an image of the soul's attainments;" 7:30 P. M., "Many Mansions in the Father's House, or, Social Life in the Spirit-World."
Mr. Colville gave his first stereopticon lecture in Berkeley Hall Tuesday, May 12th; the second, on Ancient and Modern Egypt, will be given Friday, May 15th, at 7:45 P. M. Admission 25 cents. Mr. Colville intends giving a series on astronomy next week or the week after. Full particulars will be duly announced.

30 Worcester Square. 80 Worcester Square.

The meetings at this place will be continued regularly on Monday and Wednesday evenings and Friday afternoons. The musical and literary entertainments on Wednesdays have been extremely enjoyable—Mrs. Richings, Mme. Fries-Bishop, Professor Bleecker, and many other eminent singers and elocutionists having contributed frequently to the exercises. The public are admitted for the really nominal sum of 10 cents.

Testimonial to Mrs. Colby.

Tuesday evening, May 5th, a grand reception was tendered Mrs. Amelia H. Colby by Mesdames Smith and Randolph, at their home for" Light and Color Cure," 729 Tremont street, as a farewell greeting from her many friends ere her departure for the West.

The spacious parlors were filled to overflowing by earnest men and women, who have listened with rapture to the burning words of eloquence, truth and wisdom which have from time to time been given through an ever-willing instrument for spirit-power.

Mrs. Colby yielded to solicitations to allow her guides to participate in the farewell, and the remarks given through her organism were deeply enloyed and hearth.

through her organism were deeply enjoyed and heartithrough her organism were deeply enjoyed and neartily applauded.

Other appropriate speeches were made by Mr. Wetherbee, Drs. Wellington, Dillingham, and others, relative to the "Light and Color Cure," which must have been very gratifying to the ladies who have so bravely established this "Home" for the relief of suffering humanity.

The evening closed with happy wishes for Mrs. Colby—all feeling that a new baptism of fraternal love had been showered upon them.

W. M. R.

Parker Memorial Hall.

On the afternoon of Sunday last the large hall in Parker Memorial Building, Boston, was thronged with an audience of marked respectability and intelligence, assembled to commemorate the anniversary ligence, assembled to commemorate the anniversary of the decease of this brave apostle of the freedom of reason as applied to matters religious and theologic.

W. J. Colville eloquently addressed the people for upward of an hour upon the occasion and its lessons—his remarks being accorded the closest attention.

Mrs. Maud E. Lord then made a farewell address to her Boston friends. At the conclusion of her remarks the audience crowded around her, eager to bid her good-speed in the new field of labor which her guides had chosen for her. She goes to New York City and Brooklyn. Her address will be for the present at the Barrett House, 42d street, New York.

SHAWMUT LYCEUM-WELLS MEMORIAL HALL. Reading, last Sunday, by the officers, leaders and children from "The Educator," constituted the opening service. The march was well executed under the inspiring and lively music of Willis Milligan, the best heard in this hall. A vocal selection was finely rendered by the Shawmut Quartette, followed by recitations from Willie Wilcox, Maud' Gardner, Aldie Bradford, Gertie Rich, Bessie Brown and Rosa Wilbur; songs by Charlie Hatch and Eddie Hatch; Little Blanche in a whistling solo; plano solo, Miss Gertie Ellis; vocal selection by Mrs. Hattle Sheldon, Assistant Guardian, with an invisible chorus, which entitled them to an encore.

As the Lyceum movement is not confined to one, two or more Lyceums, but recognizes all to be a part of a grand whole, Conductor Hatch called upon a member of Lyceum No. 1 to give a reading, which was readily accepted by Mr. Fred. Cooley, who read "The Polish Boy." The respected former Guardian of Lyceum No. 1, Miss Helen M. Dill, was invited to share with Arthur Rand the platform in going through the wing movements, which invitation was accepted by the lady.

Mr. Albro, manager of the Berry Sisters' scances, was present at this session, as was also Miss Helen Berry. He was called upon to sweak, which he did dren from "The Educator," constituted the opening

was present at this session, as was also Miss Helen Berry. He was called upon to speak, which he did with great acceptance, and gave the audience to un-derstand that the Lyceum movement would engage more of his attention in the future than it had in the

pnst.
Next Sunday the Irving Colored Quartette will be with us.
[As Decoration Day is approaching, it may be well [As Decoration Day is approaching, it may be well to remind our Lyceums that a Memorial Service is contained in "The Shawmut Educator," copies of which will be mailed to any address on receipt of the price by the undersigned.]

Alonzo Danforth, Sec. S. S. L.

23 Windsor street, May 11th, 1885.

PAINE HALL .-- Last Sunday, after marches, instructor lessons, etc., as usual, Conductor Weaver made a brief address on topics of interest to the school and its visitors. Father Rich was again present, and each of the little ones received a floral token of his love for them and the Lyceum. Would that all Spiritualists

that we had the pleasure of witnessing them go through the Banner March correctly without assistance. Forty of the members of this school were three weeks ago members of the Orthodox Sunday school. Let us rejoice over what one man and the angel hosts have accomplished.

This report was received with enthusiastic applause. At its close excellent readings and recitations were given by Miss Maria Falls, Lena Cooper, Lizzie Livingstone, Marion Cooper, Mazy Howland, Mark Abraham, Harry DeGroot; Eva Morrison delighted all with two sweet songs.

A reception and dinner are soon to be tendered the Brockton Lyceum by this school at Paine Hall.

FRANCIS B. WOODBURY, Cor. Sec.

FIRST SPIRITUALIST LADIES' AID SOCIETY.-The evening exercises of Friday, May 8th, were opened with a song from Mr. J. Frank Baxter. A few words evening exercises of Friday, May 8th, were opened with a song from Mr. J. Frank Baxter. A few words of welcome were addressed by our honored President, Mrs. John Woods, to the visiting Ladies' Aid Society of Stoneham, Mass.; these were followed by the reading of a report written by Mrs. Veazie, in 1858, of the first twenty weeks' work done by this Society, which was working at that time under the name of "The Harmonial Band of Love and Charity." Singing followed by Mr. Baxter. The brief addresses of the President Mrs. Manning, Vice President Mrs. Wellington, and ex-President Mrs. Drew of the Stoneham Society, were listened to with attention. Remarks were then made by Mr. Dodge of Chelsea and Dr. Richardson. Bro. Francis B. Woodbury gave a very interesting account of his visit to Greenwich, Mass., where he had been called to help organize a Lyceum, showing what a firm hold Spiritualism had taken upon the people of that vicinity.

Miss Lucette Webster was the next to respond, and by her wonderful and brilliant powers of elocution moved her hearers to tears or to laughter at her will. Miss A. Beecher followed with one of her pleasing and characteristic speeches. The exquisite reading of the Bird Song by Mrs. Richings was received with great applause. Bioquent and instructive speeches were made by Messrs. Fairchild and Greenleaf.

A beautiful song from Mr. Baxter concluded the evening's entertainment. Mrs. M. V. Lincoln was Chairman of the evening and presided in a very efficient manner.

MRS. H. O. TORREY, Secretary.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION. -On Sunday morning, May 10th, this Society opened its meeting at Wells Memorial Hall with singing by its meeting at Wells Memorial Hall with singing by the choir. followed by an invocation by Mr. David Brown; Miss Batson sang a solo, "Sweet Spirit, hear my Prayer," and in response to the continued applause of the audience, gave also, "Mother, Meet me at the Gate." The President, Mr. H. S. Cook, offered some remarks upon the "Spiritual Phenomena," with especial reference to materialization, drawing some illustrations from his personal experience as to the injudicious and inconsistent objections of many mediums of a different phase of spiritual gifts to this phase of the phenomena.

the phenomena.

Mr. David Brown followed with remarks and tests, describing with remarkable detail scenes and incidents of sixty-five years ago, pertaining to the youth of a lady to whom he addressed himself; the lady acknowledging the tests, and disclaiming a previous acquaintance with the medium.

Remarks were made by Dr. Richardson, Mrs. Mosier and Mrs. Chandler. Miss Emma Greenleat gave a fine recitation, and the meeting closed after tests by Mrs. Ireland.

G. C. PAINE, Cor. Sec.

EAGLE HALL, 616 WASHINGTON STREET.—On Sun.

day last the exercises consisted of addresses, tests, psychometric readings, character readings, etc. We were favored with excellent remarks by Col. E. C. Balley, Miss Jennie Rhind, Dr. H. F. Tripp, Dr. E. W. Hopkins, Mrs. M. A. Chandler, Mrs. M. W. Lesile, Mrs. H. Dean Chapman, Mr. J. E. Hall, Dr. Ricker, Dr. Eames, Mrs. Car Bee, Mr. Ditson and Mr. Honighaum. Emma Ireland, an interesting and intelligent young miss, was controlled by Spirit Aggie Davis Hall, and delivered an excellent address upon a subject given by the audience. The control was recognized by many in the audience, and especially by Mr. Hall, husband of the controlling spirit, who made a few remarks giving reasons for his conclusions. Recognized tests were given by Dr. H. F. Tripp, Mrs. M. E. Johnson, Miss Jennie Rhind, Mrs. E. C. Dickinson, Mrs. Car Bee, and others. Psychometric readings by Dr. E. W. Hopkins.

In the evening Mrs. S. H. Merrifield delivered a lecture that was listened to with deep interest. She was followed by others, who made brief remarks, with tests and psychometric readings. These meetings, which were formerly held in Harmony Hall, are constantly increasing in interest, as well as numbers. day last the exercises consisted of addresses, tests,

CHELSEA SPIRITUAL ASSOCIATION, PILORIM HALL ODD FELLOWS' BUILDING, HAWTHORNE STREET.-Mediums' Meeting at 3 P. M.: at 7:30 Geo. A. Fuller, the well-known speaker, will occupy the platform.

Edgar W. Emerson, the well-known test medium, will occupy the platform Sunday afternoon and evening, May 24th. All are invited. E. S. WELLS, Pres.

Providence, R. I., Lectures.

Sunday last Mr. J. W. Fletcher filled the last of his present engagement, calling together two large and interested audiences. Among the musical selections, which were of a very high order, the Misses Damon rendered two duets on the cornet that won much hearty recognition. These young ladies, already proficient, give great promise. L. L. Whitlock, Esq., the President, then introduced Mr. Fletcher, who, under control of Prof. Wm. Denton, gave a very graphic and powerful discourse. His old-time friends said afterward: "If that was not Denton then I never heard him." This was followed by a number of descriptive teats.

nim." This was followed by a number of descriptive tests.

In the evening there was a very fine audience present, and subjects from the audience were treated in a very unique and interesting manner; and as one by one the points were made the audience was with diffione the points were made the audience was with diffi-culty restrained from applauding, "no demonstration" being our rule. In reply to the question, "Are not the Spiritualists too radical?" the reply was: "Those who tell the exact truth can in no sense be called too radi-cal, and those who are alraid to speak it had better remain silent until they have gained both strength and courage; there can be no compromise with theological or any other kind of error." Then followed the usual descriptive tests, that were in many instances of a marked character. marked character.

marked character. Mr. Fletcher carries with him the appreciative re-gard of his many friends, both in and outside the Sociy. Next Sunday Joseph D. Stiles will occupy the plat-orm. Wh. Foster, Jr. form.
Providence, May 11th, 1885.

THE ANNUAL ELECTION

Of the Providence Spiritualist Association will take place on Wednesday, the 20th inst. In the evening a grand concert by the Blackstone Hall Quartette, assisted by Dr. Damon's daughters, Fannie and Lillie, of Lowell—who are seldom equalled as cornet players—and others. To be followed, it is expected, by a test scance by that wonderful medium, Mr. Joseph D. Stiles. The whole to conclude with a promenade concert.

A Wonderful Child Medium. To the Editor of the Banner of Light:

Emma Ireland, a young girl twelve years of age, residing in Somerville, Mass., has recently been astonishing the skeptics with the intelligence displayed by and through her spiritual gifts at the various halls in Boston. She speaks on subjects presented by the au-

Boston. She speaks on subjects presented by the audience, in a masterly and satisfactory manner.
Her father has been brought up a Second Adventist, therefore it is hard for him to admit that his child is unconsciously controlled by spirits, as it does not harmonize with his previous belief. The intelligence came to the girl while the family were holding a séance in sport. Mr. Ireland, from multiplied evidence, is now fain to declare that if the intelligence displayed through his child is not what it is claimed for it, he does not know what it is.

Perhaps the "Psychical Research Scolety" can explain away the spiritualistic theory. Will its members investigate the case, and report?

The girl is engaged to speak next Sunday afternoon at Wells Memorial Hall, Boston.

VINDEX.

"Will You Walk into my Parlor?"

The Parker Spiritual Society is the attractive heading of a card handed me. Of its ten "objects and aims" five are inimical to Spiritualism; calculated to make such conditions for uslism; calculated to make such conditions for sensitives as shall put them directly in the way of spirit church-bigots to use. I quote one, which is No. 4 on the list, viz: "To establish a more profound and reasonable respect for the Bible and other sacred books." Sacred books, indeed! what are they, and who says they are sacred? No book is sacred to me; truth only is sacred, and that is written all over the universe, and those who never say any books can

verse, and those who never saw any books can read it if they open their eyes. I detect your cunning, sly hand, spirit Jesuit, in all this affair, though you do n't sign your name. I think you have told just a little more than you meant, and if mediums are caught in your web they will not be so shrewd as I guess.—Olivia F. Shepard, in The World's Friend.

MEDICAL PREJUDICE.—A. S. Hayward, of Boston, the well-known healer by the laying on of hands, against whom the Saratoga County Medical Society chose to utter threats of prosecution, while several other persons were openly practicing the same plan of cure here without objection, keeps up the fight in Massachusetts and other New England States against restrictive legislation.—The Saratoga (N. Y.) Sentinel.

COCOA. Strongthening, assily digesting, and admirably adapted for invalids as well as for persons were openly practicing the same plan of cocoa. Sold by Grocers every—Sentinel Liflie speaker to July, Home Trestrictive legislation.—The Saratoga (N. Y.) Sentinel.

W. BAKER & CO., Dorchester, Massachusetts and other New England States against when the Saratoga County Medical Society (COCOA. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cording to cocoa. Sold by Grocers every—Senting at 7:45. A during June. All are cordinated to cocoa. Sold by Grocers every—Senting at 7:45. A du

Is This Possible!

Report comes that Gen. Grant's improved condition is due to the fact that he is using a "simple vegetable preparation" forwarded by one of our consuls from South America, and sent him by the Surgeon General! Is this possible! By an "unauthorized" remedy? Shocking!

sible! By an "unauthorized" remedy? SHOCK-ing!
And yet, if this "simple vegetable preparation" were owned and advertised by any one as a specific for this terrible disease, certainly the Surgeon General would not commend it, nor would bigoted physicians prescribe it!
Nevertheless, it is a fact that many of the best proprietary medicines of the day, as the late Dr. J. G. Holland stated in Scribner's Monthly, were more successful than many physicians, and most of them, it should be remem-Monthly, were more successful than many physicians, and most of them, it should be remembered, were at first discovered or used in actual medical practice. When, however, any shrewd persons, knowing of their virtue, and foreseeing their popularity, secured and advertised them, then, in the opinion of the bigoted, all virtue went out of them!

Is n't this absurd ! We believe that a remedy, if properly made,

We believe that a remedy, if properly made, is just as effective when put up, advertised and sold in bulk, as when doled out to patients at enormous expense by their physicians.

Why not?

If Gen. Grant is getting better through a simple unauthorized vegetable preparation, where is the vaunted exclusive skill of the medical profession!

Apropos of the suspension of some very prominent members by the Medical and Chirurgical faculty of Maryland, for endorsing advertised remedies, the Baltimore American (April 25th) says that "when a patent medicine goes on year after year widening its circle of believers, it is a pretty fair evidence that there is merit in it. The regular doctors may ignore it, and expel any of their members who use it, but when they do so their action looks more like envy against a successful remedy than a true desire against a successful remedy than a true desire to protect the public." The failure in the Gar-field and Grant cases, the American thinks, and properly, has knocked professional pretensions higher than a kite.

But this is not a singular instance of unprofessional power over "incurable diseases." That "simple vegetable preparation" now everywhere known as Warner's Safe Cure, was everywhere known as Warner's Safe Cure, was once an authorized remedy; was pronounced a "god-send" to the medical profession for the cure of kidney and liver disorders, malaria, general debliity, spring feebleness, female irregularities, etc., by many leading physicians, but when the formula was fully perfected, and the medicine was put up in bulk and advertised, so that every sufferer might know of it, and treat himself, then the profession turned upon it, and let their natients die rather them to use it.

himself, then the profession turned upon it, and let their patients die rather than to use it.

This is certainly a strange proceeding, but it is on a level with all the rules and regulations of a code which has gone so far as to forbid a physician displaying beyond a certain size his name and profession upon his sign!

But the world moves, and merit wins the fight!

Mrs. C. M. Sawyer's Seances.

To the Editor of the Banner of Light:

I have recently had five sittings at the seances of Mrs. Carrie M. Sawyer. About three months having elapsed since my previous ones, I could not fail to observe how greatly her séances have improved; the power or capacity of the spirits through her mediumship is now wonderful. Two and three full forms come out with the medium and walk about in the light These forms are endowed with forces so strong as to make them solid to the touch. They also speak in natural voice, and converse with freedom. The power to reproduce a fac simile of their old form in life has also become more perfect, and it is highly satisfactory to the circle of sitters or students of this science. In my last I spoke of the illumination of the spirit-forms.

This has kept pace with the advance of other phenomena. Several forms at once come out, pass around the circle in gorgeous decorations of variable densities of light or illuminated emblems. I think it would be of great service to the public if the BANNER would publish and keep in its columns rules for forming circles and instructions for maintaining them. People should be informed that phenomena may not be obtained at one, and that the first sitting, but that if parties meet twice a week regularly, and all attend and await patiently the developments by the spirit-guides, manifestations will come.

Yours truly.
GILES OTIS PEARCE. New York, 1885.

No Report.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

The medical bill proposed or talked of by the diplomated M. D.s in our State legislature the past winter has not to this date been reported or had a hearing. I have been watching it intently, and I believe the opposition in both houses among the more enlightened members thereof is too advanced to sanction such a "dodge." Therefore the bill referred to sleeps for the want of influence and power sufficient to arouse it and bring it to the front.

The intelligent everywhere, thousands of them, are

bring it to the front.

The intelligent everywhere, thousands of them, are becoming averse to the fossilized system of medication, and ask for the liberty to decide for themselves as to by whom or how they shall be treated. Numberless instances daily and hourly are coming to light proving positively that disease in all its forms is reached and healed without the aid of the schooled physician. I therefore believe that any law restricting the people in the exercise of their freedom in this direction is an outrage and insult to the intelligence of the age. W. H. VOSBURGH, Magnette Physician.

Troy, N. Y., May 8th, 1885.

Springfield, Mass.

Mrs. C. Fannie Allyn again on the 10th delivered two spirited discourses upon some half-dozen or more themes which were given her by the audience. The variety of the subjects obliged the speaker to become quite discursive, but all were touched upon. Her closing poem on "May Flowers" and "Decoration Day" was unusually felicitous, and elicited much en-

thusiam.

Next Sunday, the 17th, we are to have H. F. Merrill of New Britain, Ot., the promising new public test-medium.

H. A. BUDINGTON.

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J. W. Mahony's Dramatic Recitals. To the Editor of the Banner of Light:

J. W. Mahony, from England-lecturer, debater and reciter of entire Shaksperian plays-gave one of his extraordinary entertainments at the rooms of the First Association of Spiritualists of this city, on Thursday, May 7th. The performance consisted of the greater

part of Shakspeare's sublime tragedy of "Hamlet." Mr. Mahony recited and acted each character with a distinct voice and gesture, and sustained each "part" with a life-like reality and vividness which fairly astonished his audience. Mr. Mahony must be an inspirational medium of unusual fineness and dramatic fitness, and a large and talented company of spirit actors and actresses ever near him, and impressing their varied powers upon his sensitive brain. The complete change of voice, gesture, deportment and style which accompanies each character in rapid succession is something marvelous, and it is hard for an auditor not to feel that all the characters of the play are not in reality present on the stage, and pass-

ing to and fro in the flowing dialogue of the text. All Spiritualists should see and hear this new kind of acting. It is a most refined and educating performance which is given by Mr. Mahony, and one which is not easily forgotten. As a lesson in elecution and histrionic art it would be exceedingly valuable to all lovers of the drama. The sweetness and sublimity of the language of Shakspeare receive adequate justice at the hands of Mr. Mahony, and the effect on the audience is at once captivating and educating. Mr. Ma-

hony must be heard to be properly appreciated. Philadelphia, Pa. J. CLEGG WRIGHT.

estimonial to Shawmut Lyceum.

Helen Stuart Richings, the charming actress formerly known as Helen Stuart, will give a complimentary testimonial to Shawmut Lyceum on Thursday evening, May 14th, at Wells Memorial Hall, 987 Washington street, Boston. This lady is a native of Massachusetts, and has This lady is a native of Massachusette, and has for many years appeared before large audiences all over the country, being highly spoken of by the general press. She will be assisted by the Shawmut Quartette, and other singers, among whom will be Charles L. C. Hatch, the infant vocalist, Eddie Hatch, the boy soprano, and little Blanche, the child whiteher; readers calist, Eddie Hatch, the boy soprano, and little Blanche, the child whistler; readers, such as Rosa Wilbur, Emma Ware, Mabel Roberts, Louise Irvine, Bessie Brown, and others of Shawmut Lyceum Association; Madam Fries Bishop, soloist; Mrs. Nellie M. Day and Mr. Milliken, pianists. Doors open at 7:30; exercises commence at 8 P. M. Tickets 25 cents, for sale at this office.

Special Notice to Managers of Camp-

Meetings and Others. W. J. Colville desires to make arrangements to deliver courses of lectures, illustrated with magnificent dissolving views on Astronomy, Ancient and Modern Egypt, etc., at the various camps during the coming summer. As it is necessary to give these addresses indoors, the lecturer wishes to use the halls belonging to the Associations for the purpose, charging an admission fee, and dividing, all proceeds with the parties who thus allow him the use of their accommodations. All managers entertaining this idea favorably, are requested to correspond immediately with him at 304 Shawmut Avenue, Boston. W. J. Colville desires to make arrangements Boston.

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. J. A. MCK., WEST BAY CITY, MICH, -While we are unable to give you the present whereabouts of H. B. Allen, known as "the Allen Boy," we unqualifiedly en-dorse his mediumship as genuine—his gifts having borne the keenest public scrutiny, with credit to himself and advantage to the cause, from his earliest youth.

MBS. M. V. C., PITTSBURGH, PA. -- In reply to your query, vis.: "Can you tell me if any photographs of spirits are now taken? and if so, will you please give me the address of such a photographer ?" - we would say that we are not aware at the present time of any medium through whose agency bon a fide photographs of spirits are taken.

Spiritualist Meetings in New York. Arcanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblaher Hall) every Sunday at 2% and 7% P.M. Frank W. Jones, Conductor.

The Ladies' Aid Society meets every Wednesday af-ternoon at 3 0 clock, at 123 West 43d street. The Parker Spiritual Society holds services every Sunday, 10% A. M. and 7% P. M., at Macgregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartler's Hall, 44 West 14th street. Sunday at 8 P.M. All cordially

Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holds its meetings every Sunday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 110 clock, evening at 7:45. Mr. J. William Fletcher speaks during June. All are cordially invited. Spiritual literature on sale in hall.

ture on sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avenues, every Sunday, at 11 A. M. and 7% F. M. Sunday School at 2, and Conference at 3% F. M. Mirs. J. T. Lillis speaker to July, Hon. A. H. Dalley, President, B. B. Nichols, Vice-President; C. G. Claggett, Secretary.