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# Spiritual Phenomena.

OTHER HARVARD PROFESSORS SPEAK FROM THE SPIRIT-SPHERES.

In your issue of Feb. 27th was a communication from Spirit C. C. Felton, acknowledging errors and wrongs, by himself and others, in treatment of Spirit ualists while in mortal. An intelligent private corre spondent has suggested to me that a statement by Prof. Agassiz seems needful for making clear some points pertaining to the Harvard Investigation. Thus prompted, I addressed Agassiz in a scaled note\*-sub-mitted it to Mr. J. V. Mansfield. That note and the response to it are as follows :

LETTER TO PROF. LOUIS AGASSIZ. SPIRIT LOUIS AGABSIZ-Illustrious Naturalist and

Scientist: DEAR SIR: Having been a witness of many of your sayings and doings in connection with a *reputed* in-vestigation of Spiritualism by yourself and three other Harvard Professors, in 1857-having also been author of a small work entitled " AGABSIZ AND SPIRITUAL-ISM." in which were set forth my views of your position then and of the investigation, I now state that I will gladly receive from you such account of your present views of Bpiritualism itself and of the doings of yourself and associates at the reputed Investigation as you can gladly give in willingness that the world should see them. Very respectfully, ALLEN PUTNAM.

46 Clarendon street, Boston, Mass., March 1st, 1886 LETTER FROM PROF. LOUIS AGASSIZ.

MUCH ESTREMED AND LONG-CHERISHED FRIEND PUTNAM : Yours of the 1st inst. is before me, and our friends Felton, Peirce, Gardner, Mapes, Huntington, Eustis, Longfellow, W. Phillips, Rpes Sargent, Robert Dale Owen, Luther V. Bell, Thomas Whittemore, one and all, most sincerely congratulate you in your steadfastness to the course which has been and now is so precious to your heart, viz., spirit-intercommunion. For one I will admit that we did agree to disagree, and never for once did it lessen our friendship or esteem for each other. I have often thought we did not so much disagree as it was generally supposed we did by the outside world, where you had the manliness and courage to proclaim the conviction of that which welled up through your humanitarian heart. I shrank from proclaiming what I knew to be truth, viz., the presence of phenomena I could not fathom or explain. I would place my hand upon ponderable matter or objects, and, without any volition of mine, such would not only move under my touch, but frequently manifest an intelligence most surprising. But, being unable to account for such intelligence or phenomena, I was not willing to proceed or continue my investi-

gation, and therefore and therefrom gave it a wide berth. Could it have been explained to me satisfactorily, or could I have demonstrated it as I could a natural science or a product of nature, I would never have turned my face from it. I talked with our friend, President Walker, several

times touching the subject which bid fair to turn the world upside down. At one time Walker admitted there was an intelligence underlying the Spiritual Philosophy, but rather attributed the intelligence as originating from demoniacal sources, and ever after that discountenanced the subject. He declared that so long as he occupied the position as President of Harvard College, that institution should not bear the stigma of its (Spiritualism) being countenanced by the Harvard Faculty.

structure-Spiritualism-rather than to calmly investigate its merits. Therefore if it be wise in your pres-ent view, and agreeable with your sense of duty to the public, I shall be glad to have you write out through the hand of Mr. J. V. Manifield, and allow me to make public, an account of your own sayings or doings in reference to that reputed Investigation, and in reference to the expulsion of young Willis from the Divinity achool.

With deep and abiding; respect and reverence for your wisdom and many virtues, kindly yours, ALLEN PUTNAM.

40 Clarendon street, Boston, March 6th, 1886.

LETTER FROM PRES. JAMES WALKER. MUCH RESPECTED AND HIGHLY ESTREMED FRIEND WHILE I WAS MORTAL, AND NOT LESS SO NOW | AM A SPIRTE :

I thank you, doubly so, for allowing me an opportunity to express my regrets for my course toward Spiritualism when I was in the body mortal.

I will then say, all that our mutual friend Felton has old you of our course toward young Willis is true, and yet one-half of our manœuvring never came before the public. It is not necessary to divulge it, so long as what is already before the world accomplished our plan. As Feiton has told you, we sincerely believed we were doing the world at large a favor to bring to light the most stupendous fraud ever invented by mortal or his Satanio Majesty. While we, Agassiz, Fei-ton, Peirce and Eustis, did among ourselves agree that there were exhibited phenomena that we could not explain, we came to the conclusion that they were demoniacal, and as honest men we pursued the course we did. Had we deferred our investigation, say later, we might have arrived at quite another conclusion ; for not more than two years after young Willis's permission to resign (for that was really all that it was) Agas-siz and Felton and myself were reasonably convinced we had taken a position (and that position had been made public) that would, as it has, lower us very much in the opinion of the scientists of the world at large.

I do not deny the charge made public by our friend Agassiz, that we did conjointly agree to exert our utmost to demolish what seemed to us so destructive to Church and State-the wide spread of spirit-communion. I, of course, was not to be placed in the front ranks of the battle, yet, so far as advice was needed or solicited, I was not coy in imparting it.

Even before I passed within the vail I regretted deeply my haste in taking the step I did, and so pro claimed to my associates, Felton and Agassiz. Dr. P and Thomas Starr King called on me just prior to King's leaving for the Pacific coast, to-if possibleconvince me of my wrong toward young Willis. Their arguments confounded me hand yet I was obliged to sustain my position or lose caste with the public. Agassiz, I think, would have publicly confessed his mis take had Felton and Peirce yielded.

I have witnessed the most astonishing phenomena in the presence of Louis Agassiz (and produced, too, through his own organism) I ever beheld. I would often say, "Agassiz, what do you make of such phe-nomena?" He was always without an explanation. It would, at times, cause him to tramble, and once he shed tears.

To ask the world to now forgive us, would simply be wasting precious time. That we were wrong-wrong -we humbly confess.

I would be so pleased to take young Willis by the

# free Thought.

SPIRITUALISM AND CHRISTIANITY. To the Editor of the Banner of Light:

The thoughtful criticisms of your London correspondent, R. Donaldson, in the BANNER of April 10th, were entitled to a prompt consideration, but other pressing occupations have pre-

vented my giving them earlier attention.

vented my giving them earlier attention. He regards Spiritualism and Christianity as irreconcilable, and, by making definitions of the two to suit himself, he has little difficulty in making out a case to his own satisfaction. I do not dispute the right of any one to choose the definition he prefers, of any term, where more than one are current, or even to make a new one if existing definitions are unsatisfac-tory. I claim the same right myself, but my deductions therefrom should be judged by my own definitions and not by another's.

deductions therefrom should be judged by my own definitions and not by another's. Mr. Donaldson, it seems, chooses to take the "old fashioned" or "orthodox" interpretation of Christianity, which is that of *literalism* and vorbal authenticity. I think I made it suffi-ciently clear that. I prefer the *spiritual* inter-pretation—that which regards the *spirit* more than the *letter*. This seems to me more in ac-cord with the tenor of a true Spiritualism. He doubtless regards the old fashioned and popular definition as the only correct and proper one. I once held the same idea mysolf, having been educated under that interpretation, and

been educated under that interpretation, and for years could see no other. But Spiritualism, or the awakening of spiritual perceptions which it has brought, has revealed to me a far deeper. higher, profounder significance in the Christian higher, profounder significance in the Christian writings than I before conceived—an apprehen-sion of their spirit rather than of the letter— which to me is far preterable. It is not merely a "modern gloss" on those writings, as he inti-mates, but the result of rational criticism, on the one hand, corroborated by spiritual intui-tion, on the other, in a sympathetic search for their true meaning. Of course, the whole question turns upon the reasonableness and validity of the spiritual in

reasonableness and validity of the *spiritual* in-terpretation of the teachings attributed to the Christ and his disciples—their accord with the terpretation of the teachings attributed to the Christ and his disciples—their accord with the nature and needs of man as a spiritual being. I think this was sufficiently shown as regards two of the prominent doctrines of the Christian system, in the articles criticised. That show-ing has not been assailed. It would not be dif-ficult, had I time, and had you. Mr. Editor, the space to spare, to go forward and show the same as regards other leading ideas of that sys-tem, and even the reported expressions of Jesus quoted by my critic, which seem to him so ex-travagant and absurd on the supposition that Jesus was "simply a good man." Even that highly wrought Oriental metaphor, so enigmat-ical to Occidental literalists, whether Christian or anti-Christian—"the blood of Jesus Christ cleanseth us from all sins"—I am confident will, under a sympathetic spiritual analysis, yield a rational and truthful significance. But I cannot go into these matters here. Suffice it to say that I do not gather from the Christian writings the idea that Jesus, the Christ, (if such a historic personage ever exist-ed, as seems to me most probable from all the avidenced way "simply a good man." or even

Christ, (if such a historic personage ever exist-ed, as seems to me most probable from all the evidences) was "simply a good man," or even "simply a highly developed medium," as some have claimed. It seems to me, rather, that in those writings we have the rortralture of a truly SPIRITUAL MAN-perhaps I should more properly say, a CELESTIAL MAN-possess-in torus consciousness with correspond. of a truly SPIRTUAL MAN-perhaps I should more properly say, a CELESTIAL MAN-possess-ing an internal consciousness, with correspond-ing powers of perception and action, far beyond those attained by most "good men," or by any modern medium with whom I am acquainted, but which (and even "greater," as he is said to have declared) are attainable by all human be-ings, children of the same Father, at some time, through the appropriate cultivation of the pow-ers ingermed in each. What is implied in being a spiritual or celestial man (or "Christ") I can-not undertake to fully define, much less to limit. But I can readily conceive that such an one, speaking from his own internal consclous-ness, could properly and truthfully say that he was the "son of God," "one with the Father." and "judge of the world, "whose "judgment is just," etc. Every enlightened and spiritual man is constantly judging the world, according to his knowledge and perceptions, and his judg-ment is just, in proportion as it accords with that of the universal indwelling Spirit. Whether such a spiritual or divine man, if one are lived on earth could or divine man, if that of the universal indwelling Spirit. Whether such a spiritual or divine man, if one ever lived on earth, could or did have such control over the elements as to materialize food sufficient to feed five thousand hungry peorle, and have twelve baskets full left, on a visible basis of "five barley loaves and two small fishes." is more than I know, having nev-er witnessed any marvel of precisely that sort. But, in view of what I have repeatedly wit-nessed in the way of materializing bodies and garments out of invisible elements, with some-times a small visible nucleus to start from. by garments out of invisible elements, with some-times a small visible nucleus to start from, by beings who claim to have been once mortals dwelling in the flesh—and in view, also, of the statements of apparently credible witnesses regarding the still more startling performances in this line by Eastern Adepts in our own time —I am by no means prepared to wholly dis-credit even this remarkable dioner-story found in the Gospels. My friend thinks it so utterly incredible as to invalidate the testimony of any one who would tell it. But I suppose my own statement, or that of any experienced inany one who would terr to. But is appose my own statement, or that of any experienced in-vestigator of modern spiritual marvels, regard-ing what has been frequently witnessed in the way of producing visible substances out of in-visible, would be held to discredit our testimony in Bow street or almost any other modern court of justice (?); yet the statement might by wholly truthful, notwithstanding. At the same time if it be true that a man having the extraordinary characteristics and powers ascribed to Jesus of Nazareth, or any thing approaching them, lived at the time al leged, it may be reasonably supposed that both his sayings and his acts may have been much misunderstood and misconceived by the people of that comparatively unenlightened age; and that any record of them (especially if not made till thirty to seventy years after his departure from earth, as alleged of the gospel histories,) may fail to give either his precise words or any very exact account of his marvelous doings. It is not safe, therefore, nor reasonable, to the It is not safe, therefore, nor reasonable, to the one's self very closely to the literal accuracy of those records. Yet surely, so far as their statements of fact are essentially paralleled in modern cocurrences, and so far as the ethical and spiritual teachings ascribed to the Man of Nazareth accord with the highest and pro-foundest experiences, intuitions and spiritual teachings of to-day, there is no good reason for repudiating them. If the letter is faulty the spirit may be true. reputiting them. If the letter is failing the spirit and model of spiritualism, and be spiritualism in that dark are, and the evident sin-cerity of the writers, are of themelyes pretty conclusive evidence that some one must have or years ago the term Spiritualism meant that doctrine or system of philosophy which (as and it matters comparatively little what was his name or where halived. The ethical, spir-

itual and colestial truths set forth in the writings are the important things; and if these, derived from any source, are apprehended, ex-perienced and *lived*, then one becomes a Christ-man and has the "Christ within," though he may never have heard the name of Jesus of Nazareth. In fact, this idea of "Christ within" appears

In fact, this idea of "Christ within" appears to have been a favorite one with so prominent a Christian writer as the Apostle Paul, who seems to have meant by i the unfolding of the spiritual, colestial, or divine elements in man, as the one essential thing in Christianity. (See (Gal. iv: 19; Col. i: 27; Cor. v: 16, etc.) In this view. a proper (and really the highest and best) definition of Christianity is: That religious system which teaches the desirableness and practicability of every man becoming a Christ or a Divine Man. Is this irreconcilable with Spiritualism? I think not. But even supposing Jesus and his apostles

Spiritualism? I think not. But even supposing Jesus and his apostles taught all the absurdities which a literal in-terpretation of the New Testament writings presents: do they conflict at all with the facts of Spiritualism? Do those writings deny that man has a spiritual nature? or that he sur-vives the death of the body? or that communi-cation with the excarnated is possible? Cer-tainly, this has not been made to appear, nor can it be.

can it be. I must pass by, for want of time and space, what Mr. Donaldson says on the irrelevant subject of the "source of the undoubted force and vitality which Christianity has shown"— in which I can but partially agree with him— and say a few words on his definitition of Spir-itualism. This seems original with himself, but onite defactive. He begins with the state but quite defective. He begins with the statement:

"Spiritualism is practically the study of man's na-ture and wants here and hereafter."

If Spiritualism is merely "study," then, of If Spiritualism is merely "study," then, of course, a Spiritualist is only a student-one who has not arrived at convictions. I think that definition will hardly be acceptable. In general, Spiritualism is regarded as the affirma-tion of a great truth or principle. Besides, if it is merely "the study of man's nature," etc., it is by no means inconsistent with either "Orthodox" Christianity or out and out ma-terialism, since the adherents of both often engage in the same study, in their way. He continues, rather incongruously: "It begins by demonstrating that he is not merely a material being, but that he is also a spirit, and, as such, continues to live after the change called death." A demonstration is usually the result of study.

A demonstration is usually the result of study. not its beginning. But such a demonstration as is here stated does not contravene even "Orthodox" Christianity, since that affirms the same things. But my critic proceeds :

"Not only do Spiritualists learn that he [man] lives, but also that he develops higher qualities continu-ously after he has left the present sphere of existence; and this quite irrespective of the kind of religious be-ilef or unbelief he had when here."

Here is something which is undoubtedly ir-reconcilable with popular Christianity; but is it really any part of Spiritualism? Certainly, all Spiritualists do not learn any such things, as regards all human beings. On the contrary, many Spiritualists find conclusive evidence that there are multitudes of human spirits who do not grow better "continuously" after en-tering the other world; that there are numbers who do not begin to make any moral advance-ment for long periods in that life, and some who, for a time at least, appear to grow worse. Furthermore, that advancement in the spirit state does depend very much upon religious be-lief or unbelief in this life—some beliefs greatly lief or unbelief in this life—some beliefs greatly retarding and others greatly helping such ad-vancement. I need only refer to the commu-nications given weekly in the BANNER oF LIGHT Message Department for evidences on this point, while the same are abundantly de-rivable from other sources. The notion once extensively prevalent among Spiritualists, of continuous and inevitable "progression" for all spirits, has, I think, long since been ex-ploded for the more intelligent. Yet it is doubtless true that spiritual advancement dedoubtless true that spiritual advancement de-pends more upon character and leading tendencies, or aspirations for truth and good, than upon professed beliefs of any kind. A definition of Spiritualism should be broad enough to include all classes of Spiritualists, and not one section only.

# BY ALLEN PUTNAM. To the Editor of the Banner of Light:

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27 Prof. Phelps, of Andover, having endeav-Tro. Pheips, of Andover, having enceav-ored to inaugurate a new crusade on the old-time "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODELN SPIRITUAL-ISM"; Colby & Rich, 9 Bosworth street, Bos-ton, have it on sale.

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That being the decision of our President, we, as a body, agreed to give it battle, and that, too, believing we could demolish the structure which was then so distasteful to the (then) masses. I need not repeat our course of procedure-that is to your mind and recollections too patent.

We soon found we were powerless in the matter hut as we Professors (as Mr. Lunt would say) had put our foot into it we must make the best of it.

We did not wait until coming here to see our mis take : we learned that mistake long before. Our friend Felton has openly acknowledged to you, and allowed you to publish to the world, a frank confession of his doings toward mediums and Spiritualists generallyhis acknowledgment voices my present feeling.

I only regret that I had not that confidence which unwavering faith gave you, to have sustained me. That has characterized your life-doings for more than thirty years. Here allow me to say in all sincerity, as spirit, that much as I labored to disprove the claims of Spiritualists, the unexplainable phenomena exhibited by the mediums were my only evidence or hope of a conscious individuality beyond the tomb.

Now, my good friend Putnam, do not weary in ways of well-doing. You know now where once you hoped It might be so. Your sand of life runs low; soon you will foin those that have passed within the vail. Then will you know as your dear, ones know-see as they Sincerely and kindly, now see.

LO UIS AGASSIZ. To Allen Putnam, Boston. March 3d, 1888.

Prior to that account by Agassiz I had supposed that the four Professors who made the reputed Harvard Investigation were selected to act, and were generally supposed to act then and there, simply as four learned and trustworthy individuals, and not as representatives of the College. They were, ostensibly to the public, selected to witness a trial from which to determine whether a definite sum of money, conditionally offered, should be won or not by mediumistic operations in their presence. The public had no reason to suppose, I did not suspect, that the College government as a body had any connection with that matter. But Agassiz now states that the President of the College was their director, viewing the reputation of the College as being involved in the outcome of that trial. Such information made me desirous of getting a statement from President Walker himself. Therefore I addressed him as follows :

LETTER TO PRESIDENT JAMES WALKER. SPIRIT JAMES WALKER- My Revered Friend, Presi dent of Harvard College when what has been called the Harvard Investigation of Spiritualism occurred in 1857 :

It is obviously known by you that our friends Felton and Agassiz have recently, from their abiding places as spirits, addressed me in reference to that reputed Investigation. Statements by Agassiz imply that your views of Spiritualiam influenced him and his associates to " battle" against and strive to demolish the

\*Each of my letters was put by me into a scaled envelope in my own study, and taken by myself to Mr. Manfield's residence, No. 65 Montgomery street, and there easled ad-ditionally with war, on which in plastic state I presend the end of the bandle of my own pocket-knife. Those letters ware all returned to me with scale stubbroken and no indica-tion of that having been opened. 'In my own view is scenas in possible that they could not have been grend. And very much in the responses could not have been known by the scribe in his normal state.

hand and confess my error. Would it be asking too much of my dear Putnam to visit Willis, and ask him to forgive and forget? I will be with you in so doing. Eustis would ask the same were he here to do so.

You have, my dear Putnam, stood the brunt of many hard-fought battles since you espoused the cause of truth-truth ; and as I once pitied you from the depths of my heart for what I was confident was an error. I now envy the comfort you realize from day to daythat you walked not blindly, but by the light of the spirit-world, which shone not only into your own mind but all around you.

Truly and sincerely your friend in life, and now as a spirit, JAMES WALKER. Allen Putnam, Earth-Sphere,

March 6th, 1886.

President Walker was not supposed by me, and I think not by the public, to have had any connection with the reputed Investigation. It saddened me to learn from Spirit Agassiz that so great and so good a man had been chief director of the operations of the investigating committee. Walker himself now confesses that he was. I have not the slightest doubt that he, like Paul of old, acted then in all good conscience before God, and in genuine regard for the welfare of humanity. He saw his mistake before leaving the mortal, and when he writes that he thinks Agassiz would have confessed to the world if Felton and Peirce would have yielded, he perhaps indicates that he was ready to confess.

No other mortal probably can derive pleasure equal to mine from these post mortem revelations and acknowledgments. What they say relative to myself and my course is rich compensation for all the strength and means I put forth in the "many hard battles" I fought against their views and their doings pertaining to Spiritualism-not against them as men. Their thanks for opportunity to confess-" Thanks, doubly so "-implies that confession gives them relief. May heavenly blessings, ever increasing, be theirs.

The above communications are so plain as to need no explanation. They reveal a distinct purpose by prominent members in the government of Harvard College to extinguish Spiritualism. Though Agassiz. by stating that there was more apparent than real difference between his views and mine in 1857, and by the manifestations through him as medium witnessed by President Walker, evidently must have felt that it might be working against *fact*, yet in compliance with the wishes of others he yielded to their solicitations and labored to accomplish, seemingly to the public, the impossible-viz., the demolition of a positive fact. He now wishes that he had then been strong enough to have acknowledged that he had witnessed facts which he was unable to explain.

All the others may have been confident that they were striving to demolish a harmful, wide-spreading delusion at the time of the trial. However, not more than two years elapsed before they found they had warred against a deathless and invulnerable fact. 46 Clarendon street, Boston. ALLEN PUTNAM.

An English statistical writer says that while ponn lation in Europe and the United States has risen 84 per cent. since 1850, working power has increased 100 per cent., and as a consequence of this five men can now accomplish as much as six in 1870 or eight in 1850. The world's steam-power is now five and a half times what it was in 1850.

California boasts the most prosperous season that has been known for twenty years. The weather has been propitious, planting and building have gone on with unusual vigor, and low fares have brought more tourists than, for many seasons. Indications for the future are promising in all industries of the State.

Further, our critic says :

"Spiritualists learn from their wisest spirit-teach-ers and by the conviction that comes to their own God given reason, that in Nature, and especially in man, is to be found the only sure revelation of God."

man, is to be found the only sure revelation of God." Very good; but it is well not to forget that God has always been revealing himself in na-ture, and especially in man, in all the past as well as in the present; and that all "scrip-tures" (that is, writings), not excepting those of the New Testament, are parts of this reve-lation in and through man, which may be stud-ied with profit, if only we have the quickened spiritual perception to see the good—that is, the God—in them all. But in making our defi-nitions we should not forget that there are into Gou-in them all. But in making our defi-nitions we should not forget that there are many calling themselves Spiritualists who deny or ignore the existence of any God to be re-vealed. These, certainly, will not endorse the above statement.

Lastly, he says :

"We Spiritualists strongly and firmly believe in the natural evolution of morality und htmly believe influence of God's laws, and we trust to this, and not to any an-clent creed, as the best means to recommend Spiritu-alism to thinking men."

I know not for how many Spiritualists this writer is authorized to speak as "we," but I opine the number is not large who ever thought A trusting to "the natural evolution of moral-A trusting to "the natural evolution of moral-j," whatever that may mean, to recommend spiritualism to a skeptical world-even if they were able to find an intelligible meaning in that phrase. On the contrary, the trust of Spiritualists in general. I think, is in the dem-onstrative facts and the rational philosophy which underlie the great movement. I know of no one who has ever thought of trusting to "an anolent creed" to recommend it, though I have deprecated the folly of prejudicing its ac-ceptance by unnecessarily invelghing against such ancient oreeds as are in essential harmo-ny with it. To athelatic or agnostic Spiritualists, the phrase. "natural evolution of morality, un-der the influence of God's laws," will seem an absurdity—a contradiction in terms; and this absurdity-a contradiction in terms; and this class surely will not allow our critic to speak for them.

It is plain, then, that a more comprehensive and accurate definition of Spiritualism than that given by Mr. Donaldson is desirable, be-fore we can fairly judge whether or not it is irreconcilable with the ancient faith.

In order to a satisfactory definition, it is ne-cessary to recognize the distinction between Spiritualism and Modern Spiritualism, and be-tween the Facts and the Philosophy of Modern Spiritualism.

### BANNER OF LIGHT.

thanky-rather were regarded as philosophical expositions of it. Modernly, however, another element has come in-that of *inct*, or sensible demonstra-tion of spiritual realities. Modern Spiritualism, then, is the doctrino or conviction that man then, is the doctrine or conviction that man has a spiritual as well as a material nature; that as a spirit he survives the death of the material body, and can manifest his presence and communicate intelligibly with those still in the flesh. All who accept these propositions are by common usage called Spiritualists, in the modern sense of the term. In these points all Modern Spiritualists are agreed, whatever else they may believe or disbelieve. This is the department of facts, and is distinctly defined. But Spiritualism has necessarily, also, for

all Modern Spiritualists are agreed, whatever else they may believe or disbelieve. This is the department of facts, and is distinctly defined. But Spiritualism has necessarily, also, for thinkers, a department of philosophy, taking within its scope all forces, causes, conse-quences—Life, Being, Law. Duty, Destiny, etc. In short, it is the view of the universe from the standpoint of spirit. This is a broad field, and is not so easily defined. It has not yet been defined in detail to the acceptance of all Spir-itualists. In fact, every thoughtful mind is a student here, but to some extent each has its own view, depending on capacity, informa-tion, experience and depth of insight. Hence there are as many different views, in some par-ticulars, as there are differently constituted minds-quite as many as there are different sects in Christendom, and for the same reason: all cannot see alike. Plainly, then, no one is authorized to set up his individual view on some minor point, and call that Spiritualism or the Spiritual Philosophy, and then judge all other views or systems by it, and read out of the ranks all who do not accept it. In a gen-eral way, it may be said that Spiritualism, as a philosophical system, is the absolute truth (whatever that may be) respecting the nature and laws of spirit, its relations to matter, and the origin, nature, duties and destiny of man as a spiritualism. But I know of no man, or body of men, as yet qualified to tell what is the absolute truth on all these subjects. The hu-man spirit seems capable of an endless variety of experiences in the after-life, and all doubt-less equally real. Some insist that Spiritualism is "what spirits less equally real.

Some insist that Spiritualism is " what spirits teach," or what the "highest" or "wisest" spirits affirm. But since it is notorious that spirits are as diverse in their perceptions and spirits are as diverse in their perceptions and opinions on some subjects as are mortals, and since those who rely on what spirits teach are apt naturally to consider their own spirit-teachers the wisest, it is impossible to build up any congruous system of spiritual philosophy on the authority of spirits. A study and com-parison of their teachings may be and is very balloft in forming a comparison yiew but helpful in forming a comprehensive view, but to accept them as authority is more properly *Spiritism* than Spiritualism.

My conclusion is that no system of religious belief which admits the facts of man's spiritu-al nature, his after-life, and the possibility of communion between the two states of exist-once (as does the Christianity of the New Tesence (as does the Christianity of the New 168-tament), is nocessarily irreconcilable with Mod-ern Spiritualism in its generally accepted sense. Further, that, so far as 1 can now see, after many years of study of both sides, any ap-parent conflict between Christianity and Spir-itualism as a system of philosophy grows out of narrow and unspiritual interpretations on one side or both. side or both.

In conclusion, allow me to thank your corre-spondent, Abbot Walker, for his kindly and appreciative words in the BANNER of April 17th. I have but one remark to make in reply, and that is that I have no disposition to enact the folly of putting the "new wine into old bot-tles." On the contrary, I am for new expres-sions and new embodiments of the truth, adapted to the new embodiments of the truth, adapted to the new age. I only protest against the still greater folly of becoming so intozicat-cd with the new wine as to wildly attempt to smash all the old bottles and declare there is no wine in them, and never was l Yours for truth, new or old, Arlington, Mass. A. E. NEWTON.

### Intimations of Immortality as Seen by the Rey. R. Heber Newton.

"Hints from Science of Immortality," says the New York Times, was the theme of the Rev. R. Heber Newton at All Souls' Church, on Sunday, April 25th. "For one," he said, "I have no confidence in any faith which is not capable of scientific basis. That scientific basis cannot have been laid in unscientific ages. When the age of science comes, however, every faith that is to stand must found itself upon the estab-lished order of nature, must be seen to grow out of the 'very constitution of things.' The time is aiready ripening for a scientific theism. A scientific faith in immortality is at least budding on the great tree of life. Not yet dare I claim to verify this faith from knowledge, but aiready I think that I can gather such hints from science as suffice to light up my soul with the persuasion that the day is coming when a man shall be able to say, 'I speak of that which I do know, and testify of that which I have seen.' I propose, then, to bring to you to-day a few of the hints which I find in science suggestive of this great faith of im-mortality. If immortality be a fact, it must be a ma-terial fact. We know nothing of life unclothed with organization. "For one," he said, "I have no confidence in any then, to bring to you do day a few of the hint which I mortality. If immortality be a fact, it must be a material fact. We know nothing of life unclothed with organization. "An unseen world lies on beyond the seen world, up move it a higher stage in the development of nature, boward which the material creation is pressing. Every most soll form of an life to capable of being sublimated into a spiritual matter. The human body is the laboratory in which life is preparing the materials for of the seen world. If is unseen world carries every force of the seen world to a higher power. We can scarcely help feeling that when a soll doody is volatilized there is a loss of energy. Matter, in passing through the ransonalon from a lower and seubile form to a ligher and which the base some inner, fuer, sublef mild by showing the seubile forms of matter is capable of the second the see into the land not very far off, mystic, wonderful, beautiful."

# The Rostrum.

### Uriel Da Costa. The Ideal of Religion which he had Formed in

his Soul; His Hatred of Everything Doctrinal and Rigid.

### BY RABBI SOLOMON SCHINDLER. [Lecture delivered in the Temple Adath Israel]

[CONCLUDED.]

A person upon whom the cherem rested was excluded from all social and religious privileges. He was not allowed to enter a synagogue, or to take part in private devotion. He would not be heard before a court, and was not even admitted as a witness. People were warned not to transact business with him, or enter into relationship with him. Children enter into relationship with him. Children would spit at him, or throw stones and mud at him. No Jewish girl would listen to his woo-ing; he was avoided as if he were a leper. The cherem hecame powerful, and was made pos-sible by the submission which the Jews of that time yielded to rabbinical authority; now, thanks to God, its force is expended, and the flash of the cherem, as well as that of the anathema of the church, have lost their power to strike and to hurt. But at da Costa's time the cherem was a daugerous missile which was not to be trilled with.

not to be triffed with. He did not mind the friendly advice given to him. He continued to speak his mind frankly and to break the ceremonial law, and the che-rem was hurled at him. At once all doors were closed to him. The populous city of Amster-dam was at once turned into a desert for him. dam was at once turned into a desert for film. His own relatives, his own brothers, who had become as fanatical adherents to Judaism as they had formerly been to the Catholic church, excluded him from their company. Hestaggered under the blow, but still though the could defy the rabbinical autocracy. He prepared a book, in which he showed the contrast between blbli-cal and rabbinical lunding and has at that time.

in which he showed the contrast between bibli-cal and rabbinical Judaism, and as at that time, both in the Jewish and Christian world, the pivotal point of all relizion was placed in the dogma of a future life of heaven and hell. He went so far as to show that the Bible is perfectly silent in regard to a future life, or in other words, that the biblical writershad dealt with only one world at a time. A Jewish phy-sician, Samuel de Silva, hearing of his prepara-tion, anticipated him, and published, in 1623, a tract on the immortality of the soul; in or-der, as he said in his preface, to expose the ignorance of a certain exponent who is neither able, nor fit, nor willing to see the truth. Urief now hastened to publish his book, which ap-peared in print in 1624, handling in it without gloves both de Silva and the rabbis of Amster-dam, who, as he said, had hired his pen against dam, who, as he said, had hired his pen against him. The rabbis now appealed to the city au-thorities, claiming that da Costa is neither Jew nor Christian, and that he attacks in his writ-ings not only Judaism but also Christianity,

ings not only Judaism but also Christianity, by denying the immortality of the soul. I cannot refrain at this juncture from men-tioning a curious fact, which is fully estab-lished by its repeated occurrence in history. The Orthodox party, the party in power, always appeals to civic authorities whenever a new idea springs up which does not meet with its approval. ... And it is as queer but as true a historical fact that the civic authorities in most cases de-cide in facor of the Orthodox element. So it was in the case of Uriel da Costa. He was impris-oned, kept for some time in a dungeon, then sentenced to pay three hundred guilders aud

in the case of Uriel da Costa. He was impris-oned, kept for some time in a dungeon, then sentenced to pay three hundred guilders and that his books should be publicly delivered to the flames. This was the liberty of the press in the most advanced and most liberal country in Europe at that time. If da Costa had been a philosopher, he would probably either have kept his peace and hidden his thoughts within himself, or he would have withdrawn from the intercourse with a world that did not understand him; but unfortunate-ly he was not; he raved, he expended like a captive lion his rage on the iron bars of his cage until he became weak and disheartened. For fifteen years he lived under the cherem, but then he yielded to the entreaties of his rel-atives, and tired of the unequal contest, he was ready to submit. As he expressed it, he to the bottom of it; that what stern men could not wring from him, the sweet smile of a lovely face could obtain from him. It was said that he had fallen in love, and that for the save of her whom he loved he was ready to sacrifice even his convictions. Name me the man who does not sacrifice still more when tender hands lead him to the altar; have not men sacrificed even their manhood and honor? Has not Sam-son sacrificed his locks when urged by Delilah? even their manhood and honor? Has not Sam-son sacrificed his locks when urged by Dellinh? Uriel recanted; he signed a document in which he agreed to certain principles of religion and promised to respect them. He used to call it

ground, without any ceremony, dressed in the same garment in which he had been found. Poor Uriel da Costa i Ile has been one of the many who felt the morn-ing breeze of the new day, and though he, the prophet of the coming day, could be driven into self destruction, the rising light could not be re pressed. Others began to think and to doubt, and the jurisdiction of priests and rabbis was questioned by them. The cherem, the effective-ness of which had been destroyed by its abuse, lost its power, and when one generation later ness of which had been destroyed by its abuse, lost its power, and when one generation later Spinoza was excommunicated, the rabbinical decree fell flatly to the ground. Step by step medieval darkness withdrew from before the light; step by step reason and common sense conquered their position; step by step we have advanced until we have arrived upon the height of liberty upon which we are now entrench-

Uriel da Costa is one of the many to whom we owe our present glorious possessions. He is one of the many who have sacrificed their hap-

one of the many who have sacrificed their hap-piness, yea, their lives, in order to pave a road for advancing humanity. He is one of the many who have helped to accumulate the wealth of liberty which we at present enjoy. No stone marks the place where Uriel was buried; weeds, thorns and thistles were al-lowed to cover the solitary grave; his ashes have mingled with the dust of the earth; no tears were shed when the grave was filled over the hereits suided, but his struggles against bigotry and superstition have still borne fruit, and posterity, if it has not acknowledged his merits, has at least commiserated and pitied the victim of ecclesiastical intolerance. Posmerits, has at least commiscrated and pitted the victim of ecclesinstical intolerance. Pos-terity; with less prejudice, has redpened his case and has pronounced judgment in his favor. His enemies, though men of high position at their time, are forgotten, and would never be mentioned were it not in connection with him, but he, the poor, persecuted, excommunicated Jewish heretio, will live forever in the memory of a grateful humanity 1

### Questions Answered,

### Through the Trance-Mediumship of Mr. W. J. Colville.

### SERIES NUMBER SINTEEN.

QUES.—Does death end probation? ANS.—This question has been extensively considered of late. The more liberal theolo-glans of Germany, a part of whom are repre-sented by the celebrated Dr. Dorner, contend that there can be no salvation except by an acceptance of the historic Christ as man's own individual saviour. Those who belong to the school of Dorner contend that in this life there are a great many millions, possibly hundreds of millions, who have never heard of Christ— have never had an opportunity of accepting QUES .- Does death end probation ? school of Dorner contend that in this life there are a great many millions, possibly hundreds of millions, who have never heard of Christ-have never had an opportunity of accepting him-but in the intermediary state they have presented to them the vision of Christ in all his loveliness and efficacy as an atoning sa-viour, to accept or reject; and that those who accept Christ, either here or hereafter, are cer-tainly saved. Concerning the condition of those who reject him, we believe that liberal theolo-gians of this school do not dogmatize; they think it possible, at least, and some of them very probable, that the rejection of Christ does cause the soul to finally sink into a per-manence in evil. Of course, you are aware that considerable controversy has been raised by so Orthodox a man as Joseph Cook, in some measure taking a position generally taken by the Unitarians and Spiritualists. He has said that there is an essential Christ in conscience, and that those who have not heard of the his-torio Christ have a law within them, and that God works in them through the medium of their consciences. Mr. Cook largely agrees with us in our interpretation of the Light men-tioned by the author of the fourth gospel. He says that this Light which lighteneth every man which cometh into the world, is not the historic Christ, in the ordinary acceptance of the term, but rather the essential Christ. What is the essential Christ? The moral sense. It matters not whether you call it Christ, whether you call it the Word of God, or whether you call it your conscience; you may give it any name you please, but there is certainly a di-vine illumination which comes to every human being, and the acceptance of this divine illu-mation—your being led by it—is your salva-tion; your rejection of it is your condemna-tion. Death does end one particular stage of probation. As theologians have confounded the end of the age, or the closing of the Dis-pensation, with the end of the worid, in a simi-lar way they have confounded the term tures that Jesus preached to spirits in prison in goia, in the blood of their ancestors, or in who had been disobedient in the time of Noah. It appears that these spirits had remained in darkness in the spirit-world for two thousand years, and that in consequence of their rejection of truth two thousand years previously they had been incarcerated in spirital prison houses for all that length of time; but they had been incarcerated in spirital prison. offered to them. We know that death very often does end a certain stage of probation, but we also know that the soul is, in every case, immortal; in every case, divine; in every case, salvable; and that the doctrine of ever lasting punishment is entirely opposed to all ennobling conceptions of God. Even if we be-lieve that God is simply sensible—to say noth-ing whatever of an all-loving, all-just and an all-wise God, in the general acceptance of the terms loving, just and wise-we must believe in universal salvation. For if God has created every soul-and all theologians declare that he has—the nature given to each soul must be the nature that he desired that soul to have. If God has created souls with the possibility of their remaining forever in a state of evil, then evil must be pleasant to him, or he would not allow it to have everlasting existence; but if God has pronounced everything very good, if every atom in the universe has received the seal of divine approval, if God is all in all, if he is perfectly righteous and hateth iniquity, he is perfectly righteous and hateth iniquity, we cannot believe in positive evil any more than we can believe in positive darkness. Our definition of evil is that evil is simply inhar-mony. There is no evil in and of itself. Evil is not a positive condition; evil is not an attri-bute of anything, it is only a state or condition of discord or malformation. Evil should be regarded as darkness is regarded—that is, as negative, never positive. There can be only one absolute, only one positive force in Na-ture, and as that positive force is good, evil must be only negative and transitory; for there cannot be two absolute, two positive, two alcannot be two absolute, two positive, two al-mighty forces in Nature-the one opposing the other. The Persians have recognized this truth in the story of their rival delites whom they call Ormuzd and Ahriman, who finally cease call Ormuzd and Ahriman, who finally cease their contentions and become one, as the whole universe becomes the abode of harmony and order. In the spirit-world, we know there are spirits who have misspent their earthly life, and rejected that "preternatural illumina-tion," to use a theologic phrase, which came to them in the moment of death, who are for the present—perhaps will be for a cycle or an age—in a state of condemnation—in a condition of utter darkness; but no souls are finally lost. When you enter the spirit-world, if you have When you enter the spirit-world, if you have neglected the opportunity afforded you of qual-ifying yourselves for spiritual enjoyment, you go there altogether unqualified; and then, like a stranger in a strange land, like a person visremoved the cherem. But this did not yet fin-is the disgracefal punishment. He had to stretch himself across the threshold, and, leav-ing the synagogue, old and young set their feet upon the penitent heretio. This shamefal and rather revengeful treat-ment was too much for him. He became despond-ent, he now hated the Jews, their rabbis, their synagogues, their religion, their God. Wherever he was he imagined himself surrounded by spies, and too weak to enter into a new controversy, he resolved to die. He wrote his biography, in which he bitterly bewalled his misfortune and severely assalled the Jews and their religion. Then oraving revenge on one of his relatives, whom he considered to be his most inveterate loaded two pistols. One he fired at him, but the bullet missed its aim; the other he dis-charged at himself, with better effect. When his room was broken into he was found dead on the floor, and upon the table his biography, to which he had affixed the title, "Exemplum hu-mange wite"—A Example of Human Life. He thus died, 50 years of age, in the year 1640, and was burled in a corner of the Jewish burlet.

no spirit is compelled to change, yet in the spirit-life, as here, sorrow always follows upon transgression, and that very sorrow is God's own way of bringing the spirit to repentance; but until you desire to be reformed you will remain in evil, and consequently in spiritual darkness. Swedenborg really saw the hells he described; he narrates actual scenes in spirit-life. He and his followers only err when they confound final permanence, or eternal fixity, with the appearance that such a condition exconfound final permanence, or eternal first, with the appearance that such a condition ex-ists. The human mind often fails to see be-yond its narrow horizon of to-day, bounded by its own limitations, and mistaking transitory states of feeling for eternal verifies. The doo-trine of final permanence in evil is to theology what the Ptolemaic notions were to astronomy the results of human shortsithtad-

trine of final permanence in evil is to theology what the Ptolemaic notions were to astronomy -simply the results of human shortsighted-ness and ignorance. Q.-Do you regard one race as necessarily su-perior to another? for instance, is the negro always inferior to the white man? A.-In Anti-Slavery times it was commonly declared as a reason for holding the negro in subjection that the curse pronounced by God on Cain had descended to all members of the black race in perpetuity; but this theory is ut-terly groundless, as recent developments have shown that the negro was only unfit for self-government while in a state of slavery, which keeps the human mind in a perpetual state of infancy; the power of self-government comes only with freedom in which to exercise it. The difference between races is physical rather than mental: those indigenous to the tropics are provided by nature with a physique peculiarly able to resist the burning rays of the sun. It is, however, true that some races have been in childhood while others had arrived more nearly to maturity, and it is only right and natural to maturity, and it is only right and natural that the wiser should govern the less developed. that the wiser should govern the less developed, as some are born to rule and others to serve, even in these days in this country; but the true ruler is never a tyrannous autoorat, relying on blood or wealth, but one who is possessed of superior mentality. Q.-Please explain in a few words the pas-sage, "Thou art weighed in the balance and found wanting."

found wanting." A.—These words, "Mene, Mene, Tekel Uphar-sin," occur in an account given of Belshazzar's Feast, the occasion of the memorable hand-writing on the wall which has formed the topic of so many discourses. Whatever may be lit-erally true as regards the phenomenon, the pur-port of the message surely was, that a land commend by products where our divers over port of the message surely was, that a land governed by profligate rulers and given over to luxurious indulgence must soon pass from under the control of those who could show no better title to wear the purple. Tyranny and injustice, coupled with licentiousness, have been the causes of the run of many lands and the unseating of many rulers. Injustice is the crying sin of to-day, and in the modern world it is the one monster against whom the spirit of truth is ever writing those mysterious words. Whoever rules or has grown rich by unjust means, and who does not rule by intelligence and love, is bound to yield to the progressive spirit of enlightenment now abroad in every land. We are no friends of dynamite, neither do we regard strikes and riots or nihilistic insurrec-tions as the true weapons of reforms; still even tions as the true weapons of reforms; still even these evils are in a certain sense the storms which clear the air, as they show the direful consequences of oppression in its recoil upon the oppressor's head. Crime and poverty must go; opulence on the one hand and destitution on the other cannot much longer be a feature in so called civilized communities. Whatever church or government which permits these monsters to remain must receive the full consequence implied in the fearful words quoted by the questioner. England controlling India by means of an aggressive polloy, waging war upon the native princes, and not paying heed by means of an aggressive policy, waging war upon the native princes, and not paying heed to their just demands for right to control their own soil, is even now being weighed in the bal-ances and found wanting. Time is not far dis-tant when India will have Home Rule, and England can then no longer say the sun never sets on Britannia's dominion. Ireland's griev-ances all sprang from a similar cause origi-nally, and it is, in our opinion, only a question of a very short time before England will cease to rule the Emerald Isle. But we must look at home also; employers who dare to discharge from their service men whose crime is that at election times they vote another ticket from that of their employer, will soon cease to be regarded as worthy to enter decent society, Money gotten dishonestly will exclude its pos-sessor from the society of all but the disrepu-table when justice takes the reins of govern-ment, as soon she must and will. Injustice, no matter whether on the side of capital or labor, inevitably writes the words of doom on the pal-ace walls of the usurper. All who are trusting in gold, in the blood of their ancestors, or in anything short of merit, which is inseparable from justice. come under the inevitable contheir misused talents handed over to those who have made good use of the powers entrusted to their charge.

the loving ministration of spirits, but strong evidence of the genuineness of the materializa-tions that take place at the séances of Mrs. Williams.

Williams. At the reception held at the residence of Mrs. Williams on the evening of May 5th, an interest-ing incident occurring at which was described by your correspondent, "Thistle," in your last week's issue, addresses were made by Charles Dawbarn, J. W. Fletcher, George H. Everett, and Wilson McDonald, all of whom proved themselves capable of being both entertaining and instructive. Recitations were given by Mrs. Gertrude Davis and Miss Jennie Montague Griswold, both of whom merited and won the

Mrs. Gertrude Davis and Miss Jenie Montague Griswold, both of whom merited and won the applause of the assembled guests. It was the first appearance of Miss Griswold at these re-ceptions, and her excellent and almost un-equalled rendering of the Bobolink, with her perfect imitation of its sweet song-notes, was greatly admired. The series of receptions given by Mrs. Wil-liams during the past few months have been fraught with good to the cause of Spiritualism, and the sentiments of all present on this occa-sion were gracefully and feelingly volced by Dr. Everett, when he referred to the fact that this was the last for the present season, and thanked our hostess for the many pleasant and profitaour hostess for the many pleasant and profita-ble hours we had passed in her hospitable home. JOHN FRANKLIN CLARK. New York City.

### A Summer Resort for New York Spiritualists.

fo the Editor of the Banner of Light : One of the minor commands to the followers of Jesus was to "forsake not the assembling of themselves together," and though the injunction may not seem to mean much, it contains a world of wisdom. It is now ordinarily interization, but it no doubt meant quite a different proted as meaning association in church ergan-ization, but it no doubt meant quite a different observance at the time it was uttered. In that age, and for centuries before and afterward, there were no newspapers to inform the people of passing events, and it was a daily custom for men to gather at the city gates, at the mar-kets and other public places, to speak of and hear the news of the day. Especially was this the crastom with teachers of new ideas in phi-losophy and religion. And it was a method es-pecially appropriate for spreading the sublime knowledge of man's immortality, then recently brought into clearer light by the wonderful manifestations of spirit, or what seemed super-natural power, which everywhere accompanied the lowly Nazarene. His promise that, after he should bodily depart, wherever two or three were gathered with spiritual desires he would be with them, was wonderfull realized. For years, at every such gathering of his followers, there were abundant and wonderful manifes-tations of spirit power; not only keeping alive the interest of believers, but leading great numbers of the curious crowd gathered around to believe in the truth evidenced by the strange option the weight of the strange

numbers of the curious crowd gathered around to believe in the truth evidenced by the strange phenomena they witnessed—as many, the rec-ord tells us, as three thousand so confessing their belief in one day. There is a lesson in this history for Spiritu-alists. To me, it seems there has been too much made of the written or printed word, and not enough of the spoken. It is the fre-quent, ay, daily assembling together, where friend meets friend face to face, all imbued with the same ardent desire for communion with spirit-friends, that, not only gives these with split-friends, that not only gives these friends power to manifest themselves, but arouses in us a greater interest in them and in the whole subject of Spiritualism. It is the cheering influence of such social communion that greatly soothes the fevered frettings of this mortal life, while it enhances all our joys and blessings.

and blessings. One is naturally led to this train of reflection when, like the writer, he has spent six months in a small Southern town, away from his spir-itual friends, having only the companionship and solare of books and papers devoted to the cause. The mighty influences of social gather-

cause. The mighty initiences or social gamer-ings are then revealed to him very clearly. Bostonians are greatly indebted to those en-ergetic brethren who established summer re-sorts near at hand, where those who were but slightly interested in Spiritualism might, in a social way, come in contact with various speak-ors and mediums during the leaves does of social way, come in contact with various speak-ers and mediums during the leisure days of their summer vacations. A short time thus spent in the spiritual atmosphere of Onset Bay is often sufficient to convert the most bitter opponent; and many who have gone there to scoff and ridicule, have stayed to wonder, love and admire. Through such means Spiritualism can hold its head eract in that city. Believers in it begin to be respected and esteemed there; and those who advocate its truths are not ne-cessarily held to be either knaves or fools. Is this their popular standing in New York city—the great metropolis of the country ? And if not, why not? Mainly because it is a great city, and the friends there have no rallying point. A little convocation is held here, anoth-er there, and others elsewhere. They manage

"THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," by the late Epes Sargent, called out the warmest encomlums at its first appearance, and the rapid consumption of the editions which have followed has demonstrated that it has within it an element particularly grateful to the popular appetite regarding spiritual things. For sale by the original publishers, Colby & Rich, at the Banner of Light Bookstore, No. 9 Bosworth street (formerly Montgomery Place). Boston. Place), Boston.

promised to respect them. He used to call it afterward the greatest hypocrisy which he ever committed, but even such a price he was ready to pay for quiet rest and happy family life. Poor deluded da Costa i His delusion was that he thought a man of his disposition could belle himself. He could belle the rabbis but not himself, and his liberal thoughts cropped out in spite of himself. The wheels of time never turn backward. An Or-thodox can become liberal, but never can a Liberal turn Orthodox again. Da Costa broke in secret the ceremonial laws. He was detect-ed eating forbidden food and not fasting on a fast day. His own relatives accused him ; they broke off his intended marriage and considered it even allowable to confiscate his property. broke oil his intended marriage and considered it even allowable to confiscate his property. Two Christians had come to Amsterdam for the purpose of turning Jews. He dissuaded them from the step, telling them his own expe-riences. They however betrayed him to the rabbis, and the rabbinical tribunal demanded of him to submit to a severe penance or the cherem would be hurled at him again. His sense of honor forbade him to yield to their threats, and again the boycott was proclaimed. For seven years he stood all the discomfort of social exclusion, but again he was too feeble to stand it any longer; again, in a moment of de-spondency, he declared himself willing to sub-mit to whatever should be asked of him, that

mit to whatever should be asked of him, that he may be reädmitted into society. The Mosaic law, and not even the rabbinical law, has any provision for a public penance. It is simply demanded of the sinner to repent and to confess in secret prayer his sins before God. But the Jews of Amsterdam had been docile puplis of the inquisition. They imitated the Catholic proceedings, and made up a whole ceremony for this special purpose. His pen-ance was to be as public a manifestation as had been his offence. At the appointed day ance was to be as public a manifestation as had been his offence. At the appointed day the large synagogue of Amsterdam was crowd-ed with eager spectators. Black wax tapers threw a dim light upon the black cloth with which the ark was draped. A solemn proces-sion led Uriel in front of the tabernacle where he had to confess loudly his hereay. He then received thirty-nine stripes upon his bare body from the hands of the secton. Lying prostrate upon the floor, he was now addressed by the chief rabbi, who warned him against a relapse; then the holy scroll was unfolded, the shofar sounded its mournful strains and the chief rabbi removed the cherem. But this did not yet fin-ish the disgraceful punishment. He had to

### CONTENTMENT.

We were gittin' on tol'able well-Matildy, the childers an' me-If we did n't cut much of a swell. We war saug as we wanted to be. There were plenty to do in them times, An', although 't wan't so very big pay, We managed to save a few dimes On our dollar'n a quarter a day.

But there came a rich banker along, An' he built a house over the way. Then ev'rything seemed to go wrong With Matildy an' me ('m that day; Our cottage got dreadfully small, An' we wanted, as never before, A porch, au' bay-window, an' hall, An' our name on a plate on the door.

Now I never was much on advice Now I never was much on advice, But there's one thing I reckon 1 know When a man's got enough to suffice He'd better just keep along so, An' mind his own business alone, An' not give his jealousy vent, For the best thing a poor man can own Is a stock of good natured content. i know -Chicago News.

### A Materialized Spirit Mediates for her Mother.

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

I was present at a séance given by Mrs. M. E. Williams on the afternoon of Saturday, April 10th, at which an occurrence took place that so clearly demonstrated the loving solici-tude and ministration of those who have pre-ceded us to the supermundance spheres, that I think a statement of it will be of interest to your readers.

think a statement of it will be of interest to your readers. A female form came from the cabinet and said that she did not come for anyone in the cir-cle, but wished to send a message to her mother, who was ill. Mrs. M. E. Wallace asked if she should approach her and receive the message. The spirit answered yes, and Mrs. W. went to her side. The spirit drew her back into a cor-ner of the room near the cabinet and said. "Please go to my mother, Mira Hall, and say to her that I came here to send her a message, and say to her that I am with her and doing all I can for her. Oh I her poor arm; it pains her so. Will you go and see my mother?" Mrs. W. replied, "Yes, I will go at the first opportunity. Where is she?" The spirit said, "At Mrs. Monsell's. She called there and became ill. Oh I do go and see my poor sick mother." No one present knew that Mrs. Hall was ill, or the sher was at the horm. of the was ill.

Mrs. W. replied, "Yes, I surely will go and see her." No one present knew that Mrs. Hall was ill, or that she was at the home of Mrs. M. On Sunday morning following, Mrs. W. called upon Mrs. Hall to deliver the spirit-daughter's mes-sage as she had promised to do, and found Mrs. Hall very ill indeed, and suffering excruciat-ingly from a diseased hand and swollen arm-so ill, indeed, that on Thursday following she vacated her mortal tenement and went to join the daughter whose message of love had come to cheer her in hours of pain and suffering. Through the loving ministrations and watch-ful care of her spirit-daughter, kind and sym-pathizing friends were called to her side during her mortal illness, who helped in a measure to soothe and comfort the weary one as she passed along the last few steps of earthly pilgrimage. This is not only a beautiful illustration of

er there, and others elsewhere. They manage to get along measurably well through the winter; but when summer comes they close their doors, and the members who can afford it hie them away to Onset and distant places for two or three months. The mass are, however, shut out from these distant places by the exigency of their husiness. out from these distant places by the exigency of their business. Is it any wonder, therefore, that Spiritualiste have but little respect ac-corded them in that city, when their aims are so desultory and shiftless. New Yorkers ap-preciate men of vigor and nerve, who have the courage of their convictions; they have only contempt for the irresolute sort of people, who are content to go off and enjoy theory denor are content to go off and enjoy others' advan-tages, without putting forth an effort to utilize such advantages nearer home for others as well

as for themselves. At this time, then, let me make earnest and favorable mention of the efforts of Dr. and Mrs. Geo. H. Perine of No. 74 West 50th street, New Geo. H. Perine of No. 74 West 50th street. New York, to establish a summer resort for Spirit-ualists near Summit, N. J. New Yorkers well know the high repute of that locality for health-fulness and convenience of daily access to the city. The writer spent the last two summers there, and can speak in the highest terms of the country and of the accommodation for man's mortal wants at the PERINE MOUNTAIN HOME.

man's mortal wants at the FERRE HOULTAND. HOME. I learn that arrangements have been made for the increase of the spiritual entertainment there the coming summer. Trance or other speakers will be on hand to discourse each Sunday afternoon; test, writing and materi-alizing mediums, from time to time, will add their efforts to make these occasions interest-ing and instructive.

their efforts to make these occasions interest-ing and instructive. I have seen copies of some most remarkable communications, in independent slate-writing, to the Doctor and Mrs. Perine from spirit-friends S. B. Brittan, Charles H. Foster, Thom-as R. Hazard and others, all earnestly urging these two friends to greater efforts toward making the place a shrine for the spirit-infiu-ences, toward which they predict, in the near future, thousands will turn to find rest and re-freshing, and from which will proceed many mighty agencies for the good of humanity. They tell them many powerful bands of spirits are doing all they can to help them accomplish the work.

are doing all they can to help them accomplish the work. Who in New York and Brooklyn will help on this noble spiritual effort? It is now while in its infant existence that the new enter-prise needs your helping hands. If you have not means to build a small house there for yourself, speak a word to some one who has the money. A small investment in a house there is likely to double in value in the next five years, and can certainly never be worth less than it costs if the expenditure he care-fally made. At least make a point to visit the place the coming summer and see for your-self its great beauty and applicability for the purpose of a summer home; and give a word of cheer to the faithful friends whose hearts are earnestly set in this good work of making of Cheer to the faithful friends whose hears are earnestly set in this good work of making an attractive summer resort hear at hand for New York and Brooklyn Spiritualists. SAMUEL H. TERBY.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophesphites. In Acute Pulmenary Troubles, Dr. F. B. STRICKLAND, New York, says : "I find your Emulsion very beneficial after all soute pulmonary attacks in adults, and in chil-1 dren during and after such diseased."

### MAY 22, 1886.

### For the Banner of Light. THE SPIRIT'S PRAYER. We have the Lord's prayer, why not the Spirit's ? May I keep the outer shrine Bacred to this soul of mine; Be my name beloved on earth Ere my spirit's second birth; Then the kingdom will be come, And the spirit's will be done. Give me, oh i ye hosts above, More the bread of human love

Here to break with those in need, Hungry for a wholesome creed. Should I trespass, then fall, pale, Close at conscience's altar-rail, Help to lift my erring sight. Oh! ye spirits, born to light. Needing pardon whilst I live, Grant me grace to still forgive Those who trespass against me, Here where few eyes clearly see. May this tempted soul in form Billi resist temptation's storm. Self-control, oh ! set me free From each evil tendency. Then the kingdom SHALL BE MINE, And my soul sit throned divine, Quickened into conscious power, By life's lessons learned each hour, Till for me the glory wait Of a spirit-graduate.

Providence, R. I. AUGUSTA CHAMBERS.

# Banner Correspondence.

### New York.

NEW YORK CITY .--- "C. S." writes: "For over two months Mrs. E. A. Wells, the renowned test medium, of New York, has been confined to her room with pneumonia and inflammatory rheumatism, and for several days her physician and near friends expected she would pass over to the other life. She has now so far recovered that she is able to sit up most of the day, and we expect soon to announce through the BANNER that she is giving sittings again, and that her mediumistic powers are stronger than ever before.'

WATERVLIET CENTRE. - Samuel McCleary writes : "A sense of duty impels me to send you the following statement of facts as given through one of the dear mediums of your city. I refer, without her knowledge, to Mrs. Hattie C. Mason. It will be remembered by some of your readers that a few of Mrs. Mason's friends gave her a happy greeting at Royal Templars' Hall, in the city of Troy, last summer, and that a Dr. Lothridge, on my invitation, accompanied me thither and attended a spiritual circle for the first time. The doctor's wife, who, like himself, had never attended a spiritual circle, was at the time miles away and could not be with us, but, on her return, her husband's descriptions touched some of the tenderest chords of her nature, and she was all anxiety to see and hear for herself.

Fortunately for all parties, Mrs. Mason, after an absence, was once again with her friends in Troy, and the doctor's wife was also in the city; and by a combination of circumstances the latter met Mrs. Mason, who, under control, approached her and said, 'There is a woman near you, madam, who says she and you were intimate friends in life : Don't you know me? she asks, and attempts to personate.' The doctor's wife, failing to recognize the spirit, the latter said : 'Don't you remember that little basket of fruit that I gave you? You have the same little basket yet at home. Don't you remember?' 'Yes, yes, indeed I do!' was the heartfelt response. 'I know who you are.' The doctor's wife had come into the hall mutfled up, as she had been riding six miles, and nothing in her external appearance indicated any physical disability

It looks to me as if this basket test came first for the special purpose of inspiring her with confidence and courage for the momentous trial which awaited her. Mrs. Mason's control took in the situation at once. and, taking Mrs. L. gently by the hand, said : 'Dear woman, you are in great anguish and much worried about yourself and what awaits you ; you think you are going to die in the operation, but be assured you will not die. I tell you what I see, what I positively know; so I pray, dear woman, worry no more; you will come out all right.' When the critical moment arrived she walked up, sustained, she believed, by spirit-power, and placed herself under the scalpel of the Albany Medical College with heroic courage, and was relieved of from thirty to thirty-five pounds. She s now a well woman."

last the stand was raised from the floor, apparently about a foot, three times in rapid succession Thursday evening, March 25th, I visited the same mediums in company with a friend, when our hearts were again made glad by the same evidence of the presence, strength, intelligence and affectionate regard of our spirit-friends, some twelve or more; different ones making their power and individuality known to us, and showing great joy at their opportunity and ability to thus communicate with their friends in the earth-life. We hope to soor visit this séance-room again, and to induce the mediums to give their names to the public and let their light shine before the world. They should be willing to attend camp-meetings and conventions, as these manifestations are the most real and convincing of anything short of full-form materialization and independent spirit-voices."

### Kansas.

BRONSON .- A correspondent writes : "Considerable interest has been awakened in this place in Spiritualism by the publication in the Bronson Pilot of a number of articles instructing our people upon the subject, from the pen of Mr. A. H. Nicholas, and the editor of the Pilot is to be commended for his liberality in opening his columns to matter that many others are disposed to entirely ignore as of interest to their readers. Defining Spiritualism Mr. Nicholas says : 'Spiritualism inspires faith and presents a knowledge of the noblest themes the mind can grasp. Its power consists in its demonstration of immortality-its persistent enunciation of spiritual ideas, and its tendency to spiritualize and ennoble humanity. It bridges the chasm of death; it makes even the terms of the grave inviting; it cheers and consoles when everything else fails ; and when the human heart lies quivering in anguish, it whispers of life beyond, telling us that the loved one whose form lies before us is living, anxious to prove to us that life is eternal and unquenchable.'

Of the mission of spirits to earth he says: 'Spiritualists are not guided or controlled by any theories or creeds of their own making. The bands of holy angels are the teachers, leaders and guides in this grand movement. They instruct the denizens of earth concerning their duties to each other and the best manner of preparing for the future life, and also inform them of the conditions, surroundings and existence of spirits. They contribute revelations of life and its conditions in the spirit-world which the long years have indeed " waited for" unconsciously till the present century, and which are in closest harmony with the great "new song" which Modern Spiritualism has given to the lips of fear-enfranchised humanity.'

Mr. Nicholas has by his eloquent presentations led many minds to a knowledge of the fact that Spiritualism is something more than simply raps and tipping tables, as the friend one meets at the door is more than the signal that first announces his presence."

TOPEKA .-- M. L. Norris. Secretary, writes : "We have here in Topeka the First Society of Spiritualists. We hold regular conference meetings Sundays at 3 P. M.; also have lectures in the evenings when we can secure a speaker. We have a comfortable temple to meet in, properly furnished, and some live, wideawake members. We are out of debt, and glad to en-tertain strangers."

Massachusetts. SHELBURNE FALLS.--Mrs. Nancy R. Gore expresses regret that Spiritualism seems to be rapidly secularizing, and leaving the old paths, and , her determination to hold only to "Christian Spiritualism," adding as her opinion that "Spiritualism without Ohrist is as a house in the sand, a castle in the air, a bubble on the ocean." She says, "I like the BANNER for its broad and generous views on most subjects," but she does not appreciate its position toward her own peculiar views of using old bottles for new wine.

FALL RIVER.-Isaac M. Rider writes : " We have had the pleasure the past two Sundays of listening to Miss L. Barnicoat of your city, and are pleased to say that the audiences were large and deeply interested. Miss Barnicoat is one of the most pleasing, impressive lecturers on the spiritual platform, and fast becoming popular among honest investigators. Her psychometric readings were very correct. We recommend her as a medium of the highest order of merit. Efforts will be made to have her here again soon.

Our Society has been started within a few months all the members are seekers of the glories revealed through Spiritualism, and have been blest beyond expectation. We have had Warren Chase, Edgar W. Emerson, Mrs. Sarah A. Byrnes, David Brown, J. Frank Baxter, Miss Barnicoat and others with us, and are to have more as soon as we are able to get them."

### Ohio.

CARDINGTON. - A correspondent, "D. E. S.," urding the

Discovery by Dr. Blendmann.

Discovery by Dr. Blendmann. [Translated from a monthly paper called Monitour, pub-lished at Brussels, Belgium, March 18th, 1858, by C. G. HELLEBERG, Chelmati, J.] Under this title the Constancia of Buenos Ayres has published in its January number a very interesting article, the substance of which we reproduce for the benefit of our savants. Dr. Blendmann, says the author of this arti-cle, has proven that all the observations made about our satellite up to the present time have given but negative results, because of the too strong light streaming from the lunary disk re-fracting on the instrument, and which prevents the observer from examining the surface with perfect certainty. He had the idea of covering the objective lens of the great refractor, with a layer made of soot

He had the idea of covering the objective lens of the great refractor with a layer made of soot from camphor. Hundreds of experiments were made before he found the precise point for ob-taining an absolutely exact image of the moon. By means of thus preparing the refractor, the Doctor could obtain a very distinct image of the lunar disk, which he afterward exposed to a powerful solar microscope.

The oircle of the lunar disk thus obtained had in the microscope disk thus obtained had in the microscope a diameter of eighteen and one-half metres (or about fifty-nine feet). It presented an astonishing result to his vision. It presented an astonishing result to his vision. It informed him of the deplorable confusion prevailing up to this day among learned men concerning the conditions of the moon. What was believed to be oceans are magnificent plains covered with abundant vegetation, and what was believed to be mountainous regions are water and deserts. One could see with eracti-tude towns and people of all kinds, and also signs of industry and commerce. In full moon he had obtained photographic views so exact that one may be justified in the expectation that by means of more powerful telescopes the discovery of the Professor of Berlin will be sat-isfactorily established. After this discovery, it appears without doubt, says the author of this article, that the moon is a planet inhabited by human beings. Solence has in these later days categorically denied this assertion, because of the absence of atmosphere preventing the formation of organ-isms.

atmosphere preventing the formation of organ-isms. This, we believe, is not the only error solence has committed. She has taken her starting-point for establishing the possibility of human existence, the necessity of such an atmosphere as surrounds our globe and suited to our organ-ism and to the nature of vegetation. But she has not reflected that it is possible to have or-ganism and vegetation developing under states different from ours, and which escape our ob-servation, however perfect our instruments may be, and hence are unable to make us know the

servation, however perfect our instruments may be, and hence are unable to make us know the nature and condition of their atmosphere. The sciences of astronomy and Spiritual Phi-losophy are convinced of the existence of infi-nite worlds peopling space. They affirm that each of these worlds has its habitable condi-tions, and that they are thus inhabited by in-telligent beings. And one ought naturally to presume that the organisms and forms belong-ing to all intelligences are in accordance with the general law of progress and the degree of elevation and purification attained by the spirit, and hence one may reasonably conclude that and hence one may reasonably conclude that worlds exist whose inhabitants have not the

worlds exist whose inhabitants have not the same form as we have on our globe. Several spirits consulted on this subject have unanimously affirmed that worlds exist where the organism of the beings inhabiting them is so light that the incarnated spirits in those re-gions are able to separate themselves from the body, seeing at great distances, in one word, of being in a constant state of clairvoyant som-nambulism. They say also that worlds exist, inhabited by beings having attained such per-fection and endowed with an organism of such fluidity that they would be invisible to our ma-terial organs. torial organs.

All this is perfectly logical, and proves not only the uniform perfection of the organisms and individual intelligences, but shows that progression is the universal law of both matter and spirit; that from the beginning there is no difference in aptitude, intelligence or virtue; that all start from the same point, and that our actual state depends on our efforts and the good use we shall have made of our free will

according to our conscience. The author of this article concludes with these remarkable words of Socrates: "I know one only thing, and that is, I know nothing,"

### Verifications of Spirit-Messages. MEENIE.

I read in the BANNER OF LIGHT of April 17th a mes-sage from a little girl-MEENIE-who says that "she controls a medium," etc. Every word that the communication contains is characteristic and applicable to myself. I have a control, a little girl who gives her CARDINGTON, - A correspondent, "D. E. S.," Instant I have as Control, and the group of the second state of doubt, that I am an instrument for spirits to work through for the benefit of humanity. I have been a magnetic healer for the last twelve years, but have only recently been entranced. I requested of the spirits that some of my controls go to the Banner of Light Circle and send me a message. Many thanks for it. My sincere wish is for the advancement of Spiritualism. MRS. DR. E. MEHOBNAY. 112 East Main street, New Albany, Ind.

vious to this, and in this, which is to be completed in twenty-five volumes.

NATIONAL ACADEMY NOTES and Catalogue of the Sixty-First Spring Exhibition. Edited by Charles M. Kurtz. 16mo, paper, pp. 170. Cas-sell & Co., New York; Estes & Lauriat, Boston. Visitors to this season's display of the National Academy of Design will find this handbook indispensable to their enjoyment of the exhibition. It contains a plan of the building, diagrams of the galleries, ninety-three illustrations, personal notices of the artists, and other matters of interest to connoisseurs and professionals.

YOUNG PROPLE'S HISTORY OF ENGLAND. By George Makepeace Towle, 12mo, cloth, pp. 388. Boston : Lee & Shepard. .The author has a happy faculty for presenting in a form of peculiar attractiveness to the young what from

other hands comes to us as a dull and prosy recital of facts and figures. He has previously published a number of books similar to this, and gives in this the history of England from the Roman Conquest to the forty ninth year of the reign of Victoria. The progress of the people is shown in chapters treating more especially upon the changes in the social condition, and the advance in literature and the arts between one period and another. Numerous fine engravings of leading events are introduced.

EXERCISES FOR THE IMPROVEMENT OF THE SENSES. FOR YOUNG Children. By Horace Grant. Edited by Willard Small. 16mo, cloth, pp. 157. Boston : Lee & Shepard.

These exercises are designed for the instruction and amusement of children who are too young to learn to read and write, and serve to create an interest in their minds in surrounding objects, cultivating thereby their attention, memory, judgment and inventive faculties. It will be found to be one of the most useful books for the very early home education of children.

### Phenomena in Chicago.

To the Editor of the Banner of Light :

To the Editor of the Banner of Light: A series of interesting scances have just been closed in this city. Dr. W. Harry Powell, well known to many of your readers, was the medium, and the cir-cles were held at the residence of Mrs. S. E. Brom well, 433 W. Madison street. Mrs. Bromwell is a widely-known instrument for the use of the angel-world. Her parlors are ever open to the faithful ex-ponents of Spiritualism. Many of the best mediums in the country have made her house their home when in this city. Mrs. Bromwell formerly held circles regularly, but for a year or more, I am informed, has devoted herself to those investigating the phenomena privately, giving tests and prophetic readings to skep-tics, scientists and to all seeking light from the spirit-world.

privately, giving tests and prophetic readings to skep-tids, solentists and to all seeking light from the spitt-world. Dr. Powell's demonstrations are so different from those usually seen that they attract considerable at-tention, even from those who have witnessed all other classes of spiritual phenomena. The circles were large-ly attended, many skeptics making it a point to be frequently present and to closely watch the proceed-ings for the detection of fraud. As none was dis-covered skeptics are asking, if not the work of spirits what power produces the little pencil on the finger, and how is it generated on a handkerchiel? Fur-ther, how are the messages on folded peliets read and answered? These questions are now agitating the Society for Psychical Research, before which Dr. Powell lately appeared, at Dr. Reeves Jackson's residence, on Michigan Avenue. The writer was not present, but Mrs. Bromwell and others who were speak highly of the demonstrations, which were similar to those wit-nessed at Mrs. Bromwell's when your correspondent was a witness. A very critical and mauy of these pursued their investigations still further at Mrs. Brom well's on the following evening. Dr. Powell left April 10th for Wilmington and other lifnols towns, and on his return will contioue his circles in this city, having, I learn, made several en-gagements for séances. As an investigator of Spiritualism f have been well repaid, during my visit to this city, by the wonderful test given me by Mrs. Bromwell's favorite guide, "Floade," and in witnessing the strange manifesta-tions of Dr. Powell. I am seeking light, and feel that I am on the right track. Yours for truth, however unpopular, W. R. S. *Chicago, Ill., April 20th*, 1886.

Haverhill\_Brittan Hall.-Dr. H. F. Merrill, of Montague, Mass., occupied the platform in this ball, Sunday, May 9th, speaking and giving tests before the First Spiritualist Association of Haverbill and Brad-First Spiritualist Association of Haverhill and Brad-ford. It was "children's day." and the afternoon was given entirely to the coming of spirit children bringing messages to their friends. A large number made known their presence, giving their own names ind, in many instances, the names of their parents. The hall was profusely decorated with flowers, which was gratifying to the spirit visitants as well as former residents of this city, Bradford, Groveland and other places. Clara Cullum, formerly of Portsmouth, N. H., gave a lengthy communication, naming cates and many cir-cumstances in connection with her life, all of which were acknowledged to be rigidly correct by her near friends who were in the audience. Long messages were also received from Moody Ordway of Groveland, Author of "Diving Law of Cure" and "Primitive Mind-

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### BANNER LIGHT. OF

8

### Maine.

NEWBURGH.-- A correspondent writes that he has been nut in possession of the following by William H. Packard : 'About a year and a half ago, myself and family were invited to attend a circle at one of the neighbor's, at which Mrs. Mary E. Jones of Bangor, a test medium, was present. Her description of friends who had passed to the spirit-world-she at the time being an entire stranger to us-was proof she was in actual communication with those friends. She was controlled by an Indian, giving the name of 'Whitewater,' and purporting to be of the Whiteowle tribe of the Rocky Mountains. During the scance, my son, Samuel M. Packard was controlled by one who gave the name of Deadshot,' claiming to be the father of Whitewater and a chief of the Whiteowle tribe. Since that time, ' Deadshot' has visited us at our home, bringing with him good tidings and imparting much instruction. Soon after the séance above mentioned, my daughter, Mary E. Packard, was controlled by ' Happy Squaw,' claiming to be the wife of 'Deadshot' and mother of 'Whitewater.' She speaks and sings in her own language, and translates and sings the same in English. From that time my doors were thrown open to the spirit-world, and to this.

Then came the little Indian girl, 'Tempest,' daughter of ' Deadshot ' and ' Happy Squaw,' who controlled my daughter, Mrs. Elia M. Hughs, giving wonderful tests, and singing beautiful songs. Mrs. Hughs is a young medium, but developing very rapidly. She often gives names, which, with other evidences of an intelligence independent of herself, satisfy investigators that her mediumship is controlled by a power beyond this mortal sphere. 'Thornblow'is the husband of Tempest,' and controls my son-in-law, George M. Hopkins. My daughter, Chice J. Packard, is con-trolled by the daughter of 'Thornblow' and Tempest,' grandchild of ' Deadshot' and ' Happy Squaw.' My daughter-in-law, Mrs. Ella F. Packard, is controlled by 'Sunshine,' daughter of 'Deadshot 'and Happy Squaw.

Our experience teaches us that there are spirits very near us though not discernible by us, except when conditions enable them to make their presence knówn."

Dr. Addison O. Maxim, of Dexter Village, appends to the above his recommendation that persons disposed to investigate Spiritualism will find much toward conclusive proof in the remarkably medumistic family of Mr. Packard.

### Vermont.

JAMAICA .-- A correspondent over the initial "S." writes : "At a séance held in the town of Mount Holly on the evening of March 2d, only three persons were present, the writer and the gentleman and his wife at whose house the seance was held (who have but recently been developed for this form of mediumship, and who are unwilling for the present to have their names made public). We took our places around a common lightstand with hands all laid upon it, touching each other. The room was darkened and a few verses sung, when in less than ten minutes hands were felt by all in the circle, laid on our hands and heads, feeling perfectly natural, like those of persons in earth-life, patting our heads, and hands with every manifestation of joy at being able to thus make known their presence and power to us. We also received many messages from our spirit-friends, a sound as of writ-ing being heard on the stand, which the lady would ing being heard on the stand, which the lady would read as readily as if written with ink in the light. For more than an hour this pleasant intercourse with our tanget guests, was kept up, the pats being some times so loud they sould have been heard in the next. Form, and questions being answered by loud raps; at

V. Mansfield's mediumship. I wrote to my father in spirit-life concerning unsettled business. My mother and self signed it, sealed it, and employed other precautions to guard against its being opened without our knowledge, giving only my own name. In due time I received a satisfactory answer, the names of parties I had mentioned being given correctly, and the reply addressed to my mother and myself. That the letter had not been opened we, as well as others who examined it, were fully satisfied."

### Rhode Island.

PROVIDENCE .- Wm. G. Wood writes that he attended a séance held by Mrs. H. V. Ross, at which remarkable and convincing physical manifestations of spirit presence and power occurred, Mrs. Ross being outside the cabinet and the curtains of the cabinet withdrawn. A number of forms appeared, five of them illuminated, and the entire proceedings during the evening were pleasing and satisfactory to all the company.

### May Magazines.

MENTAL SCIENCE MAGAZINE.-Dr. Buchanan gives the fourth of his series of essays upon "Rational Mind Cure." Rev. J. H. Hayward treats upon "The Supremacy of Mind," of which he says thoughtful men and women are becoming more cognizant, the result being that " sectarianism loses its power, fellowship becomes truer, thought enlarges its range, sympathy is deepened, our daily existence is raised to a higher plane, made more really vital and vitalizing, and the kingdom of truth, righteousness and love vastly extended." Editorially is considered the question, "Was Jesus a Preacher or a Physician?" Published at 161 La Salle street, Chicago, Ill.

THE SIDEREAL MESSENGER publishes a lengthy essay upon "The Origin of the Red Glows," by Rev. Sereno Bishop, Honolulu, Hawalian Islands. It won the third of the Warner prizes, and will be read with much interest by scientists. Northfield, Minn.: W. W. Payne.

THE FLORAL CABINET gives a picture and de-scription of a new species of dahlia, "The Cactus Dah-lia," also of Tuberous Begonias. "Three Days' Botanizing in May" are sketched by Louise Dudley. Published at 22 Vesey street, New York.

VICK'S ILLUSTRATED opens with a colored litho graph of the Yellow Day Lily, describes "What to Have in the Garden," portrays "A Bed of Pansies," and gives much valuable instruction to those who would surround their homes with the beauties of nature, Rochester, N. Y.: James Vick.

THE PATH .- The current number is the second of this periodical devoted to Theosophy in America. The leading article is "Studies in the Upanishads," by a student, followed by "The Mystery of Numbers," by Seth Pancoast, M. D. "Suflam, or Mohammedan-ism from a Theosophical Standpoint," by C. H. A. Bjerregaard, "Theosophical Symbolism," etc. New York : A. H. Gebhard, P. O. Box 2659.

THE ELECTRICIAN .- The valuable reports of Prof. Anthony and Lieut. Murdock on "Tests of Small Dy-namos and Motors," are given this month, together with instructions to scientific amateurs for the construction of a practical dynamo, and a large number of other articles of great value to electricians. Elec. Pub. Co., N. Y.

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### HUBBARD W. CASE.

In the BANNER OF LIGHT of March 27th is a communication purporting to come from the spirit of HUE-BARD W. CASE, of Hartland, Vt., which I have not yet seen verified. Sunday evening at a circle here, a medium, Mr. G. B. Strong, was con-trolled to describe a spirit which we recognized as Mr. Case. He described the spirit as holding out to me a pen and a blank sheet of white paper, expressing the desire that I write to you and verify his communication given through Miss Shelhamer. I felt that there were others better able, but still I do so in obedience to the spirit's request. I had not much acquaintance with him, but have no doubt that the communication came from him. I am told by those who knew him better that it was characteristic of the man. He died in our village, 1 think, in the spring of 1884.

HARBIET LAMB. Hartland, Vt., April 12th, 1886.

### MARIA MYERS.

MARIA MYERS, whose communication given at the Banner Free Circle, and appearing in the BANNER of May 1st, died from the effects of a burn, July 10th, 1885. She came as nurse girl with a New York family at the Kensington Hotel here, and was accldentally burned, and died after several days of severe suffering. E. J. HULING.

Saratoga Springs, N. Y.

other shore.

L. K. COONLEY.

### The message in BANNER OF LIGHT of April 17th is a true representation of L. K. COONLEY as I knew him. I was well acquainted with him in Vineland, N. J., for several years. Very few people ever under-stood him. He had a heart as big as a mountainthis I know from the friendship that existed between

us-and I feel that his reward awaited him on the

J. R.

### New Publications.

A WINTER IN CENTRAL AMERICA AND MEX-ICO. By Helen J. Sanborn. 12mo, cloth, pp. 321. Boston: Lee & Shepard.

A very pleasing and instructive account of a journey made by the writer, accompanied by her father, to a country and a people as yet but little known, and rarely visited or described. The experiences it relates were not without many severe hardships, such as few women would voluntarily encounter, or so bravely withstand when called upon to endure them. The cities of Guatemala and New Mexico are the principal points described, and the growth and cultivation of coffee, in which our travelers were specially interested, form a leading topic of consideration, and will prove entertaining and instructive to the general reading public.

THE PROPLE'S BIBLE: Discourses Upon Holy Scripture. By Joseph Parker, D. D. Vol. III. Levitions-Numbers XXVL: Svo, cloth, pp. 860. New York: Funk & Wagnalls.

The author of these expositions of the Bible is min-ister of the City Temple, Holborn, Vladuet, London, and highly extelled as a preacher, by these, of the evangelical order who are familiar with his works, among others, C. H. Spurgeon: The prolineness of his pen is shown in the many books he has published pre

Thends who were in the audience. Long messages were also received from Moody Ordway of Groveland, Thomas Kenney of Amesbury, Julia A. Davis of Brad-ford, Rev. Henry Jeweil of Merrimac, Carrie Furbush of this eity, and others. The meeting was one of great interest to Spiritualists and investigators. Haverhill, Mass. E. P. H.

### Passed to Spirit-Life

From his residence, in New York City, April 10th, John

From his residence, in New York City, April 1010, John S. Bunce, aged 44 years. For nearly five years Mr. Bunce was a sufferer from paraly-sis, having had no use whatever of his left arm, and but partial control of his left leg. This enterbled physical con-dition rendered it difficult for him to earn the means of sub-sistence. About eighteen months since the writer met him for the first time, and became interstead in him. He in-vited him to "The Feeple's Meeting," where he became a constant attendant nearly to his demise, disponsing spirit-ual literature to the people. A few weeks since he was at-tacked with dropsy, which soon ended his career. He was ready and willing to depart, and so penceful and easy was his passage that the friends sitting near him did not realize for some minutes that he had gone. According to the de-sire of the arisen one, brief funeral excisions were held at he from on the 12th inst, by a delegation of singers from the Conductor, and sumarks and reading of a poem by the Conductor, and sumarks by our vonerable father Gibbs, after which services were resumed at the Episconi Chaptel in Forsyth striet, the rector reading to a poem Ly was read by the Conductor. According to a fue years of him who has arisen, his body was inclinerated at Fresh Fond, L. I., on the 13th inst. He leaves a wide wand two sons. F. W. JONES.

From her mother's home, in Skaneateles, N.Y., of apo plexy, Emma L. Ludington, in the 24th year of her age. Bhe leaves a husband, mother, one sister and three bioth-ers, and a large circle of friends to mourn their loss. She is the youngest daughter of the late Hornee Cornell. MRS. H. HORNE.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be sharged. Ten words on an average make a line. No poetry admitted under thir heading.)

The Vermont State Spiritualist Association The Vermont State Spiritualist Association Will hold its next Quarterly Convention in the Universalist Church, at West Burke, Vt., June ith, 5th and 6th, 1886, commencing at 10:20 A. M. Friday. The Speakers for the occasion will be Mr. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Branden, Vt.; Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abble W. Cros-sett, Duzury, Vt.; Mrs. Lizite S. Manchester, West Ran-dolph, Vt.; Mirs. Szizite S. Manchester, West Ran-dolph, Vt.; Mirs. Sizite S. Manchester, West Ran-dolph, Vt.; Mirs. Johnsbury Contre, Vt.; Mr. Alonzo F. Hubbard, Tyson, Vt. Other speakers and mediums are ex-pected to be present and take part in the Convention. Test and Circle Mediums: Mr. Edgar W. Emerson, Manchester, N. H.; Mirs. Gertrude B. Howard, East Wal-Ingford, Vt., and other good mediums are expected to be present.

ing ford, Ví., and other good mediums are expected to be present. Good music will be furnished for the occasion. The even-ing sessions will be fort, to allow more time for rest, social visits, or for holding circles, as the friends may desire. Good accommodiations will be furnished at Trull's Hotel. M. L. Colby, proprietor, for \$1,00 per dsy. Single meals 25 cents. Lodging 25 cents. Horse-keeping 75 cents per day; single feed 25 cents. The boarding houses and private fami-iles will also entertain people at reasonable rates. Free Return Checks will be furnished, as usual, to those who have paid full fare over the railroads to attend the Con-vention. W. B. PARISH, Secretary. Those who have so generously pledged themselves to pay certain sums quartry to assist in defraying expenses, will please respond in person or send to Janus Crossett, Treas-urer, Waterbury, Vt. Per Order Board of Managers.

Stowe, Vt.

### Grove Meeting in Oregon.

Grove Meeting in Oregon. The Clackamas County Religious Society of Spiritualists of the State of Oregon will hold a Grove Meeting at its grounds at New Ers, beginning Thursday, June 17th, and holding fivedays, or more if agreeable to campers. Efforts will be made to secure the usual reduction in fare to those attending the meeting. Good order will be maintained. Hotels convenient. A cor-dial invitation is extended to all. WM. PHILLIPS, President. THOMAS BUCKMAN, Secretary.

THOMAS BUCKMAN, Secretary.

Three Days' Meeting at Sturgis, Mich.

The Harmonial Society of Sturgis will hold its Twenty-Seventhi Annual Meeting in the Free Church at the Village of Sturgison Friday, Saturday and Sunday, the 4th, 6th and Sth days of June: "Able speakers from abroad will be in attendance to ad-dress the meeting. A general invitation is given to all. *Per Order Committee*,

Author of "Divine Law of Cure" and "Primitive Mind-Cure."

CONTENTS.

- CHAP, 1.-The Receptive Side of Human Nature, and the True Method of Acquiring Spiritual Knowledge.
- CHAP. 2.-Trust as a Saving or Healing Power. CHAP. 3.-What is the Fundamental Idea of Disease? And What is it to Heal Disease in Ourselves or Others?

CHAP, 4.-The Unchanging I AM in us, or the Divine and True Idea of Man. CHAP, 5.—Is Discase a Reality or an Illusion?

CHAP. 6.—The Fall and the Redemption, or the Fundamen-tal Evil in Human Nature and the Remedy.

- CHAP. 7.-The Glorification of our Humanity, or Full Sal-
- vation from Sin and Discase. CHAP. 8.—The Breath of God in Man, or the True Elixir
- of Life. CHAP, 9.—Pain and its Mental Conquest.
- CHAP, 10.—The Influence of Mind on Mind, or the Doctrino of Mental Spheres and its Practical Application to the Cure of Disease.
- CHAP, 11,-Phrenopathy, or Mental Cure, as a Practical System.
- CHAP. 12. The Keys of the Kingdom of the Heavens, or the Power to Deliver Ourselves and Others from the Roudage of the Senses.

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The author, in his preface, says: "The assumption is that the author of the letters comprising this little book has become an inhabitant of the world beyond, and that, hav-ing learned something of its conditions and ways, he com-municates to his wife here what he has seen, heard and ex-perienced there." Paper, pp. 194. Price 50 cents. For sale by COLBY & RICH.



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the varied shales of opinion to which correspond inspirations are been under the second state of the second state of the second state tions. The name and address of the writer are in all cases indispensible as a guaranty of goal faith. We cannot un-deriake to return or preserve unanoscripts that are not used. When new spapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



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remble, ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plarpont.

### Transfiguration and Materialization.

The BANNER OF LIGHT has always counseled prudence and patience to all investigators of the Spiritual Phenomena. The spirit-world workers assure us they are making use of every available means to convince mankind of the truth and reality of immortality. Constantly experimenting with the forces of nature, these intelligences are daily gaining knowledge and increasing in power, so that we are assured it is but a question of time, and that not remote, when they will be in a position to bring to earth such unbounded evidences of their presence and power as to convince man through every sense of his being that there are no dead.

It has been our part to dissuade rather than to encourage the crude and inexperienced novice in Spiritualism from attempting, in his own imperfect way, to test the genuineness of any medium. Many who have at first felt skeptical and suspicious of the reliability of certain mediums, have afterward become thoroughly convinced through the voice of evidence brought to them of the sacred and truthful character of the very mediumship they had before condemned. Hence we have always advised toleration, and the cultivation of a charitable and patient spirit on the part of those seeking to know the truth concerning Spiritualism and mediu vship.

We feel that the kindly position of spiritual reserve taken, in this matter, by the editor of the Golden Gate (of San Francisco), is strikingly correct when he says:

"If we have a medium of whose fraudulent acts we are rely alone—and not talk about the

done so had not their earth-friends been attracted to attend frequently. Spirits probably feit that the end justified the means. This phase is, however, truly wonderful, and in advance of the simple trance.

BANNER

A writer has said that "Spiritualists must settle the transfiguration question.' Fortunately Spiritualists collectively cannot settle anything-phenomenal or mental. Individuals must see, hear, read, think, and decide for themselves, being careful to grant others the same privilege. 'No two men need try to agree in the understanding of truth, for truth is one and they are separate.""

### A Calumny Refuted.

"It is recorded on the authority of the late Epes Sargent, that on one occasion two skeptical gentlemen who were present and saw the mysterious red writing in process of appearing on Charles H. Foster's arm, seized hold of it to discover his trick, as they called it, and said: 'We know nothing will come while we hold it.' 'What will you have?' said Foster. 'Something that will be a test,' said they. 'Something that will fit our case ;' and immediately, while they held his arm as in a vise, there appeared in large round characters, the words 'Two Fools.'"

Though the above has recently appeared in the BANNER, we reprint it for the purpose of informing our readers that we have good reason for believing one of the two gentlemen referred to, true to his natural instinct and in further betrayal of his progeniture, has availed himself of an early opportunity after Mr. Foster's decense-following the asinine quadruped who brayed lustily, and as he fondly imagined bravely, over the dead lion in his path-to rush into print, and in a publication called Art Age, proved most conclusively, and substantiated beyond all possibility of future question, his right to the name applied to him in so mysterious a manner by an intelligence who evidently knew what he was better than he did himself; and though far from intentionally so on his part, has by his own voluntary act added another and most substantial evidence to the thousands previously recorded of the genuineness of Charles H. Foster's mediumship, and the very remarkable correctness of all its agency.

have alluded to has written and published, to any greater extent than to show the character of his tirade; its gross inconsistency, vituperative spirit and exaggerated falsities. Commencing his Quixotic raid upon the character of the deceased, he denominates him "a gigantic fraud, the most colossal of humbugs, . . an illiterate, coarse and impudent charlatan," and in the same paragraph ascribes to him deeds "which," to use his own words, "thousands upon thousands of intelligent, even intellectual people, were willing to swear to as miracles.'

Mr. Foster traveled the world over, submitted to the most exacting conditions and the severest scrutiny ; convinced of the reality of the phenomena occurring in his presence such men as Cromwell F. Varley, the electrician, Ruskin, the art-critic, and Dr. Ashburner, the scientist. Though he never studied any foreign language, and knew none but his own, Mr. F. wrote and spoke in many, including the Osmanli-the alphabet of which is largely borrowed from the Arabic-he comforted thousands with positive proof of the living though unseen presence of those they had mourned as dead.

Mr. Foster was the guest of many of the most distinguished mon in this country, among them Longfellow and Agassiz; also of some of the foremost women, of whom were Alice and Phebe Cary, and of scores in Europe whose names are prominent in society, literature, science and art.

Says this traducer : "Some of his tricks were the most palpable frauds that ever a weak-witted charlatan put before spectators"; and in saying this he fully justifies the estimate of his intelligence made by the controls of the medium: for the honesty of Mr. Foster regarding the phenomena was so self-evident as once to chists? In the event that the enemies of the Republic satisfied, we should keep away from him or her-leave have called out from the Boston Daily Herald conclude to take to the field again it might be necesthe following sentence, which seems to be uni- | sary to meet them with something less formal versally endorsed by all who visited him : "The police or militia-something real American." spirits may not have any part in the wonderful things done by Foster, 'the medium'; but any man who sees his performances and thinks they are done by any sort of jugglery is AN idiot of THE MOST HOPELESS KIND." We are told by the astute critic in Art Age that "Foster's gift was a tremendous memory and a magnificent ability in the reading of character," leading his readers to infer that from those sources he derived the wonderful power that, despite his bitter enmity toward him, he was forced to admit he possessed. But if what was received through his agency was the operation of his memory, it must indeed have been a "tremendous" one. for it not only went back to accurately describe events that had occurred in the past, but with equal facility forward to those that were to occur far in the future; and his ability in reading character must likewise have been "magnificent." for he read with fidelity to every detail that of lustrations. Now, then, under these circumpersons he had never seen or heard of, and whom he never expected to see. The world remembers Charles H. Foster for the immeasurable good he accomplished; and he has left a record on the hearts and affections of tens of thousands that no abuse can ings," to organize themselves into "minute tarnish or Muckrake of malevolence in any degree disturb. No better or more truthful trib- of suppressing The World's mobocrats, who ate to the memory of Mr. Foster's life can be practice the teachings of the anarchists by asgiven than that expressed by a clergyman of Salem, who knew him long and well:

### "Hath not a Jew Eyes?"

OF

LIGHT.

The American Israelite, published in Cincinnati, contained in a recent issue a choice specimen of criticism on Spiritualism from a correspondent in West Virginia, who appears to think that all he has to do is to assert and sneer, sneer and assert, in order to make out his preconceived case. Such a "Critic" is well aware that he is difficult to answer, because there is neither rhyme nor reason in what he advances himself. Referring to the exposure of a spiritualistic séance in a neighboring town in that State, he proceeds to deplore, with tears in his tones, the evil consequences resulting from the love of the marvelous, which he sorely laments is to be traced all through the world's history. But we must confess that we are unable to follow his logic when he says he is not astonished "at the absurdities and hallucinations" of Spiritualists, simply because certain others profess to believe "that dead, inanimate matter, lifeless nature, originated herself, that the impersonal made the personal, the unintelligent the intelligent, the lifeless the living." As Spiritualists profess to hold to none of these things, they certainly cannot be regarded as responsible for whatever may be offensive in them to this crankish Israelitish

reasoner. He then proceeds to charge Spiritualists with baptizing their "hallucinations" with the titles of "New Science" and "New Religion," when, he says, it is "old as heathen idolatry" and only serves to convert its adherents into "ghosts." Their teachings, he avers, "are not only in direct opposition to the laws of Moses, (we should hope so !) but are an utter subversion of the doctrines of religion." That very much depends on what he is pleased to regard as religion. "They are the most subtle and damnable opposition," he says, "religion has ever been called upon to confront. 'They include all the artful sentiments strewn about the shrines of the idol gods of the past ages and nations of the world, the myths from all heathen statements made by his spirit guides through | philosophy, and the silly fables from every diseased and deranged brain, the great end and We will not so far abuse the good sense of object of which teaching is to be reduced to a our readers or contaminate our pages as to ghost and landed in a ghostly world." And he place in these columns what the individual we goes on further to say, that he sees in Spiritualism "the materialism and barbarism of the present day." He declares he "knows that Spiritualist diviners lie when they say they have manifestations." For repeating all which he is under obligations to us, which we neither ask nor expect him to acknowledge.

Now if there were any use in reasoning with one whose bristles are so erected from his head to the terminal of his spine, the effort might perhaps prove remunerative. But he is evidently in no reasoning mood. Though he were brayed in a mortar, he would not be any better able to comprehend the open antagonism between Materialism and Spiritualism. And as to his assertion about "the shrines of the idol (idle?) gods of past ages," the "myths," the 'silly fables," and "ghosts," it is difficult to see what he really wants to say, and extremely questionable if he knows himself. So far as coming to the surface and blowing off steam at Spiritualism is concerned, he of course feels more or less relieved. It is, from this instance. rendered very evident that there are Jews and Jews, and this writer belongs somewhere amongst them; though it occurs to us to remark that the more intelligent of his own faith would not be likely to mistake him for a descendant of Solomon, or to cut out his sayings for the purpose of pasting them in any new edition of Proverbs.

The New York World stultifies itself in its strong desire to cast obloquy upon all medium-

ship in order to gratify its bigoted patrons, as we shall presently show. On the editorial page of its last Sunday's edition it says :

"As shown by The World, at least two Anarchist Clubs in this vicinity are armed and drilling nightly. They mean business. In view of all the facts, might not a little of the old Spirit of '76 be organized into Minute Men for the Sudden Suppression of Anar-

FF THE SPIRIT MESSAGE DEPARTMENT ON our sixth page opens with an Invocation asking that all may be aided to work in harmony with ministering angels for the spreading abroad of the glad tldings of immortal life; the Questions and Answers Department which follows contains much matter of interest as embodied in the replies of the Controlling Intelligence to queries concerning pre-historic man and spiritknowledge concerninghim, the literature, etc., of the spirit-world; and, further on, human control of the elements, the appearance of mortals to the vision of denizens of the spiritworld, and the matter of earth-names and their continuance in the next sphere of lifewhich latter answer throws light, to a very suggestive extent, upon the difficulty some spirits experience in giving their former designations through mediums; Dr. Robert Capen, of Boston, brings a message from his daughter, Mrs. Johanna Colton, and for himself gives utterance to views which can be profitably considered by medical men everywhere; what he says of the subtle forces of nature which can be in time understood, in such manner as to prevent disease as well as oure it, is respectfully recommended to the attention of the unbending followers of the "Regular" school; Dr. Capen utters the true sentiment which should pervade all disciples of the healing art when he says: "Wherever I see a physician or a man of science reaching out for the comprehension of these laws and these subtle forces, I feel to take him by the hand and assure him that he is engaged in God's service," and his word of prophecy is sure of fulfillment when he adds: "doing a work for humanity that will bring its own blessing by and bye"; Dr. Elijah N. Cooper, of Jackson, Mich., testifies that, laying aside strictly earthly memories, there is in spirit-life "labor to be done, and out of labor will grow contentment"; Lettie White gives words of consolation for her mother Stockbridge, Mass., informs his friends that at the decease of the mortal body "I stepped right on to solid soil," and on looking around found conditions "exactly in harmony with the life-line I had led here"; John Dyerspeaks to friends in York and Kittery, Me., and to others, giving a message which is natural in language and full of thought-justly indeed does he emphasize the fact that the influence of the returning spirits is not confined to the ranks of those who believe in the New Dispensation, but is at work everywhere where there are mourning hearts to cheer or labors to be done for the benefit of humanity; Elizabeth Brown, of Troy, N. Y., brings a mother's love and blessing to her son: the Controlling Intelligence describes the presence of Hon. Samuel Montgomery, of Strafford, N. H., Isaac Gifford, of Fall River, Mass., and Lucy Miner, of Charleston, S. C.; and Capt. Samuel Hutchinson, of Salem, Mass., concludes the installment with a message replete with the mystic influence of the deep sea.

THE CARRIER DOVE, FOR MAY,-This fine magazine, with whose interests Albert Morton, Esq. (well known to Boston Spiritualists as well as to those of the Pacific slope), is closely associated-Mrs. J. Schlesinger being the editor-gives full promise of the highest future usefulness. Its issue for May has as a frontispiece a portrait of Prof. Robert Hare, accompanying which is an account of some of his remarkable experiments in spirit-phenomena made in 1855, with engravings of apparatus designed and employed by him in scientifically testing their strength and genuineness. Following this is a sketch of the services rendered the public by making known to them the truths of Spiritualism, by Mrs. P. W. Stephens, together with a portrait of that worker, who, as is well known, is a sister of the late E. V. Wilson.

The remaining illustration of this number is a full length lithograph of "Winons," the Indigreat value is a discourse by the guides of Mrs.

# MAY 22, 1886.

### Foreign Notes.

### [Translated Expressly for the Banner of Light.]

French and German papers, with but a few exceptions, invariably contain minute descriptions of Dr. Slade's sittings, some of them followed by oriticisma and lengthy discussions from Spiritualists as well as from skeptics. Many of them are interesting and worth reading, especially those of the latter, who are exerting themselves to the utmost, but in vain, to find proofs which could place a doubt upon Dr. Slade's great mediumship. Of course they have been unsuccessful. His coming has everywhere been looked forward to with a feeling of curiosity, and his sittings have caused intense excitement; and it is gratifying to know that he has met with unprecedented success. despite the petty annoyances that have been placed in his way, and his foreign tour has proved to be one of triumph.

### FRANCE.

Le Rappel, a Paris daily commercial paper, follows with interest Dr. Slade's movements. From it we quote a part of a letter written by a celebrated French dramatist :

dramatist: "My Dear Friend-I am requested to give you an Invitation which I desire you should accept at your earliest conventence. Henry Slade, the co-worker of Crookes and Zöllner, is in Paris. He has come for the purpose of showing our scientists the effects of the force of which he is one of the most wonderful instru-ments. You are requested to go to him at once and to request an experimental sitting. You will find a tall young man, with a sympathetic face, extremely mod-est, almost timid in hearing, and of a somewhat nerv-ous femperament. The manner in which he operates is of such extreme simplicity that it excludes all ideas of charlatalism. He subjects bimself to any desired investigation. I am convinced that his stay in Paris will cause a great sensation. I shall he greatly sur-prised if your visit does not give you the desire of re-turning to Dr. 8. to study more attentively this mar-velous force."

Spiritualists of Paris celebrated on March 28th the anniversary of the death of Allan Kardec, by visiting, in the afternoon, his grave at Père-La-Chaise, and ending the day with a banquet at which were present many celebrated Spiritualists.

Le Magnetisme.-The third number of this instructive magazine opens with a long and valuable article by the editor, M. Donato, upon magnetism, which is followed by a continuation upon "Levitation," both Mary, in Philadelphia, Pa.; Thomas Wells, of of which, owing to their length, can be but thus briefly mentioned.

La Châine Magnetique contains a congratulatory letter to Mile, Auflinger, sister of the editor of this valuable journal, by Mme. Grange, the talented editress of La Lumière, upon the success attending Mile. A.'s gift as a clairvoyant, under the powerful influence of A. Eugene Vinot.

### BELGIUM.

Spiritualism in Belgium has experienced a serious loss in the person of M. Henri Joseph de Turck, editor of Le Moniteur, on April 21, at Shaerbeck (Brussels), which will be keenly felt by all the disciples of Spiritualism. He departed this life after a lingering illness at the age of eighty-eight. His career was a long and laborious one, amply filled with honorary offices and kind deeds. He was an able defender of our doctrine, and for his numerous literary and philosophic works, which he wrote and published in defense and in propagation of it, he was appointed Chevaller de l'Ordre de Leopold. His last work, "Spiritual Catechism," crowned the evening of his eventful life.

Le Moniteur.- Upon the subject of Spiritualism and Theosophy, a writer in this journal says that Spiritualism and Theosophy are two questions which bear scarcely any relation to each other. They each start from a different point. follow different paths, and to unite them would be to give Spiritualism a prejudicial confusion, interfering with the propagation of our doctrine. While it is necessary to condemn this or that system because in some points it differs from spiritualistic principles and conceptions, and liberty of discussion compels us to respect all opinions, whatever they may be, so long as they are sincerely defended and they do not interfere with the moral order, yet the writer thinks there is no satisfaction in these endless debates. Spiritualists can never convince Theosophists, and Theosophists from their side will be poweriess to make Spiritualists accept a doctrine so far removed in essential points from their own.

### GERMANY.

Spiritualistische Blätter for April contains an able discourse upon " The Modern View of the World," delivered in Brunswick, by Dr. L. Busse. It is of considerable length, and recommends itself by its strength of ideas. In the same is a description of one of Dr. Slade's sittings in Hamburg, and a short article upon Trinity church of New York, criticising the comparatively small amount of charitable deeds accomplished by it, though known to be the wealthlest church in the an control of Mrs. Thomas. With much else of United States. A singular incident is given of a young man of sixteen years, who has caused a great sensa-Cora L. V. Richmond upon "Life in Other | tion at Gusseleid. He has always been in a serving Worlds," in which accounts are given of the condition, but of late has been in the poor-house. planets Mercury, Jupiter, Saturn, Venus, and their relation to the earth. The Third Annual doors, but at four in the afternoon he invariably goes to bed, where he lies with half open eyes. According to what he says, there appears to him Jesus, with whom he apparently converses. Remarkable cures of the sick are performed by him, and in no instance has he failed. Whoever wishes a remedy for himself or for an absent one, gives the name, whereupon he looks at the wall, where he asserts he reads the answer written in golden letters, after which he describes perfectly the sickness and gives the remedy. Strange to say, he delivers sermons which are extraordinary and remarkable for their sense and teachings, though when at school he was an unusually inferior scholar.

they do; for we thereby virtually aid them in their fraudulent work. The mediums who have been the most 'exposed' are the ones who are reaping the richest harvest of dollars to-day. We should let our thoughts dwell upon the heavenly delights of genuine mediumship and upon the higher and better things of life. That is the only way of spiritual growth."

It has ever been our purpose to be just to mediumship, and faithful to truth and honesty. We have felt that it is more requisite to uphold mediumship rationally and with a due regard to all the facts and principles concerned, than to uphold mediums as individuals. In carrying out this conviction, our columns have been filled again and again in defense of our spiritual workers, and in explanation of the points at issue. At all times we have been ready-in spite of the vituperation heaped upon us by ignorant opponents-to defend true mediumship at whatever cost-and our pages will ever be open to such defense in the future : But this does not mean that we can or will indorse all that is written of any medium-of whose powers we have no personal proof-by enthusiastic persons who rush into print with statements of what they have witnessed at certain séances : Nor do we intend to recommend to the public any person of whose reliability as a genuine or worthy instrument of the spirit-world we have reason to doubt, however much we may be condemned for our course by those who know nothing of our motives.

When transfiguration is liable to take place at public circles, instead of materialization-as is often the case-the managers should so inform the visitors. Nearly all the trouble in the past and at the present time, which has led and is leading to so much dissatisfaction, has been caused by allowing it to be understood that the spirits which appeared were in every instance materialized, when the simple fact was, that often it was the medium's own form transfigured. Such was the case of Mrs. Markee many years ago, who was seized by a "grabber," and came near losing ber life in consequencewhen the fact was well known that in hundreds of instances independent materialized forms of spirit friends presented themselves through her mediumship and were recognized by their earthly relatives and acquaintances. It is therefore high time that this important matter was adjusted, for the safety of the entranced medium as well as for the satisfaction of the honest skeptic.

In this connection the following thoughts from the pen of our valued correspondent, Abbot Walker, will be found eminently apposite : "My theory is that in the early stage of developmentperhaps if the instrument is not robust-the spirits transfigure to save their medium. Also many sitters in initiatory days did not have spirit-friends canable of coming ; so that transfigurations gave an interest to scances which would have been tame without them; being thus entertained, they went often enough to enable their own friends to come, who could not have | street, this city. Constants

"He used his gifts faithfully and sincerely, and had a reverence and felt an obligation for them. In the many years that I have known him I have felt that he was trying, to the best of his will and might, to make his wonderful powers give honest testimony to the great problem of human destiny. A more generous and kindly man I have never known."

27 Mrs. Emma Hardinge Britten writes us from Manchester, Eng., May 7th, a business letter. in the course of which she expresses her gratitude for the sympathy she received from friends on all hands at the time of her recent bereavement. She adds that her husband still continues to improve, under the directions "of the good spirits" and her personal attendance, "though all the Manchester doctors pronounced his case hopeless." Here is another argument why the "Regulars" should not be allowed by law to usurp the healing art, either in England or America.

MRS. CLARA A. FIELD, as will be seen by the report under the head "Meetings in Boston," interestingly addressed the Horticultural Hall (Temple) Society of Spiritualists on Sunday morning and evening last. She should be kept busy on the spiritual platform. Parties wishing to know more concerning her gifts, terms, eto, can address her at her office, 28 West

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It will be seen by the above extract that the editor of The World advises the organization of minute men for the suppression of anarchists. which is all very well, if it were sincere. In another editorial it remarks:

"The right of free speech and of public meetings and the liberty of the press are upheld by every Amer ican citizen because they lie at the foundation of free government."

At the same time that it inculcates the right of free speech and of public meetings, it gets up a conspiracy-according to its own showing on another page of the same paper-for the purpose of unlawfully breaking up the public meetings of Spiritualists who have met together in a peaceable manner to enjoy their religious belief. It sends its emissaries to these meetings. and, vi et armis, breaks one of them up; and then, to gratify its sensational readers, parades before the public five columns of matter with coarse ilstances-adopting the programme of The World, laid down in the above quotations as a basis for action-how would it do for the thousands of Spiritualists in New York City, who believe in "the right of free speech and of public meetmen" and "take to the field" for the purpose saulting the mediums who have just as much right to convene in the seance-room as have church-members to meet together in their prayer-meetings?

If Mr. Caffray has acknowledged that the manifestations at his séances were fraudulent, as is now asserted, so much the worse for that individual. But this fact we asseverate from ocular demonstration, that Mr. Caffray is a legitimate medium for the independent slatewriting phase. Many responsible Spiritualists in Massachusetts and elsewhere know this to be the case.

Elizabeth P. Peabody, noting the two schools at Hampton and Carlisle, under Capt. Pratt and Gen. Armstrong, and the Indian school improvised by Sarah Winnemucca, says that the two classes of educational work-the one proceeding from the white man's side, the other from the Indian's-naturally dovetail, and if a correct system of understanding between them can be achieved, much is to be hoped in future from them as dual agencies for the mental banefit of the Indian youth of both 50X65.

MR. EGLINTON, who is the guest of a prominent Spiritualist in St. Petersburg, Russia, is meeting with a remarkable degree of success in that country, having held a large number of private seances with the leading Professors of the University of Moscow.

Report of the San Francisco Society of Progressive Spiritualists is given, also an interesting miscellany of minor articles and items of local bearing. Publication office, 8541 Broadway, Oakland, Cal. Everybody should subscribe to this fine, illustrated magazine.

ST A correspondent of the N. Y. Beacon Light, who has attended many séances at Mrs. Wliliams's parlors in New York for the past three years, informs the public that he has proved the manifestations of spirit-power he has seen there to be genuine. Here is an illustration of the fact. He says: "I have had Bright Eyes put her hand in mine, also on my face, talking to me at the same time-the hands and features being about the size of a child's at four or five years old. 1 have witnessed the fact of two forms, one male and one female, out of the cabinet at the same time, both addressing two different individuals at once, their voices clear and distinct. This I have witnessed on several occasions, proving the truth of spirit presence." The writer further goes on to say that he visited the séance-room six different evenings to satisfy himself upon the point of whether or of men and women who have but taken a step not there was a possibility of a dummy or a | in advance of physical life and its demandsconfederate being used in this particular case; and he left satisfied that there was not. Yet, he says, there are people who call themselves Spiritualists in New York, (and he might have added, in Brooklyn. also,) who from the public Sunday platform make the sweeping assertion that there is not one genuine materializing medium in either city.

"WHY I BECAME A SPIRITUALIST," is the title of a series of interesting and instructive articles now being published in Light in the West (St. Louis, Mo.). Though the name of their author is not given, we are informed they are written by a gentleman prominently known in political and business circles, and held in the highest estimation. In the course of his narrative he describes private séances held with Chas. H. Foster in Washington, D. C., at the commencement of the civil war (1861), the results of which were that, as told him by spirit-intelligences, and by following the advice they gave him, he filled contracts for government work, which performed a very important part in the defense of the Union.

JESSE SHEPARD is now in Kansas, where he has given three lectures, attracting large audiences and deeply interesting them with accounts of his experiences in Russia, France, Germany, Australia, England and other places. Public speaking is a new feature with him, and he purposes to follow it when moved to do so, as he finds his success in that direction fully equals that which attends his seances. This Information we gather from a letter written at

Psychische Studien opens with a description of one of Dr. Slade's sittings in Berlin, followed by an article upon his mediumship by Robert Wiesendanger, acknowledging Dr. Slade's gift as a medium. It also contains an instructive and interesting essay upon The Problem of Darwinianism."

Those inquirers into and investigators of the spiritual phenomena and philosophy, who wonder at the varied character of the messages from excarnated intelligences which reach expression on the mortal plane of being -and who are prone to forget the first great lesson resulting from such inquiry, viz : that the denizens of the spirit-world are made up are recommended to ponder upon the testimony of Spirit Dr. Robert Capen (sixth page), wherein he narrates the conditions encountered by himself, for instance, in our spirit-message audience chamber-conditions which, as a rule, may be reasonably judged to be duplicated at other avenues of spirit communion. Dr. C. says:

"In coming here, Mr. Chairman, I have been brought in contact with spirits of human beings like myself, or you of earth, filed with their own plans and ideas, some of them with queer crotchets in their heads, some of them reaching out to earthly life, to the ex-clusion of the spirit; others engaged entirely with the spiritual work, and paying but slight attention to mortal affairs."

A friend of ours from Montreal called at this office on the 14th inst. and informed us that he attended a materializing séance at Mrs. H. Fay's this city, on the 13th, which was the most remarkable affair he had ever witnessed -to the effect that at least one hundred forms came from the cabinet in the course of the evening, rapidly following each other, varying in size and appearance. He concluded his statement by remarking : "The shaky ones, bent on fraud-finding, should have been there to give strength to their wavering notions of right and wrong."

197 The American colleges were originally founded, says the Boston Herald, for the most part, to supply ministers to the denomination that stood behind them. Education has now broadened to that extent that the instruction in Christian belief and morals can no longer be confined to the partisan statements of a single Information we gather from a letter written at religious body, no matter how orthodox it may.
 Wichita, Kan., May ath.
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### BANNER OF LIGHT.

### ALL SORTS OF PARAGRAPHS.

# OVER THE GARDEN WALL. They stood in the evening's gloaming. Down by the pasture-bars, And with a look of soft contentment Gazed up at the peeping stars; No word broke in on the stillness That sprend o'er the fields around. Bare the writter of birds in the tree-tops Or the whistle of quali on the ground. In her eyes of a rich brown color Was a look of sweet content. And he gazed softly upon her features, As toward each other they bent; And the gload of the gloaming Under the throbbing stars. But no word by either was speken As they stood by the pasture-bars; Yet many a pair has been slient As the was a Norman draitchorse And she was a brindle cow. OVER THE GARDEN WALL.

The fund for a monument to Peter Cooper now amounts to nineteen thousand dollars.

Death has closed the career of the cashier of a Baltimore bank, at the age of eighty-eight, and after a continuous service of filty-four years. In the midst of so much that makes man doubt the existence of integrity, this record of honor is peculiarly gratifying.

We don't sympathize with the out-down in teachers' salaries, but must admit the sobool-ma'ams are dear at any price, and have thought so a good while.— Wakefield Citizen.

Congressman Rice's contrast of the action of the United States in demanding and receiving indemnity from China for injuries sustained by our citizens at the hands of a mob in that country, and refusing to indemnify Oblnese residents for similar injuries inflicted upon them by a mob in a territory under pational jurisdiction, is not to the credit of the "Christian" nation. And still we have the check to continue to send missionaries to China.

All that is good has been said before ; all that is nothe has been thought before. But is there less need now of re-saying the good, of re-thinking the noble?-Ivan Panin.

Whether the under dog is entitled to very much sympathy depends a great deal upon the kind of canine he is.

- The sweetest lives are those to duty wed; Whose deeds, both great and small, Are close kuit strands of an unbroken thread, Where love ennobles all. The world may sound no trumpets, ring no bells; The Book of Life the shining record tells.

A boy baby was born to Queen Christina of Spain on May 17th. There was great rejotcing at Madrid in consequence. So there's to be another Spadish kingperhaps.

The enormous leaps which photography has made within the past few years encourages the belief that some day a thunder storm with lightning triminings will be "took" by the all-seeing lens. If anybody skilled in the art has a mind to keep an eye open for this nimble handmaid of science, there can be no difficulty about her eventual capture on a sensitive plate. Amateur photographic artists have, of late, been trying to capture the spirits of deceased individuals at \$2,00 a head; but the result has proved to competent judges a signal failure.

"Liberty is the right to do what the laws allow," says Montesquieu. To claim more than this is to put the power into a stronger man's hands to deprive you of what the laws protect.—*Herald*.

### Another American fishing vessel has been selzed by the Canadians.

The last weeks of the school year are the culmination of the cramming system. Most of the pale cheeks, lack-justre eves and listless steps among the children at the end of the term are due to the strain of the examinations. It is better to reduce the pressure than to injure the pupil.

to injure the pupil. HAFFENINGS.—Heavy storms of wind and rain, ac-companied by floods from rapidly rising rivers, have of late been encountered in Rurope and America. Dis-patches of May 15th state severe tempests have oc-curred throughout France. The town of Montpellier has been almost totally destroyed. Several persons were killed and a number were injured. Beveral gales have also been experieuced in Germany. Two ships lying in the river Oder foundered, and five persons were drowned. A cyclone which passed over Lonato, a town of Lombardy, destroyed a large number of houses. Five persons were killed. The river Trent rising, so the same account states, forced many of the people at Nottingham to seek refuge on the roofs of their houses—boats plying among the inundated streets. Other disastroin floods are reported in Great Britain. In Ohlo a cyclone, beginning near Cauton, spread death and destruction in its pathway—a whole township being laid in ruins. The town of Dunkirk, Ind., was struck by a cyclone about midnight of May 14th, and four persons killed and between liteen and twenty injured. Severai buildings were blown to pieces and many more unroofed. Nine counties in itin, and four persons killed and between lifteen and twenty injured. Several buildings were blown to pleces and many more unroofed. Nine counties in Ohio have been more or less devastated by wind and water, many persons being killed, and a property loss of \$2,000,000 inflicted.—...fl Mr. Gladstone's Home Rule scheme fails to pass he will, it is reported, at once demand from the Queen a dissolution of Parlia-ment and appeal to the country.—. Fire at Pekin, ill., on Sunday, 16th, destroyed the Enterprise Distillery, involving a loss of \$200.000 ; on the evening of the eame date there was a \$70,000 fire at New Orleans.—. The cholera has already made its appearance in Ven-loe and several other Italian cities.

Movements of Mediums and Lecturers. (Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

Hon. Warren Chase is still in Cobden, 11. He lec-tured to large audiences in Evansville, Ind., May 2d, aud on May 1st in same place to a large crowd in a grove on the labor troubles and strikes. He lectured in Cairo, 11., May 16th. After May 25th, he may be addressed at 1714 Washington street, St. Louis, Mo., till June 20th. where he will be visiting his grandson, Prof. H. M. Whelpley, editor of National Druggist, and Professor of Pharmacy in the Medical College of St. Louis. His youngest son and one granddaughter are also citizens of St. Louis. He will return East in August, and speaks in Springfield, Mass., during Oct. He writes us that he is having a delightful time with his grandchildren in the orchards among the birds at his old home.

Frank T. Ripley, platform test-medium, has been re-engaged for the last two Sundays in May, at New Bed-ford, Mass.--this being his third engagement there the present season the present season.

Dr. H. B. Storer inaugurated the course of lectures -to be given at East Bridgewater, Mass., every sec-ond week during the summer-on Sunday, May 16th, speaking upon "Bpiritualism and Spirituality" in the morning, and "The True Dignity of Man as a Spiritu-al Being" in the evening. He will speak in West Duxbury on Sunday, May 30th.

Mr. J. W. Fletcher will be at the Asbland House, New York, only two weeks longer; then he will be in Boston for the month of June. J. Frank Baxter will on Bunday next, 23d inst., leo-

ture in Dover, N. H. Henry Rogers can be consulted for slate writing and phenomena demonstrating spirit-return, in New Vork City.

York City. Dr. H. P. Fairfield will lecture in Fall River, Mass., Sunday, May 30th, and Monday evening, May 31st. P. C. Mills gave his farewell lecture in Custer Coun-ty, Nebraska, April ith; spoke at Topeka, Kan., on the 25th; at Lawrence on May 2d and 9th. Will an-swor calls to lecture, attend funerals, or speak on temperance, anywhere in Kansas, Missouri or lowa during June, July and August. Will make engage-ments at grove or camp meetings on reasonable terms. Permaneut address during that time Lawrence, Kan. Mrs. S. A. Byrnes will speak at Providence, R. L. Mrs. 8. A. Byrnes will speak at Providence, R. I., May 23d; in Boston Spiritual Temple, corner New-bury and Exeter streets, May 30th; in Hanson, Mass., June 6th, and Duxbury, June 13th.

At last accounts Mrs. Holen Stuart-Richings was at Franklin, Ky. Her address will be Bowling Green, Ky., until May 20th; Glasgow, Ky., until 25th; Somerset, Ky., until June 8d; Louisvillo, Ky., until further no-tice.

Married :

At the residence of the Rev. Theo. C. Williams, pastor of All Souls Unitarian Church, New York, May 12th, at one o'clock, Henry Rogers, the well-known medium, was united in marriage to Miss Ella Lewis, formerly of Chicago, Ill. The happy couple left for a few days' journey, but will soon be found at their restdence, 144 West 36th street, New York City.

Dr. William B. Fahnestock, whose theory of statuvolence and writings illustrative and in advocacy thereof have attracted considerable attention among Spiritualists, passed to the spirit-world from the residence of his son, Dr. T. G. C. Fahnestock, Walhalla, S. C., May 6th, at the age of 81 years. "He was," says the local press of that place, "an eminent physician, an inventor and author, and has left the impress of his individuality upon the age in which he lived."

127 Mrs. A. M. Glading, of Philadelphia, held well attended social meetings in Boston on Tuesday and Wednesday evenings, May 11th and 12th. While in this city her fectures and psychometric tests were well appreciated in the first instance and recognized as correct in the second. Our thanks are due for a fine cabinet likeness of this worthy lady and good medium When she returns to Philadelphia we trust she will keep us posted as to the status of the cause there, the history of the meetings, etc.

ET A. S. Hayward, magnetic physician, will, dur ing the summer months and Camp-Meetings, give up his office treatment, and confine himself to visiting the sick in any portion of the New England States, by appointment only. Persons desiring his services, or his magnetized paper, after June 1st, can address him, CARE OF BANNER OF LIGHT. 9 BOSWORTH Street. Boston. Mass. For fuller particulars see his advertisement on the seventh page.

The Boston Commonwealth credits a correspondent of the New York Tribune with the statement that Mrs. Annie Fields, widow of James T. Fields, and Cella Thaxter, are strong Spiritualists, and that it was at the house of Mrs. Fields in this city, under the patronage of Mrs. Thaxter, that some startling materializations took place last winter.

Those of our readers desiring housekeeping goods of any kind will find it to their interest to examine the large and elegant stock of Chas. H. Barnes, 512 Washington street, Boston. Low prices for cash o**r credit** 

Subscriptions Received at this Office FOR FAC75. A Monthly Magazine. Published in Boston. Peryear, \$1.00. THE SPHHITAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. Fox. Peryear, \$2.00. THE OLIVE BRANGE. Published monthly in Utics, N. Y. \$1.00 per annum. THE CARRIER DOYS. An Illustrated Monthly Magazine, containing Portraits and Biographical Steetches of Me-diums and Spiritual Workers. Published in Oakiand, Cal. \$2.60 per var.

diums and Spiritual Workers. Published in Oakiand, Cal. \$2,50 per year. LiGHT: A journal devoted to the Highest Interestsof Hu-manity, both Here and Hereafter. London, Eng. Price \$3,00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, postage 60 cents. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism. London, Eng. Price \$2,00 per year, Journal decoder of the State of the State of the State of the State India, aid sent direct from India to subscribers. \$5,00 per annum. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50. THE PATH. A Monthly Magazine, devoted to Universal Hrothenbed, Theosophy in America, and Aryan Philosophy. \$2,50 per annum. Brotherhood, The \$2,50 per annum,

### For Sale at this Office:

FOR Sale at this differences FACTS. A Monthly Magazine. Fublished in Hoston. Bingle cony 10 cents. THE SFIRITUAL OFFERING. Fublished weekly in 0.1 timews, by 0. M. and N. P. FOX. For year, 42.00. Single cony 5 cents. THE CARRIER DOVE. AN Illustrated Monthly Magazine, containing Fortrains and Biographical Skotches of Me-diums and Bpiritual Workers. Published in Oakland, Cal. Single cony, 25 cents. THE CARTRUM, Published in Vincland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, of the foots of the section of Literature. Mouthly, Single copy, in all Departments of Literature. Mouthly. Single copy, The State of Literature. Mouthly, Single copy, 10 cents.

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**OHI** MY BACK! T is a pity that we have a back, but, as we do have one, and can't get rid of it, it stands us in hand to take good caro of it. Most men and women are suffering with their backsaud hips. In most all these cases the cauce lies in the CON DITION of the KIDN EYS. In many of our wives, mothers and also risk is cause is in some work or autornul condition of the pelvic organs, known under the general name of "FEMALE WEAKNESS." What has been done to relieve the many thousand sufferers? Men have prepared drugs or every concelvable compound, Millions of ubuttas and doses have been taken with little good re-sults. Pads and plasters of all sharps and autorned have been produced and used. Everything has been used that would burn and bilster or produce an action, reliction or dreastion. But with all this nothing in the old-time rem-dies and convery, and that substance which is a seen-sible thing to use. To-day the NEW Li011T which is spreading broadcast over human though the universal nature has been found. It is MAGNETISM. The alove cut is a fair representation of Dr. Theorem's also has need and use tho the CONFIDER of Drill Con NDIER if WILL MAGNETISM. That which will and can irritate and do harm is not a sen-sible thing to use. To-day the NEW Li011T which is spreading broadcast over human though the universal nature has the transformed of Dr. Theorem's NON DIERFUL MAGNETISM. The alove cut is a fair representation of Dr. Theorem's NON DIERFUL MAGNETISM. The alove cut is a fair proves support, protection, wanth, action and hooks. It covers the back and kidneys, also has special ne-thore is power. It wears from two four years. In move fails to give support, protection, wanth, action and into the wood run singers, back and kidneys, also has precial ne-mer or when is power. It wears from two lold and dis-tribute is wonderial substance, MA(NETER). It does not for one is power, is meness, back main blips. It removes indiges whether too little acther ore too gena action. N

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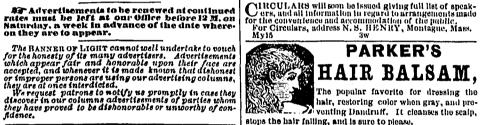
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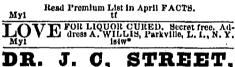
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ODIST:

LOVE,

Mrs. Parsons, wife of the agitator of that name, stated recently to a Ohicago Interviewer that there are ready for duty from two to three thousand such bombs in that city as the one thrown among the police in the late riot ; also that the Socialistic movement has been reorganized, so that its public exponents are not to be made specially cognizant [probably for better legal defense in case of arrest] of the murderous designs of the secret Nihilistic workers. Are we living in Russia or America?

### In Greenland all the natives Wear seal-skin shoes and hats ; But they 've no need for bootjacks, Because there are no cats.

The Evening Bulletin, Ban Francisco, Cal., of May oth, prints an item under the heading of "Oakland Brevities," in which it is stated that suit for divorce has been brought by George Chainey against Martha A. Chainey.

In the course of a sonnet to the memory of the late Helen Hunt Jackson ("H. H."), and in tribute to her earnest work for the amelloration of the condition of the Indian, Thomas Wentworth Higginson writes in the May Century:

May Century: "Oh, soul of fire within a woman's clay! Lifting with slender bands a race's wrong, Whose mute appeal hushed all thine early song, And taught thy passionate heart the loftier way; What shall thy place be in the realms of day?''

V. T. McGillicuddy, Agent at Pine Ridge, whose persistent persecutions of the noble chief, Red Cloud, and other performances of a like nature, have rendered his name somewhat famous in this country, has at last been suspended by Secretary Lamar (with strong prospects of removal), for refusing to obey the orders of the Indian Department. We hope the removal will be effected without delay.

The Father Davenport Fand.

The account of moneys thus far received for this worthy and needy veteran in the spiritualistic field stands as follows : 

THE IOWA MEDICAL LAW .--- We briefly noted last week the fact of the passage of a "Doctors" descending-but they did not. We shall return to this matter next week.

235 Colby & Rich have received from the publishers a new edition of "lsis Unveiled," by Madame H. P. Blavatsky-two volumes, nearly 1500 pages, price, \$7,50.

W. J. Colville to His Correspondents. To the Editor of the Banner of Light:

I trust you will allow me space in your crowded columns to answer fifty-seven correspondents at once. I

have received that number of applications within the past few weeks to lecture between Boston and San Francisco, and regret to say that I cannot possibly

past few weeks to lecture between Boston and Sau Francisco. and regret to say that I cannot possibly accept a slogle engagement on my journey thither, except the one already announced in Minneapolls. My movements after I reach California are entirely uncertain. I may remain there only a few weeks, or possibly many months. I have had a brilliant offer from Australia, and may go thither in a short time. Until I know something myself about my future move-ments, I of course am utterly unable to give definite answers to any of my numerous correspondents. I wish particularly to emphasize the sorrow I feel at my inability to stop off at Grand Hapids : the friends there treated me so kindly in years gone by that I should feel it a sin to disappoint them were it possible for me to comply with their request. I must ask my numerous Western friends to address me care of Di-rectors Spiritualist Camp-Meeting, Oakland, Cal, as when I am there and see how the ground lies I shall be able to return them definite answers; I cannot do so now. I have rarely a leisure moment just at pres-ent, and trust this public letter will be accepted as an apology for my neglected correspondence. With many sincere thanks to the multitude who have invited me to their platforms, believe me your sincere friend and co-worker. Boston, May 19th, 1886.

Billings, Mo .- A medium for materialization is called for in this locality, where, and in adjoining ones, writes Dr. J. A. Knighten, large numbers would gladly avail themselves of an opportunity to attend scances for witnessing that phenomenon. A good speaker, especially one who can give platform tests, can also find there months of steady employment. Should any such feel disposed to make an arrange-ment they can address Dr. K. as above.

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castle on Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

### ADVERTISEMENTS.

### WHO IS THIS MARVELOUS MAN, Dr. A. B. Dobson?

THIS question has been asked by many. The following letter will throw some light on the question: LONG LAKE, HENNEPIN CO., MINN., Feb. 25(h, 1886.

DR. A. B. DOBBON, Maquoketa, Iowa :

DR. A. B. DOBSON, Maquoketa, Iowa: DEAR DOCTON-Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well. For five months I was confined to my bod, unable to turn over without assistance: but since taking your remedies I can sit up to have my bed made. I have been given up to die. The Doctors said consumption had set in, and I had my burial clothes made; but thanks to you, and the good spirits. I will not need them yet. I did not believe in spirits nor Spiritanism, but I do now. I am gaining so fast that the neighbors can hardly believe it is myself. I have sent you a great many patients, and will send many more.

I have sent you a great many patients, and will send many more. I had twenty calls on Monday to see your picture, and to see if I was really gaihing as fast as reported. They don't know what to make of it, as they were all expecting me to dio. They say: "Surciv this is a miracle." "Who is this man who can work such wonders?" and many more such questions. Hend reundles soon, so they will reach me before this month's medicine is goue. I wish I could tol to the sick of the whole world what you have done for me. God bless you, is my prayer. My22 Truly yours, HELEN MASON.

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### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

### Miss M. T. Nhelhumer.

### Report of Public Séance held March 5th, 1886. Invocation.

Invocation. Oh i our Father God, we turn to thee with a cry for help and for support in our labors this day. We see the world's need of enlightenment, need for the spirit of truth to descend upon it to chase away the shadows of ignorance, of doubt and fear, and to bring an illu-minating light that will give knowledge, peace and un-derstanding to the human heart. We pray that thy ministering angels may receive power to go forth bear-ing their tidings of great joy to every life. We trust that their flight will not be stayed until every heart tre comprehension of thee and thy laws. To this end we would work with thy angel ones, assisting in their mission to earth, sending forth some thought or influ-ence that may be received and convey instruction and good cheer to those who mourn. Amen.

### Questions and Answers.

CONTROLLING SPIRIT .- We will now listen to

CONTROLLING SPIRIT. -- We will now listen to your questions, Mr. Chairman. QUES.--[By F. L. R.] If there is one point of moment over all others pertinent to the truth of Spiritualism and its conditions as generally conceived of, it is light on pre-historic man, concerning whom, so far as I have noticed, the spirits are as ignorant as the sureals of earth. What have a burget experience 2. And What should prevent their knowledge? And if knowledge is not wanting, please give, in short, the time and manner of this great secret to earth. ANS.-We cannot quite agree with your cor-

ANS.—We cannot quite agree with your cor-respondent that the point above all others of greatest moment among the issues of Spiritu-alism is the light which it may afford on the subject of the condition of pre-historic man. Our opinion is that the point of greatest mo-ment to mortals in connection with Spiritual-ism is the demonstration of the immortality of man together, with the demonstration of the man, together with the demonstration of the continued intelligence of the soul, and its pow-er to return and communicate intelligently to mortals. However, we will admit that the his-tory of the ages called the pre-historic era is of importance, for whatever is allied to human life, whatever has connection with the unfold-ment of humanity is of importance to mankind to-day, and ever will be. The history of man during the ages past will convey to man at the present age a knowledge of the struggles, the achievements and the unfoldments of life through which humanity has passed. Spirits who communicate with you through mortal media are not ignorant, that is, many of them, concerning the pre-historic ages; they have an opportunity of studying the past in the spirit-ual world, and if they have failed to convey to mortals those ideas which they have gathered from this source, it is because mortals have not been ready to receive and appropriate what life, whatever has connection with the unfoldbeen ready to receive and appropriate what they thus have to give. It is impossible for us to relate, in the few moments at our command to relate, in the few monitories at our monitories on cerning the pre historic life of man; it would take a great many discourses of the length of time we are allowed, and fill volumes, to do this. Such mediums as Mr. Colville have been used by certain spirits for just that special work. They have begun to reveal, through these in-strumentalities, their ideas and understanding of the pre-historic life of humanity; yet what has been given is merely the beginning of what is to follow by-and-bye, if the spirits can only perfect their instrumentalities for the giving of this information. When mortals—not here and there a few, but humanity at large-be-come sufficiently advanced to accept the ideas

It is with something of a feeling of hesitation that I approach and endeavor to express my thought through such a machine as this, for I can conceive how easy it would be to make only a bungle of what I desire to have clearly expressed. When one takes hold of an auto-matic machine, he feels that his own will can thoroughly control it, and yet he must underthoroughly control it, and yet he must under-stand it in every part, so as to be able to cope with it when it gets out of order, and attend to repairs; but when one takes hold of a human instrument, having brain power, having all the internal machinery of every other human be-ing, he hesitates, if he is wise, just how far he shall exercise an influence over it, because if he should in any way thing such an instruhe should in any way lujure such an instru-ment it would be far more perilous and serious than though it were merely an automatic ma-

chine he has in charge; so you perceive I have reason for my hesitancy, yet I have desired to come and express my thought in this way. Were I in the form now I should be consider-ed a supernauated old body, whose methods and abased of a supernauated on body whose methods and ed a superanuated old body, whose methods and theories of progress were perhaps, to an ex-tent, behind the times and not in accordance with the progressive ideas of the day; but in coming to you from the spirit-world I do not feel in this way; I feel that I have a right to take my stand by the side of the most progress-ive practitioner of the day, and assure him that I can be in sympathy with his methods. I am interested in my fellow-beings, in their external and internal welfare. I am interested in the condition of the body general of humani-

a minterested in my fellow-beings, in check external and internal welfare. I am interested in the condition of the body general of humani-ty, and of the system individual of any human being that feels out of order-feels as though he needed to be repaired and toned up so as to bear the burdens of physical life. I do not come to make any extended remarks concerning the system of medicine. I believe that materia medica is developing grand possi-bilities, not under the old regime, not in the old way which so many have followed, but by branching out into new fields and by recogniz-ing the forces of the universe stored up for the use of mankind which may be utilized, subtle though they be, and rarefiel to such an extent as to be imperceptible to the external sense, yet capable of being gathered, handled and made use of, not only for the cure of physical ills, but-what is far better-for their preven-tion. Wherever I see a physician or a man of science reaching out for the comprehension of these have and these subtle forces, I feel to the band code assure him that he these laws and these subtle forces, I feel to take him by the hand and assure him that he is engaged in God's service, doing a work for humanity that will bring its own blessing by-and bye. I am studying into these laws for myself, in order, if possible, to convey an influ-ence or carry a magnetism that will assist some weary being to find repose, strength of mind and body; so if any who have known of me in the past learn that I have returned to you, let them understand that I have returned to you, let them understand that I am not standing still, nor do I wish to be classed among the fossils of bygone years. I am a progressive mind, rench-ing out for light and knowledge on those subjects which most engage my attention, and, at the same time, I am open to truth upon all questions that pertain to human life.

It is with a feeling of friendliness that I come, for I do really exercise a kindly thought toward all humanity; especially would I send such a loving breath of remembrance to all who have

loving breath of remembrance to all who have known me in the past, and who remember that I oncelived and labored on the earth. Many friends who are with me in the spirit-world unite in seuding love to dear ones who are yet trudging along in the earthly byways. My daughter, Mrs. Johanna Colton, desires me to send her love to the dear ones she left in the body, and to assure them that she is well and happy, and rejoicing in a renewed life on the spirit-side of existence. To her friends in this State and elsewhere, she sends out her lov-ing thought, her tender sympathy, which, act-ing upon their lives, may perhaps draw them toward the better world.

in coming here, Mr. Chairman, I have been In coming here, Mr. Chairman, I have been brought in contact with spirits of human be-ings like myself, or you of earth, filled with their own plans and ideas, some of them with queer crotohets in their heads, some of them reaching out to earthly life, to the exclusion of the spirit; others engaged entirely with tho spiritual work, and paying but slight attention to mortal affairs. I have seen several spirits who seemed in paed of assistance, and one eswho seemed in need of assistance, and one eswho seemed in need of assistance, and one es-pecially who has been engaged in the practice of medicine and who, I see, has within him abilities and mental powers that might have been used to great advantage for humanity and for his own unfoldment. He has been unfortu-nate, and meeting him here, I advised him to try to reach out to a nobler calling, a higher work than has engaged him for some time past. Although a stranger, I recognize him as a broth-er-man and a fellow-worker. He expresses his desire to speak to you here, because he has been told it would give him strength, and help him up to a higher condition. He has been un-able to follow his mind in this direction, but now I believe that as I have opened the door, so to speak in advance of him he will be able for his own unfoldment. He has been unfortuso to speak, in advance of him, he will be able to follow in my wake, and perhaps accomplish that which he most desires, therefore I give way to that gentleman, first announcing myself as Dr. Robert Capen, formerly of Boston.

grow contentment; for in looking ahead I see there is continued life everywhere, and if a man continues to live, and cannot possibly die, he will be glad to find employment, and through lits accomplishment to find peace. These are the few words I give my friends. I hope to meet them sometime. I hope to see every one living a life of usefulness and cultivating forti-tude of character. I come from Jackson, Mich., and not long since visited Detroit, and came in contact there with a party whom I once knew. He is making good headway in his particular profession, and I am glad for him. If he needs any encourage-ment I can give it to lim in this way; I see that he is striking out to useful ends; his aim is a high one, and must work beneficial results to his follows as well as to himself, and I wish him God-speed. I was known as Dr. Elijah N. Cooper. I thank you for permitting me to speak in this way. speak in this way.

### Lettie White.

I have listened to the gentleman's story, and while he was speaking I have been wondering why it is any one ever wants to put themselves out of the bedr. It means the construction

while he was speaking 1 have been wondering why it is any one ever wants to put themselves out of the body. It seems to me every one ought to desire to live just as long as they can; although, of course, if they suffer a great deal, if they have much poverty and hardship to bear, they cannot help wishing to be free. I am highly pleased with the spirit-world, and though I do think it an improvement on the earth-life, because it makes one feel so free and strong, and does not cramp and limit, as very often conditions do here, yet I think I would like to have stayed here with my friends and my mother, and enjoyed this life until I had grown old and could take no more part in its duties. Still, I had not the choice; I was called to a higher home, and I come back, happy and satisfied. I do not ask to have anything changed, because all things are beautiful; but I return with love and sympathy to those friends who are here. I bring my love to my mother : she is Mary

friends who are here. I bring my love to my mother : she is Mary White, and lives in Philadelphia. I want her to feel that I am not far away-that she has not lost her daughter, nor has she been called to give up anything except the outward body. I often come, bringing love and trying to speak. I cannot do that, but I know I can influence my mother so she feels stronger and better in mind and body, and can take hold of her work and accomplish things that she could not be-fore.

and accomplish things that she could not be-fore. We who have gone to the other side wish her to feel that all is for the best, to live pa-tiently, and bear up hopefully until she is called to us, for we have a bright home that she shall share by-and-bye. When the outer life has vanished, she will begin the new life and its bright conditions. Until then, I will try to help her all I can, and to come to other friends whom I love and wish to see made happy. I am Lettie White.

### Thomas Wells.

Sixty-two years on earth, Mr. Chairman, I saw pass over me, and about a year and a half of spirit-life has been mine. It sometimes seems to me as though the few months of spirit-life could count up as many events and experi-ences as the lifetime of earth, and I have to stop and count the months to realize just how stop and count the months to realize just how many have gone by. I have thought it time to come back and tell my friends I had arrived safely. My journey was not long. I stepped right on to solid soil, so to speak, and found I had something substantial under me. There was no sinking, and I began to look around to find friends, to find conditions natural, exactly in harmony with the life line I had led here, and things altogether as they ought to be but

in harmony with the life-line I had led here, and things altogether as they ought to be, but as people of earth seldon believe they will be. I have not a great deal to say here, only to send remembrances to friends on earth. I should like very much to come in private and talk with a party, for there are matters con-cerning material questions that I would like to discuss; there are points that, if I could talk them over with those nearest to me, might, perhaps, be understood better by all. I have not much hope of accomplishing my wish in perhaps, be understood better by all. I have not much hope of accomplishing my wish in that line, but I shall keep my eyes open, so if an opportunity does come I may take hold of it. Any time any friend wants to consult with me, I shall be happy to return and give him what I can. In the meanwhile, they may all know I am doing very well. I am not idle over there, having found something to do. I shall be very glad to welcome any friend when he steps over the line. I was from Stockbridge. Mass. I like that

steps over the line. I was from Stockbridge, Mass. I like that part of the country—it is very beautiful to me; and though I have seen some very charming spots in the spirit-world. I find none that are more interesting than the old places which were familiar to me when I was on earth. I am Thomas Wells.

### John Dyer.

I have been a resident of the blessed spirit-

William. I have dear friends, and I would like to reach them. Perhaps they will not be ready to believe I can come back from beyond the grave, but I do come, with a heart full of love and kindness reaching out to them. I have tried to help my son in his life-work since I passed from the body. I have thought, if he could know his mother was with him, perhaps it would stimulate him and encourage him to try always, in ways that he will understand.

could know his mother was with him, perhaps it would stimulate him and encourage him to try always, in ways that he will understand, and I am here to give him my love and blessing, and say : Keep on trying, doing the best you can; whether the results are large or smail, you will find them all by and bye. They will not appear small thee, because every effort made to do right, to perform your duty, sends a good showing to the spirit-world. My husband, who is with me, joins in much love, and other dear friends also wish it known that they take an interest in the dear ones of earth, and that they are not so wholly en-grossed in their spiritual affairs as to care nothing for the toil and the anxieties, as well as for the blessings of those who remain on earth. I would like very much to have an op-portunity of talking to my friends, where the words will not have to appear in public, but I hardly look for that yet. I do not see any open way through which I could go, so I must con-tent myself by coming here, sending my love, and saying I am happy in the spirit-world ; the cares and anxieties of earthly life, though many, have all slipped away, leaving not even a shadow ; all is sunlight and peace around me, and I am able to press on with my spiritual du-ties as well as to come back and watch over and I am able to press on with my spiritual du-ties, as well as to come back and watch over

Those friends to whom I send my love, who, I trust, will learn of my return, and receive me in the same spirit of affection that I come, are in Troy, N. Y.

### Report of Public Séance held March 5th, 1886. **Questions and Answers.**

QUES.--[By W. B. Friche, Cape Town, South Africa.] In the book Oahspe, on page 823, par-agraph 37, it reads: "Thou shalt rule over the waters, and the air above the earth, to drive away the heat and bring the cold; to drive away the cold and bring the heat, as thou will, for the benefit of all being." What is meant by this statement, and how shall it come to by this statement, and how shall it come to pass?

ANS.-What is meant by that statement is this: That eventually man shall gain control over the elements of the atmosphere sufficientover the elements of the atmosphere sufficient-ly, by his own will and by the resources at his command, to subject those elements to his de-sire; thus, if the currents of the atmosphere blow too strongly, bringing cold and severity, he shall, through the exercise of his will, and by holding dominion through knowledge over the electrical forces of the universe, change those currents into heat; if the atmospheric condition is one of great heat, bringing discom-fort to man, he shall, through the exercise of his will and knowledge, change that condition to one of coolness, of greater comfort. This is to one of coolness, of gleater comfort. This is undoubtedly what is meant by the author of the passage in question. Will man ever arrive at a stage of knowledge and power that will enable him to accomplish this? In view of the possibilities within the human, in view of the fact that the divine will is but an augmenta-tion of the human will, or in other words, that tion of the human will, or in other words, that the will of humanity is a part and parcel of the divine will, an outgrowth of the Supreme Pow-er of the Universe, an offspring of it, we are not prepared to say what man will not be able to accomplish in the ages that are to come. Science is rapidly bringing to human compre-hension a knowledge of universal law; man is constorily reaching booffts from the knowl constantly reaping benefits from the knowl-edge which he thus attains; and if he is thoughtful he will grow wise through such ex-perience. Knowledge is power; knowledge ap-plied rightly to human life is wisdom; and man, in possession of knowledge, truth and wisdom, may become so powerful that he will be able to subject the elements of the atmo-sphere to his will and do as he pleases with them.

them. Q.--[By an investigator.] In the "Book on Me-dlums," spirits say that we, in this world, ap-pear to them (spirits) ghostly and shadowy. How can this be, when our matter, compared with spiritual, is so coarse? A.-To many spirits you of earth appear as shadowy beings, as your mortal bodies are but dimly perceived; while, if such spirits can come into close rannort with your spirits, then

but dimly perceived; while, if such spirits can come into close rapport with your spirits, then your internal beings are plainly visible. Those spirits communicating through the "Book on Mediums," merely expressed their opinion on this subject. To them, mortals appeared shad-owy and dim; but were they questioned, they would undoubtedly say that the spirits of those mortals with whom they could come closely in contact were as plainly visible to their spiritual sight as were their own associates in the other life. Matter, to mortals, is coarse, palpable and substantial; but to the spirit, matter is as nothing. Spirits see it crumble away and dis-appear. Even your own chemists can take mat-ter and dissolve it into nothingness, so far as the external sense is concerned, its gases and emanations mingling so with the atmosphere that you can neither see, handle nor weigh

MAY 22, 1886.

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### that the name which it would have borne while on earth be retained ; otherwise there is a complete change.

### Controlling Spirit.

Before giving way to the control of other spirits, we desire to speak for two or three in-telligences who are unable to manifest for them-selves :

### HON. SAMUEL MONTGOMERY.

This morning we came in contact with a spirit formerly of Strafford, N.H. This gentleman lived to quite an advanced age in the body, oc-cupied many prominent positions, and enjoyed the confidence and respect of his fellow citizens. He was known as Hon. Samuel Montgomery. After parting with that gentleman we learned that he possessed a middle name, which we did not gain, and therefore are unable to give it; however, there is no doubt but that he will be known, as he was so prominent in active life on earth. He desires to send love and greetings to friends, and is very anxious to come into per-sonal communication with an individual closely connected with him by very tender ties. He told us that he had sought an opportunity of speaking through our medium, but without suc-cess, and desired that we should speak for him, claiming in his name that he has arisen to a This morning we came in contact with a spirit speaking through our medulum, but without slic-cess, and desired that we should speak for him, claiming in his name that he has arisen to a grand condition of spiritual life, one that he has gained because of his application to the du-ties which pressed upon him in the body, be-cause he gave the best of his life and thought to whatever came up for his consideration, and was as happy, even more perhaps, to labor and to study for the benefit of his fellow-men, es-pecially those who needed advice and protection such as he could give through his offices, as to receive those privileges and emoluments which contributed to his own personal aggran-dizement. Through this he has gained his pres-ent position, which is a satisfactory one to him. For years this gentleman took up his residence at the South, and we learn that he accomplished some very good work in that section of the coun-try, and although he returned later on to finish his earthly career at his Northern home, yet he is still interested in that part of the world, and is directing something of his influence and at-tention there, hoping to be of use to the lowly tention there, hoping to be of use to the lowly and uninformed, because he believes he can in that way work good results for his fellow-men. He has taken occasion to visit Alabama again since his transition to a higher life, and finds there are uses through which he hopes to be useful to his kind. He wishes it known that there is a party at Mobile whom he hopes to influence for the establishment of wise, good measures for humanity.

### ISAAC GIFFORD.

Another spirit who has passed from the body within a few days gives us the name of Isaao Gifford. He belonged in Fall River, Mass., and was sent from the body through the effects of a serious accident, caused by falling, we should judge, from the street cars; this spirit feels restless, and although we cannot say unhappy, yet to an extent dissatisfied. He did not feel ready to leave the body; the suddenness of the transition has somewhat dazed him, and he comes seeking relief from his trying conditions. There are matters connected with earth-life which he would like to speak upon to his friends -something he wishes to arrange and to have an understanding about. He does not desire to speak in public, nor can he control our medium at this time, as his mind is in such an unsettled condition, like to that which you of earth call nervous prostration, there being a strain call hervous prostration, there being a strain upon the mental powers. However, we can see that in a very short time he will have re-covered his equilibrium and be able to under-stand and enjoy his spiritual condition. We trust that his earth-friends will seek an oppor-tunity of communicating with him in private, that he may accomplish the results which he bas in mind. has in mind.

### LUCY MINER.

LUCY MINER. A female spirit gives us the name of Lucy Miner. She affirms that she has an aunt and other friends living at Charleston, S. C., to whom she desires to come. There are no avenues in that city through which she can manifest to her friends, but she is exceedingly anxious to reach them, not only to express her love and assurances of her existence in a higher life, but also because she feels she can give them infor-mation concerning private affairs which are of great moment to them, yet like the spirit who preceded her, she does not desire to ventilate these matters before the public. This spirit is a young female, and has been in the spirit-world a few years. The aunt to whom she sends her love was very closely attached to her, and there seems to be a bond of great sympathy between love was very closely attached to her, and there seems to be a bond of great sympathy between the two. The spirit who comes was named for the lady in Charleston. She wishes to say this much, that those matters which have so affected her dear relative were not really brought about by conditions that could have been prevented. She deplores their effects, and knows that they will be distressing to her friends for at least will be distressing to her friends for at least two years, because matters cannot be changed within that time; but she would have her friends realize that they will disappear eventu-ally and brighter conditions will outgrow from them. She only counsels patience and hope, because nothing can be done for the present ; it will only be a waste of vital power to struggle against them; it is best to do as well as possible against them; it is best to do as well as possible under the circumstances, to move on quietly, paying no attention to those parties who have tried to harass them, but to do their own duty and wait until the cloud passes by. It is possi-ble, and the spirit thinks probable, that the message will be seen by parties who know her and her friends, and in that way it may reach the ones she deaires it to. the ones she desires it to.

thus given, and to study the history of the race from those ideas, you will have no difficulty in receiving from returning spirits those lessons on the past which now a few like the questioner desire to receive.

Q.-[By the same.] Do spirits have litera

Q.— by the value, Do spirits have intera-ture, novels and the printing-press, in the spirit-world, after the manner here, or any manner? A.—Literature—works on history, romance, biography, or any great work which you call literature to-day—is the outgrowth of the intel-lectual progress of mankind. In the past, be-fore more hard developed big thinking cancel fore man had developed his thinking capaci-ties, before his mental and spiritual qualities had been brought under training and arisen to a degree of unfoldment, you had no literature; man had all he could do to attend to the wants man had all he could do to attend to the wants of his physical body. But when the brain be-gan to expand, man commenced to look around him, to ponder upon what he perceived, to rea-son about it, to analyze his own feelings and the condition of society—if we may use that term—around him; thus his mental abilities were formed, his inner powers brought under training; and as a result that which is known training; and, as a result, that which is known to you to day as literature began to grow and expand. We have always affirmed that the spiritual life is in advance of this one of earth, and that whatever you have here that is calculated to help you to grow, and cultivate your moral, spiritual or intellectual powers, must be found in the state of being beyond, else aplrit-life would not be an advance upon this of earth, and it would be no advantage to man to pass from the body and enter upon another stage of being. The printing-press is an out-growth of the intellectual demands of human-ity, consequently the printing-press may be considered an enzine of spiritual work—an inexpressed. We affirm that in the spiritual work-an in-expressed. We affirm that in the spirit-world we have all the expressions of intellectual growth and ability which you can find on earth. We have works of history and we have earth. We have works of history and we have works of romance, for the historian, the ro-mancist, the writer in any department of lit-erature, does not change his vocation, nor are erature, does not change his vocation, nor are his habits of training lost to him merely be-cause he stops from the physical body. They are all his, and it is his privilege and delight to put them into external expression; not only that his own soul may profit and grow thereby, but that those around him who are in sympa-thy with his life may read the thoughts of his soul and grow in accordance with them. Thus the writer not only expands his own nature, by expressing his thoughts, but he also stimu-lates other minds to unfoldment and to a higher conception of life. Yes, there are instruments in use in the spirit-world which may be prop-erly called printing-presses, inasmuch as their work is to stamp into tangible shape the expression of the thoughts of those minds expression of the thoughts of those minds who are intellectually inclined, who are thoughtful and observant—that they may be scattered broadcast before the eyes and the minds of the spirit-people. But we can assure scattered broadcast before the eyes and the minds of the spirit people. But we can assure you that these instruments of ours are brought to a higher degree of perfection than are the presses which are so powerful here on earth. They are more compact, they are utilized to a greater extent, and are worked by electrical power. Your printing-presses may be likened to them as representations merely. By-and-bye, in the ages yet to dawn on earth, when main understands the powers of the universe, and can control, them to a greater extent than the does to day, not only your presses, but also your other engines and mechanical appliances will be brought to a state of perfection respon-will be brought to a state of perfection respon-bling those we make use of in the spirit world.

### Dr. Elijah N. Cooper.

Good afternoon, Mr. Chairman. I crave your pardon if I should fall in meeting the require-ments of your office; I do not understand them. I have been counseled to come here several times, but I have been unwilling to appear in public, because, first, I cannot see of what use it would be, and secondly, I have the idea that those most closely connected with me will feel just as well satisfied if I do not put in an appearance.

look back over my career, which seems any thing but an extended one to me now, and I am obliged to confess to myself that I was not the strong-minded man I should have been. I did not meet reverses and adversity in the spirit that a brave man should. It seemed to me as though I could not bear them, as though a great weight was crushing me down, and I must free myself from it. As I sum up all my difficulties I do not wish to speak of in public-I see that I might have borne them with a better spirit, and probably risen above them by strict devo-tion to my work, with a desire to accomplish certain results. certain results.

You will excuse my halting expression, for while my mind is clear enough on these sub-jects, I feel a confusion in the brain and a numbness of various muscles of expression that re-

tard my free movement. I was a graduate of the Michigan University of Medicine, and had entered upon regular prac-tice. I came in contact with certain experi-ences that I suppose now I needed, but which then I thought did not belong to me, and ought not to have a part in my life. Under the press-ure of these things I was induced to try to free myself from them by slipping out of the body, or in plain words, by committing subjied which or, in plain words, by committing suicide, which I did by taking a little potion known to medical men, and used legitimately in practice in moderate degrees.

I believe it is four years since that time, and I have not felt so satisfied with myself from that day to this as to move about among my fellow-men on either side of life with freedom and with the power to do as I find many others

are doing. In talking over these things with spirits, as I In talking over these things with spirits, as I have said, I have been advised to come here and relieve myself of the influence which hangs like a cloud upon me. I cannot tell if relating my story will do this, or if merely taking pos-session of a foreign body will assist me, but I have concluded to try the experiment. I cer-tainly would have it known that I am not dead, nor lost to thought and memory, and that I ex-ist in a body that resembles closely the one I slipped off; that the outlook for mental activity remains to me, and that I have a consciousness

for a good many years, but I passed through some painful experiences before I as cended from earth. For about twenty years I suffered with physical ills, and many times during that period life grew burdensome and weary, and I would have rejoiced to find re-lease from the body. Still, as I look back over the joys I encounter on the spirit-side I do not the got I encounter on the spirit-side I do not regret the suffering of earth, but rather think it helped me to grow in thought and spirit, and led me to reach out toward spiritual things more fully than I would had I been sound of body and limb during all my earthly life.

I accepted Spiritualism, and though we did not have, in my day, all the demonstrations of its power that you have now, yet its messages, its inspirations and its influence were very soothing as well as stimulating to me and to others, and brought comfort and knowledge which nothing else of earth could give.

which nothing else of earth could give, I have not lost interest in my fellows since I went out of the body. I have been working on the spirit-side, yet I have kept watch of events here and there, but more especially of the progress of the cause of Spiritualism as well as the advancement of humanity. I see that people have grown, even those who are not Spiritualist; but some of them have not grown, they have actood still : in fact I should grown, they have stood still; in fact I should think they had gone backward, and do not understand so much new as they used to ; but there are progressive, wide-awake ones, plenty of them, in our ranks, and there are plenty of progressive, spiritual-minded people outside of our ranks, that do n't know anything about the

communion of spirits. I am glad to find that the whole earth is mov-ing ahead; society is marching onward; human beings are realizing and exercising their rights and privileges more fully than they used to, and the world is all the better for it. I have not come here to give a long harangue. Mr. Chairman, but I felt it would do my goul

Mr. Chairman, but I felt it would do my soul good to speak a few words through mortal llps, to encourage my brother and sister Spiritual-ists, whether they knew me in the past or whether they never heard of me, to press on in good works, to try and grow in spirit, because the kingdom'is coming just as surely as the sun is to rise on another day, and those who are prepared for it will find it here—the king-dom of peace and of truth, and it is very much better to come into it while on earth, not to walt until you get heyond, because you will find wait until you get beyond, because you will find plenty there to take up your attention, without stopping to learn the simplest principles of I have been down through Maine; that is a

I have been down through Maine; that is a State I have a great interest in. I don't know as there are any there who remember me now, but I think very likely there are. I stopped at York; it has changed some, but the scenery is a good deal as it was; the grand old sea rolls in there as it used to, and there is much that is in-vigorating in the atmosphere, which I think inspires the people and helps them to grow. I have stopped in Kittery and tried to make my presence felt, because there and in surround-ing places there is need anough of the surjet of State 1 have a great interest in. 1 00 n't know as there are any there who remembers that I think very likely there are. I stopped at York; it has changed some, but the scenery is a good deal as it was; the grand old sea rolls in there as it used to, and there is much that is intere si tused to, and there is much that is intere si tused to, and there is much that is intere so there and helps them to grow. I have stopped in Kittery and tried to make my presence felt, because there in a fir auroand ing places there is need enough of the spirit of truth, and I would like to do what I can to help it onward. I do n't want to see my fellow-be ings ignorant concerning these things; I want them to strike out into the light and feel its warmth and beauty, so that they can grow in soul-powers.
Just put me down, my friend, as John Dyer, and I think I may get a welcome from some one who remembers that I once trod these from some ine who remembers that I once trod these is mortal paths.
Elizabeth Brown. I have a son

Just put me down, my friend, as John Dyer, and I think I may get a welcome from some one who remembers that I once trod these

that you can neither see, handle nor weigh them. To the spirit such material is unsub-stantial. Spirits have no difficulty in passing stantial. Spirits have no difficulty in passing through matter; whereas, if it was as material, coarse and substantial to them as it is to you, those spiritual intelligences would be unable to penetrate it. To the spirit, spiritual substance alone is palpable, real and substantial; this, to them, can neither bedestroyed nor taken away, and consequently your spirit bodies, your spir-itual beings, are perceived, can be handled and weighed by the spirit intelligences who return to you; while perhaps. at the same moment. to you; while perhaps, at the same moment, the external cashet of flesh is unperceived and unnoticed by those same intelligences. Q.--[By the same.] I have read that spirits in the other world assume different names, in-

In the other world assume different names, in-stead of keeping their earthly names; is this obligatory, or their own free will? A.—It is optional with the spirit whether it retains its own name, that is, the name by which it was known on earth, or assumes an-other. It is frequently the case that a spirit is very willing to take upon himself another name than that by which it was known on earth. For instance, a spirit who on earth was recog-nized by the name of Thomas Jones enters the spirit-world, comes in contact with relatives nized by the name of Thomas Jones enters the spirit-world, comes in contact with relatives and friends who have passed on before him, and may be attracted to a circle of relatives, and find a place among them, and in that circle be may find, not only one by the name of Thomas Jones, but half-a-dozen of his ancestors who have borne that name. Very speedily he discovers that it is, to say the least, confusing, to retain the same name or title that half-a-dozen already claim, and for that reason if none other that the same name or title that half-a-dozen already claim. already claim, and for that reason, if none oth-er, he would be glad to change his title for some other which would express his own indi-viduality, and which could not properly be ap-plied to any other individual spirit. Possibly plied to any other individual spirit. Possibly this spirit may not be attracted to his own cir-cle of relatives, because the tie of consanguin-ity does not always extend into the spirit-world. It may be that his attractions, incli-nations, hopes and tendencies are foreign to those of his relatives, and he may find attrac-tions, congenial associates, spiritual kinship among those who had no claim upon him when on earth. In coming among his new circle of acquaintances and friends as Thomas Jones, he may still find one or more by the same name, so he soon finds that, as he was known as Thomas Jones only by those individuals to as Thomas Jones only by those individuals to whom he is not now specially attracted, it is well for him to lay aside the old title and take

### Capt. Samuel Hutchinson.

I am very happy, Mr. Chairman, to send out a call through this speaking-trumpet, across the deep waters, hoping it will be heard and answered from the other side. Mine was an old hulk and not worth repairs, so I gave it up, and I have been very well satisfied with the new craft I have found. I have only been in this sure not since December that is a work new craft I have found. I have only been in this snug port since December—that is a very little while—so you must n't expect me to bring back much of a report. I got my clearance pa-pers all right from the old port, and I can say that they took me right into still waters and a good country, and that is about all I can say of the new life which has come to me. You see, captain, I lived a good many years on earth—well, on the earth and on the water together, you understand what I mean—and I did n't cuite reach ninety. but I am just as well

together, you understand what I mean-and I did n't quite reach ninety, but I am just as well off, I think, as though I had. I've seen a good deal of life here and there; I have been in cool places and I've been in some pretty hot ones. I have passed through stirring events, and I have been on calm waters; so when I think what a long time I remained here, and then look at the few months I have been over on the other side, I feel as though I did n't know much of anything to say to you about the new could other side, I feel as though I did n't know much of anything to say to you about the new condi-tion, only that I am very well pleased with what I have seen; the gales are favorable and the prospect is a fine one. I have met old friends who went over before me, and they have given me a hearty welcome. I have set-tled down now, and am beginning life over again. I expect to cruise about here and there, for I want to see the lay of the country, and know what kind of a place it is. I lived in Salem, on Bridge street. I was known by a good many in the old places, and it

known by a good many in the old places, and it seems to me some one may be glad I have got back and sent out this call, for I made a very good and speedy voyage and now send word of my walfare my welfare. I don't wish to come back here to live. A

I do n't wish to come back here to live. A man would be very foolish to want to take up with an old tub of a ship that was all out of re-pair, unsound at the bottom, and of no use, one unfit to sail over the seas. So I think a spirit would be very foolish indeed to desire to take up an old worn-out body and attempt to make a new voyage of life in it. I am satisfied with my new home, and would like my friends to know how well I've got along, and that I think of them, and am very glad to know they are prospering, as I hope they always will. Capt-Samuel Hutchinson.

BFIRIT MESSAGES TO BE FURLIGHED, NEXT, WEEK.; March 6-Confined. Thomas Muliciti, Allos Graham; William Sing; Baras Adams Mary Grace; Andrew Bea; Tod Glasson, Mary Todate bolt appear in Gas correl. Mary 7.-John Plerpos; Controlling Sparis, for James



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# Banner of Fight. BOSTON, SATURDAY, MAY 22, 1886.

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John Pierpont on Mental Healing. The following remarks were given at our Public Free Circle by Spirit Pierpont on Friday, May 7th:

I desire, Mr. Chairman and friends, to speak

I desire, Mr. Chairman and friends, to speak in the first person, on a subject which to me seems to be of vital importance to mankind. I have been requested to give my views from this place concerning the so-called "meta-physical science" of "mental healing"—that form of treatment which is becoming so wide-enced in the present day, and which many of form of treatment which is becoming so wide-spread in the present day, and which many of our spiritual magnetic healers are taking hold of. I do not object to our mediums accepting or utilizing any form of treatment, any useful mode of education which may be beneficial to them and to humanity at large; but I do object to the ignoring—by those who are dependent upon the spiritual world for the exercise of their owers—of the source of their cits and their powers-of the source of their gifts and their vital force, and the attributing of it to some other source.

some other source. I have not the time to dwell upon all the roints and questions aroused by this subject. I know that these "metaphysical scientists" claim that they receive no power from initial claim that they receive no power from individ-ual spirits; that they recognize no part of Spir-itualism and have no belief in it: claiming that their power is derived directly from the Great Fount of all Life and Power. Well, Spiritual-ism claims no more than this. Every intelli-gent spirit, feeling within himself all the vital powers of his being, feeling inspired and stim-ulated and inwrought with a grand and mighty force which he desires to express in useful ways to man, will only claim that this power is gained from the Great Fourtain Source of all Life and Being--and this much I can accord to all mental healers. But they also claim that there is no such thing as matter; that the phys-ical, material conditions of life are only erro-neous ideas in the mind of man; that the only ical, material conditions of life are only erro-neous ideas in the mind of man; that the only substance enduring and eternal is spirit. Well. I also claim that the only enduring, immortal substance, which cannot be destroyed, which cannot be changed in any respect, but which is forever the same, is spirit. But 1 go further than this, because I claim that matter is the manifestation, the instrument employed by spirit; and if the material instrument is not properly cared for, then it may become disor-ganized, may go to pleces, however much the

properly carea for, then it may become disor-ganized, may go to pieces, however much the spirit or the mental force behind it may en-deavor to keep it intact. These mental scientists claim that disease is an illusion. They tell us that disease is want of ease. Well, medical science from time imme-morial has taught that when the body becomes disorganized or in some way is out of promise it. disorganized, or in some way is out of repair, it is not at ease, and that condition is called dis-ease. That is very true. But when mental scientists say disease is an illusion, that it does not exist, they make a statement which can-

not exist, they make a statement which can-not be proven by science. One fact well established may demolish a hundred theories. When we are told that a child would not contract a disease—such as whooping cough, scarlet fever or diphtheria— unless the minds of the parents were fixed upon it, dreading the contagion, and thus p-ycholo-gizing its mind into fearing and anticipating the same we are told that which counct he estab-

It, drakting the contagion, and thus p-yenolo-gizing its mind into fearing and anticipating the same, we are told that which cannot be estab-lished by medical or any other science. A case in point: An infant but a few months old suddenly developed a serious case of the measles, and the parents had had no thought of any disease coming to their child; the mea-sles were not prevalent in the neighborhood nor in that part of the country that they knew of; they had not anticipated or thought of this thing; they could not imagine how their offspring could have contracted the disease, and, It be-ing too young to exercise its mental powers, could not even have thought of it; conse-quently it was not an effect of the mind, but it was most certainly an effect produced upon the system, as that was not in a proper condi-tion to resist the eucronchments of the poison-ous atmosphere it had breathed. Another case in point: Scarlet fever was

Another case in point: Scarlet fever was prevalent in a certain neighborhood, and many prevalent in a certain neighborhood, and many children were stricken down with it. One little bright five year old, the only daughter of her parents, heard what was being said about her playmates in the neighborhood, and knew that she was kept closely confined in the house lest she should inhale the contagious atmo-sphere and be stricken down; her mind be-came fearfully exercised, and, awaking in the night, she would call to her mother, asking if she had taken the scarlet fever! Both par-ents were as anxious-and even more so-as ents were as anxious-and even more so-as was the little girl; they dreaded the disease, and feared for her life, and days and nights were spent in mental anxiety. The entire psychological atmosphere of the home was permeated with this fear, and yet the child did not take the scarlet fever, and yet the child did not take the scarlet fever, and has since grown to womanhood. This case I know to be true, and therefore it behouves those who re-ject the idea that matter is tangible and subject to decay and disorganization, to study well such facts and not allow false theories to lead them astray. It is true that any ailment occasioned by mental disturbance, such as nervous prostra-tion or the exhaustion of the vital powers, may tion or the exhaustion of the vital powers, may be treated and perhaps cured by the mental process. I believe that by bringing the mind of such a patient into harmonious passivity, with something to think about that will draw it away from its suffering, there would be such a rise in the vital temperature as to stimulate a healthful action in the various organs and allow the nerve aura to freely flow in every part of the body. In the practice of such a method metaphysicians would prosper and do well, both for humanity and their own cause. Another case I would like to speak of: A friend of mine who had spent his force and enfriend of mine who had spent his force and en-ergy, his days and even nights, in the pursu-ance of a certain line of business, had put all his thoughts into it so earnestly that the body could not stand the strain, and his nerve forces could not stand the strain, and his nerve forces spent themselves, and he folt that he was fall-ing in vital power; but when he should have considered this fact, he put it away from him, saying: "I cannot afford to be ill; I will not; I must attend to my business." So he plunged into it, until suddenly he was stricken down with apoplexy. His mind was bent all the time in the direction of health. He demanded health, and said he would not succumb to sick-ness-persisted in the idea that he was strong, and could live down the weariness that was ness-persisted in the idea that he was strong, and could live down the weariness that was creeping over him. Yet the body, not being properly cared for, lost its power of action, and he succumbed to the inevitable. This is anoth-er point for scientists to consider. I speak of these things because my attention has been called to a little monograph which has been put forth by one of our best spiritual teachers, in which I perceive that he has em-bodied much of truth in its pages concerning metaphysical healing, and given some very netaphysical healing, and given some very clear hints to man for the preservation of health, and the overcoming of weariness and disease; but I also perceive certain errors crop-ping out in its page, which he will do well to

may be essential to the health of the body. I hope our friend will consider this matter well. It is a vast subject, and if I had the time to spare I might elaborate more fully my idea of the source of the power exercised by many of the metaphysical healers. I am glad, however, that this system is coming into notice, for the less medicine poured into the human body, the better : the more attention paid to healing by spiritual means, the better. And if these healers are going abroad in the land, and com-ing into contact with the suffering and weak.

healers are going abroad in the laud, and com-ing into contact with the suffering and weak, who are not believers in Spiritualism, and who would not accept the services of magnetic or other healers who claimed that their power was gained from invisible intelligences, it can in this way the of use to the world, and I say to all true workers, all hall ! God speed them in their efforts : it matters not what they claim as the source of their power. I know there is a great fount of magnetism in the universe, and that these vital forces may be utilized through many an instrumentality for humanitarian work. work.

I cannot extend my thoughts on this subject, as there are spirits waiting who wish to reach their friends with a word of consolation and hope, but I trust that what I have said will reach the consideration of those healers who are turning away from that which they once recognized as the true source and fount of life, to something which they do not clearly under-stand. I hope they will learn something of the anatomy of the body, study physiology in all its bearings and relations to human life, so as not to become confused in their ideas and then represent as truth that which science knows can be easily proven to be false. I am not altogether antaconistic to the process of mental healing—it is an important factor in therapeutics when properly understood-not at all op-posed to the theory of the power of mind over matter, as that is a recognized truth to all progressive spirits. John Pierpont.

### Spiritualist Meetings in Boston:

Hanner of Light Circle-Boom, No. 9 Bosworth Steret-Every Tuesday and Friday atternoon at 30'clock. Admission free. For further particulars, 766 notice on dith page. L. B. Wilson, Chairman.

Hoston Mpiritual Temple, Morifcultural Hall. Hoston Mpiritual Temple, Morifcultural Hall. Locuresovery Sunday at 10% A. M. and 7% P.M. R. Holmes, Cresident; W. A. Dunklee, Treasurer. The Ludica' Industrial Mociesy meets every other Wednesday afformeon and evening at 176 Tremont street, Room A.

Room A. Berkeley Congregation.—Permanent lecturer, W. J. Colville. Public service in Berkeley Hall, Odd Fellows Building, Tremont street, every Sunday at 10½ A. J. and Y<sub>2</sub> P. X.; also Friday, 74 P. M. Weekly meetings in Lang-barn Hall (adjoining): Monday, 8 P. M., Questions and An-swer Conference; Wednesday, 2½ P.M., Ladles' Union; 5 P. M., Musical and Literary Solfée; Saturday, 3 P. M., Lec-ure and Conversation. Everybody welcome. Union Beach Hell —The Maxmut Apiritual Lycoum Union Park Hall.-The Shawmut Spiritual Lyceum meets in this hall, corner Union Park and Washington streeds.every Sunday at 10% A. All friendsof the young are invited to visit us. J. R. Hatch, Conductor.

"Also Memorial Hall, Appleton Mtreet, near **Tremont.**—Children's Progressive Lytenn No. 1. Ses-dons Sundays, at 103 of clock. Seats free, and all are cor-dially invited. Benj. P. Weaver, Conductor. Francis B. Wowlbury, Cor. Sec., 45 Indiana Place.

First Spiritual Temple, corner of Newbury and Exciter Miroeta, -Barvices every Sunday afternoon at 3 o'clock and every Wednesday evening at 7%. All are cor-dially invited. Seats free.

1031 Washington Mtreet.—First Spiritualist Ladies' Ald Society, Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Easex Mireet.-Sundays. at 10% of M. 2% and 7% P. M., and Wednesday at 2% P. M. Ethen Gobb, Conductor.

Buen Good, Conductor. Engle Hall, 616 Washington Mireet, corner of Easex.-Sundays, at 2% and 7% r.M.: also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music, Present Robinson, Chairman.

Spiritualistic Phenomena Association holds meetingsevery Sunday afternoon in Berkeley Hall, 4 Berko-ey street, at 2% o'clock. D. J. Ricker, President.

Facts Meetings. Langham Hall, every Thursday at 8 p. M. L. L. Whitlock, editor of Facts magazine, Galirman.

# Ohelsen.-Spiritualist meetings at Pilgrim Hall, Odd FollowsBuilding; Sunday, at 3 and 71/2 P.M.

The Boston Spiritual Temple at Horticultural Hall .-- Last Sunday morning, after singing by Mrs. L. C. Clapp and quartette of two selections from the Spiritual Harp, Mrs. Clara A. Field announced as the subject of her remarks : "What has Spiritualism to Offer that has not been Given Before?" She commenced by saying that the past had been governed by fear ; that the religions which have controlled man in the years gone by are giving way to the New Dispensation. The gods that have been feared for their imaginary power over the human race are found to be only the fruits of a vivid imagination. Spiritualism has dispelled the dread of looking into the future, by its presentation (by their return) of loving and dear friends once called "dead," its teaching of a beauti-ful life beyond to those who seek to make it such here, and its glorious promise-progression for all through out the boundless ages of eternity.

Spliitualism gave added light to humanity, above what the past had bestowed, through its revelation of a life beyond "death," natural as the one we now live. and experienced in a world as cognizable to the spiritsenses as our own is to us in the morfal. The New Dispensation additionally emphasized that Golden Rule which Confucius, Jesus, and the many lovers of their kind in the years gone by had, either in passive or active form, enunciated to the world : since Spirit. ualism demanded even a wider application of it than the past had known, in that it taught no redeeming, vicarious atonement" to wine away the sins of man, but demanded that each should apply the law of correct and honest action to every domain of life, political, theologic, hygienic, social. "Dare to do Right" was the motto on the lips of this New Evangel. Evening .- The quartette sang " I Stand on Mem'ry's Golden Shore." after which Mrs. Field continued the subject of the morning by a lucid consideration of the question : "What has Spiritualism to offer in place of the Old Theologies?" In the course of her remarks she referred to the inevitable efforts of all old systems to visit discredit upon the new. The stigma that has been borne by Spiritualism in turn was affixed ere its advent to all other reforms. Not a hundred years ago, Methodism had heaped upon it the same opprobrium that is now sought to be visited upon Spiritualism. The old theology, remarked the speaker, has always said man must not, and shall not-and naturally under its influence he dare not-think for himself. She re viewed the old theology in its true light as compared with Spiritualism; contrasted the biblical record of creation with that of geology in the present, and claimed that evolution is the true order of development of creations on earth-special creations having no place under natural law. As by broadening knowledge, born of experience and experiment, new ideas in arts, me chanics, etc., had come to man, and been by him outwrought in the practical plane till the electric light had superseded the candle, the railway-car the stagecoach, the steam the sailing vessel, etc., so, in like manner, the religions of the past have been superseded by the developments of the present, largely augmented by the advent of Spiritualism. Mr. George A. Fuller will speak for this Society next Sunday, May 23d. W. A. D. Berkeley Hall Meetings .- Sunday last W. J. Col ville's morning discourse was on "The Book of Job Considered as a Spiritual Allegory." Scholars, he health, and the overcoming of weariness and disease; but I also perceive certain errors crop-ping out I also perceive certain errors crop-the solution of the services at the pendous subject, or to belittle the body by de-claring that I is *soluting*; that the mental or the spiritual is all. In this save, men and women are too prome to mesic their waste their vital powers; they be come weary and aged before their time. No one abould encourses they de-terial subject their bodies; they live two days in one; they waste their vital powers; they be come weary and aged before their time. No one abould encourses. The bodies that will take the ground the state to a ground the services of the enfering of many people the inde to foster such a out of repair, neglect it, fail to give it proper food, and you will be the time of a great nature taken to ground the state of a great nature taken to be as an epiritual trib is the rink of the services at the beling; he were the same spiritual trib is the find to foster such a out of of epair, neglect it, fail to give it proper food, and you will statance, that must not be trilled will and the state the ground they the the find the state the ground they the state the same spiritual trib is the find about the state to ease of the enfering of many people the state the ground they state the same spiritual trib is moral lesson converged, the same spiritual trib is the find about the state of the state of the same state of the sing bert to same state of the sing bert to the same state of the sing bert to the same state of the sing bert to the same state of the sing bert to rische the same if it is have been find the same if wheth takes the sing the mind upon it, yoo will find another, if neglected, and never to head, show the serve to same the sing the same to be as and the same the same is the same in said, are nearly all agreed that this Book of Job is the oldest in the Bible. and as such is worthy of regard as

Summer Camy-Meetings.

print, and be for sale at the BANNER Office.] It enters fully into the present difficulties between na-tions and between labor and capital, treating the mat-ters from the standpoint of spiritual life rather than from a political or social standard. Mr. Colville is announced to speak in Hampshire Hall, corner of Washington and Kneeland streets, Thursday, May 20th, at 8 F. M. on the labor question, and in Langham Hall (adjoining Berkeley) Friday evening, at 8, on "The Purpose of R ömbodiment." A public reception for answering questions in same place, Saturday, at 3 F. M. Mr. Colville spoke at the lineral of Mr. Cook, 094 Tremont street, on Tuesday, May 18th, and was summoned to Brooklyn, N. Y. to perform a similar duty on the occasion of the passing day.

is spirit-life of Mrs. Francis Palmer, on the following day. MR. COLVILLE'S CLOSING LECTURES IN BOSTON will be given in Berkeley Hall on Sunday next at 10:30 A. M. and 7:30 P. M. Monday evening, May 24th, a grand concent will be given at the same place at 7:45 by the following and other eminent artistes : Mme. Friez-Bishop (soprano), and several talented pupils, Miss Lena Onthank (reader), Mr. Louis Miller (lenor,) Mr. J. K. Harrington (solo cornet.) Mr. J. Fennelly (solo vioin). Mme. Dietrich Strong and Mr. Rudolf King, planists. Mr. Colvide will deliver a short vale-aletory address and poem. Supper in Langbam Hall at 10 o'clock. Inclusive tickets, 25 cents. CAMBRIDGEPORT.- On Sunday next, May 234, W. J. Colvilie will lecture in Odd Fellows Hall, Main street, Cambridgeport, at 3 P. M. Subject by request, "Christian Science, Spiritual Healing, Mind Cure and Psychology,"

Psychology," MINNEAPOLIS.-W. J. Colville will be in Minneapo-lis, Minn. Friday and Saturday. May 28th and 20th, when semi-private gatherings will be held at the resi-dence of Mrs. T. O. Amory. 129 Oak Grove street. Sunday, May 30th, three public meetings will be held in a large hall, under direction of Mr. S. N. Aspinwall.

Shaumut Lucoum. - Notwithstanding a heavy rain, which threatened to keep everybody at home, smiling faces and cheerful voices served to make our smiling faces and cheerful voices served to make our session of last Sunday a pleasant occasion to all who were present. In addition to the regular exercises of the school, such as singing, silver-chain recitations, the grand march, calisthenics, etc., we were favored with remarks from Conductor Hatch, a vocal selection by the quartette, songs by Mrs. Hattle Sheldon and Eddie Hatch, readings by Einer Packard, Mrs. C. L. Hatch and Miss M. T. Shelhamer, a cornet solo by Prof. Gardner and a recitation by Emma Ware. Sunday, June Sth, has been selected as our Memo-rial and Floral Sunday, on which occasion the Shaw-mut Lyceum will offer an extra order of exercises for the entertainment of its guests. All friends are in

the entertainment of its guests. All friends are in-vited to be with us on that occasion; and to such as will kindly furnish us with flowers for the decoration of our hall, we will return our most grateful thanks. M. T. S., Secretary pro tem.

Boston Spiritual Lycoum, Paine Hall.- After the usual opening exercises readings and recitations were given by Sadle Peters, Lillian Rich, Ruth Parkwere given by Sadie Peters, Lillian Rich, Ruth Park-hurst and Mrs. Smith. Dr. M. V. Thomas addressed the children and gave them a lesson in physical cul-ture and the laws of health; Dr. Dean Clarke deliver-ed an address which was warmly received; A. J. Davis closed the exercises with brief remarks, and all departed feeling that it was good to have been present on such an interesting occasion. The thanks of the Lyceum are hereby tendered to the First Spiritualist Ladies' Ald Society for financial assistance recently forwarded to us from them. F. B. WOODBURY, Cor. Sec. 45 Indiana Place.

45 Indiana Place.

Facts Socials .- A large audience was present in Langham Hall, on Thursday evening last. Mr. Dow-ling, of Malden, narrated some of his experiences hing, or Malden, harrated some of his experiences in his usual interesting way; Mrs. Davis gave fine psychometric readings, and Mrs. Whillock, whose re-cently-developed power in this direction is a surprise to herself as well as her friends, did the same; Mrs. Cutting spoke well and clearly of her own ideas of mediumship, and Mrs. Lovering sung, with her ever ready good humor, several songs of her own composi-tion.

tion. All are cordially invited to be present at the meet-logs on the 20th and 27th insts., after which latter date no more will be held in Boston during the summer.

Spiritualistic Phenomena Association, Berkeloy Hall.-President D. J. Ricker in calling the meeting to order feelingly alluded to the transition of our former loved and respected President, B. S. Cook, he having left the mortal body early on Sunday morning, after an liness of only a few days. He was a member of the present Board of Directors and several import-ant committees. An earnest and energetic Spiritual-ist, he has done all in his power to place this Associa-tion in the prominent position it now occupies. Mirs. H. O. Mason, George LeClaire and Mirs. Edwards par-ticipated in the musical part of the programme; an interesting address was delivered by Dr. Chas. Hard-ing upon "The Religion of the Hour," followed by ex-cellent psychometric rendings. Dr. Dean Clarke de-livered an earnest, practical address on the duiles of the hour. FRANCIS B. WOODBURY, Sec. 45 Indiana Place, Boston. ing to order feelingly alluded to the transition of our

Fall River, Mass .- Last Sunday, the 16th inst. after the copious rainfall, was clear and cool, and all places of worship were unusually well filled. It is doubtful, however, whether any popular society of Fall River had larger or more intelligent audiences than those which gathered in the capacious Concert Inan iness which gainered in the capacious Concert Hall to listen to the exercises and lectures under the auspices of the city's Spiritualists' Association. Through some misunderstanding between different branches of the board of management, two speakers, Mr. J. Frank Baxter and Mr. Frank T. Ripley, were both engaged for the same date. So late was it when the error was discovered that both were announced— Mr. Baxter as lecturer and vocalist, and Mr. Ripley as test-medium. Everything was harmonious, these continene adapting themselves to the situation most contiemen adapting themselves to the situation most attingly, and working in consonance most acceptably. A large audience assembled in the afternoon, and in A large audience assembled in the afternoon, and in the evening the house was packed to repletion. Mr. Baxter's discourses could not have been better adapt-ed to the wants of his hearers, and the latter showed a marked appreciation. Mr. Ripley's tests were of a personal, not to add private character, he leaving the platform and passing to individuals in the audience. To say that all were interested is not enough, for not one was there who went away without abundant food to last him for a long time. Mr. Ripley remained Mon-day and Tuesday, giving private sittings during the evening, returning during the week to New Bedford to continue work there. Mr. Baxter goes to Dover, N. H. Dr. H P. Fairfield will behere thesoth, and the season's meetings may close with him, though an ef-fort is on foot to secure Mr. Baxter for the first Sun-day in June, and if he can make arrangements with other parties to release him, or to take week evenings, there is a probability that our courses will end on Sun-day. June 6th, with Mr. Baxter as lecturer, singer and medium. Due notice will be given. Miss Barnicoat, oi Boston, has done effective service here of fate, and will be remembered another season. KING PfilLIP. will be remembered another season. KING PHILIP.

# Ocean Camp-Meeting at Harwich,

### Mass. The Cape Cod Spiritualists' Camp-Meeting, which

for seventeen years has been held in Nickerson's Grove, has taken a new departure and moved to the ocean shore. The situation is in every way a desirable one; not further from the Old Colony R. R. Dépôt than the old grove. This nice pine grove is upon the bluffs, from which an unobstructed view is had of old

buffs, from which an unobstructed view is had of old ocean's broad expanse and the white winged fleet, in-ward and outward bound to and from all ports. The bathing is perfectly safe, a white sandy beach stretch-ing for miles along the coast. Within convenient dis-tance are the wharves, where the fishermen unload their cargoes of cod and mackerel, and from whence, either fresh or sailed, they are sent to Boston and New York markets. The scouthwest wind, direct from the water, keeps the grove cool during the hottest days of summer. The property has been surveyed, laid out in lots, and a large number are already taken, shore lots being now sold at \$30,00 each, under a brisk demand. Capt. Doane Kelley is hard at work most of the time, super-intending the moving of speakers' stand and seats from the old ground. A new rostrum and lodging house are being erected, and in addition to the cor-tages moved from the other grove several new ones will be built this year. Ocean Grove is destined to become quite famous as a seaside resort. The canp-meeting will commence this year on Sun-day, July 11th, and close on the 25th. The list of speakers is not yet completed, but will be published soon.

Camp Meeting in California.

The First Spiritual State Organization of the Pacific Coast annuunce their Second Annual Convocation to take place at Oakland, Cal., from June 3d to July 5th of this year.

The grounds are located in the Eastern part of Oaklaud, at the northeast corner of Oak and Twelfth streets, on the western bank of Lake Merritt, and

streets, on the western bank of Lake Merritt, and have been chosen with special reference to their close proximity to railroad stations, street cars. conve-nience of obtaining water and light, and everything that is needed for the comfort and accomodation of a large camp meeting. Prominent among the speakers will be Mr. W. J. Colville, associated with whom will be a large num-ber of trance, inspirational and normal, resident in the State; there will also be present a first-class plat-form test medium. The occasion gives promise of being one of the most interesting that bas taken place in that section since the advent of Modern Spiritual-ism, and will without doubt be largely attended. A circular giving full particulars can be obtained by ad-dressing G. H. Hawes, 320 Sansome street, San Fran-cisco. CIBCO.

### Lake Pleasant, Mass.

An adjourned meeting of the Board of Directors of the New England Spiritual Camp-Meeting Association was held at Luke Pleasant, Mass., on the 12th inst. A general survey of the grounds was taken and the few needed repairs necessary ordered.

heeded repairs necessary ordered. A foot-bridge was ordered built connecting the old grounds with the Highlands, to be completed by Aug. ist, when the Camp-Meeting opens. A few of the old campers were found to be already there at work upon their oottages and grounds. Mr. Barnard will open the botel July 5th, for a large Temperance Picnic, and will keep it open thereafter for the season. Mr. H. C. Cary has built a new water-tank capable of holding three thousand gallons, and has made pipe

Mr. H. C. Cary has built a new water-tank capable of holding three thousand gallons, and has made pipe connections with the engine-house, so that in the fu-ture he will have a supply of water on hand; he has also extended a pipe to one of the main streets, so that his neighbors can be supplied. Everything, we are informed, bids fair for a grand Camp Meeting during the month of August.

### Sunapee Lake, N. H.

A gentleman called at our office a few days since, and as the result of the pleasant interview, we place these facts before our readers :

these facts before our readers : Sunapee, which he visited recently, is beautiful as ever, and all who have been there are universal in the opinion that Dame Nature has done her best in the way of fine scenery, pure air, grand old mountains and sparking waters to make the spot attractive to the lover of nature. The usual Spiritualist Camp-Meeting will be held this year at Biodgett's Landing, and arrangements are being made to secure the pres-ence of able speakers and gifted mediums. Mr. Biodgett, the owner of these grounds, has made large additions for all. The committee is doing what it can to make the enterprise a success for '36. That old time camp-meeting worker, Dr. A. H. Richard-son, will manage the sessions. Bunday, Aug. 1st, will be the opening day-closing Sept. 1st.

### Onset Bay Camp.

The meeting will commence July 11th and close Aug. 29th-Col. W. D. Crockett, President, in charge. Every indication exists of a highly successful season. The speakers thus far announced are Mr. J. J. Morse, Miss Jenuie B. Hagan, Mrs. Sarah A. Byrnes, Mr. W. J. Colville, Mrs. R. S. Lillie, Mr. Charles Dawbarn, Mrs. A. M. Glading, Mr. A. B. French, Mrs. M. S. Wood, Mr. George A. Fuller, Mr. Dean Clarke, Dr. Fred L. H. Willis, Rev. J. K. Applebee, Mrs. H. S. Lake.

Meeses. Joseph D. Stiles and Edgar W. Emerson, two of the best known platform test-mediums in the country, have also been engaged.

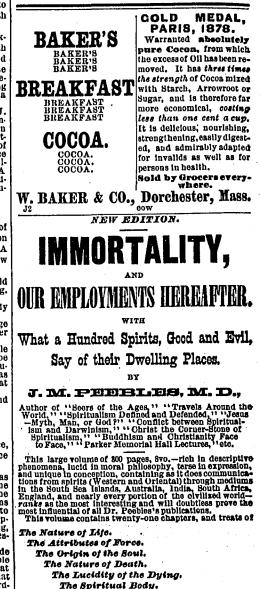
Spiritualist Meetings in New York. Spiritualist flowings in New Lork, Grand Opera House Hall, Sth Avenue and 224 Street.—The First Boclety of Bpiritualists holds its meet-ing at this hall every Sunday at 10% A.M. and 7% P.M. Metropolitan Church for Humanily, 251 Week 253 Mirect, Hev. Mrs. T. B. Stryker.—Bervices every Sunday, at 11 °clock A.M. Spencer Hall, 114 West 14th Street.—The Peo-ple's Spiritual Meeting every Sunday at 2% and 7% P.M. also Thursday atternoon, at 3 °clock. No vacation for warm weather. Frank W. Jones, Conductor. Beacon Light Parlors, 232 West 46th Street.— The Children's Lyceum meets every Sunday at 3 P.M. Parker Spiritual Meeting at 2% and 1% P.M. No, 52 Union Square.

# Spiritualist Meetings in Brooklyn.

Spiritualist meetings in brooklyn. The First Brooklyn Society of Spiritualistic holdsits meetingserery Sunday in Conservatory Hall, Bed. May and June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on said in hall. **Charch of the New Spiritual Dispensation** meets during the month of May at residence of Judge Dai-ley. 451 Washington Avenue, Brooklyn, N.Y. Sunday ser-vices 7% P.M. John Jeffrey, President; W. J. Cushing, Secretary; A. G. Kipp, Treasurer. **The Brooklyn Spiritual Union** holds its meetings every Sunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members Developing Circle, 10% A.M.; Children's Lyceum, 2% P.M.; Confer-ence, 7% F.M. Seats free.

NEWARK. N. J.-The People's Spiritual Fraternity holds meetings every Sunday at No. 12 Academy street, at 7% P.M. H. C. Dorn, President.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.



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The Avestle John's Home.

Brahmans in Spirit-Life.

Clergymen's Sad Disappointments.

Onset Bay Lyceum .- A large number assembled May 16th at the Temple to attend the opening of the Lyceum at this new place of meeting. After some re-marks thanking the Onset Bay Grove Association for its kindness in granting us the use of the building, the Conductor introduced Miss Blanche Sheldon, who, in behalf of the Lyceum Industrial Union, presented the Guardian and Assistant with two beautiful slik ban-ners. The Guardian happily responded, and they took their places at the head of the column for the Banner March. Mr. Sullivan presented the Conductor with a badge of office, which he thankitally recived. After the march, Dr. A. H. Richardson made one of his happy speeches; a duet was sung by Eva Reynolds and Edna Nye; recitations were given by George Bourne, Fred Keith, Gertie Fairbanks, Carrie Rother-mel, Lola and Dudo Disdebar, and a song by Broks and Brainard Bates. "Sweet Memories of Yore" was then sung by the quartette. A letter of congratulation from Francis B. Wood-bury, Secretary of the Boston Spiritual Lyceum, was read. F.L. Union led in the calisthenics. Charles W. Sullivan sang, and Mrs. Mary Thompson of Maine and David Brown of Boston addressed the school. A new contribution box, the gift of W. W. Currier, was put in use with a generous collection as the result from the large audience present. The exercises closed with the Target March. D. N. FOBD. Conductor. Lyceum at this new place of meeting. After some re-

from the large audience present. The exercises closed with the Target March. D. N. FORD, Conductor.

### Providence, R. I.-A report of the services at this

place reaches us, by the kindness of William Foster, r., but unfortunately too late to be of use, in extenso. Jr., but unfortunately too late to be of use, we excense. From it we note that Mrs. Sarah A. Byrnes delivered two excellent discourses before the Association of Spiritualists on Sunday last, morning and evening. Mrs. Byrnes speaks there again next Sunday. The Sunday following, the platform will be occupied by C. Fannie Allyn and Edgar W. Emerson.

Newburyport, Mass .- The meetings at this place terminated for the present on Sunday last-Mrs. A. M. Glading being the speaker. We shall print an account of the closing exercises, also a retrospect of what the Society and other agencies have been privi-leged to accomplish during the past season, in our

Lynn, Mass .-- We have been favored with very interesting test-meetings at Mechanic's Hall, for the past two Sundays, through the mediumship of Mrs. A. R. Cunningham and Arthur McKenna, both of Boston. They will be with us again May 23d, at the same hall.

Dover, N. H .- Charles Stansfield writes that J. Frank Baxter will be at Walker Hall, over Post-office,

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Neshaminy Falls Camp. The new grounds of the Neshaminy Falls Camp-Meeting Association are situated about one and a half miles further east from the old spot occupied the last seven years. A new station (and détot), called Parkland Station, has been built upon the grounds. The society is busy in laying out the grounds and erecting buildings, and expects to have all finished by the last of July, or suoner. Capt. Francis J. Keffer has been again elected Superintendent, and is ready to answer all inquiries as to letting tents or leasing lots to parties wao wish to put up their own tents His address is 613 Spring Garden street, Philadelphia

### The Pennsylvania Spiritual Park As sociation

Is rapidly completing the various structures and cot tages for the accommodation of the Camp-Meeting gathering at Bridgeport, Pa., the coming summer, and expects to hold its first services on the grounds, Sun day, June 13th. A number of spoakers and mediums have already been engaged, and it is the wish of the management that others who are disposed to take part in the exercises on any date during the season, write to that effect to S. P. Kase, No. 1601 North 15th street, Philadelphia.

### Cassadaga Lake, N. Y.

Charles Dawbarn of New York City is engaged to deliver three lectures for the Cassadaga Lake Free As sociation. June 5th and 6th.

Haverhill and Bradford .- The meetings of the First Spiritualist Association of Haverhill and Bradford have become increasingly interesting as the lec ure course approaches its close.

ture course approaches its close. Mr. Joseph D. Stiles, of Weymouth, was the speaker last Sunday, and the gatherings might be properly called great "Fact Meetings," so important and inter-esting were they in what was presented. In the after-esting were they in what was presented. In the after-esting were they in what was presented. In the after-moon his theme was "Life as an Enigma," which was followed by a description of spirits present, numbering seventeen, who were readily recognized. In the even-ing the "Spiritualism of the Bible and that of the Pres-ent Age" were compared, showing in a striking man-ner their similarity; the latter being established by ocular evidence, was also a supporting evidence to us of the truth of the recorded testimony of the former. The surprising fact of the occasion was the descrip-tions in the evening of one hundred and nine spirits purporting to be present, and in nearly every instance promptly and enthusiastically recognized. The speak-er and medium was at his best, and acknowledged himself strengthened by the spirit of harmony which be found to pervade the hail and possess the audience. Next Sunday, and the following one, Mrs. Adeline M. Glading, of Philadelphila, is to be the speaker and me-dium for manifestations of spirit-presence. With these two meetings the course will close until Oct. 1st. Haverhill, Mass., May 17th, 1886. E. P. H.

Hartford, Ct.-A correspondent writes: "Services Memorial of Mrs. L. A. Pasco, one of the Board of Directors of the First Association of Spiritualists of Directors of the First Association of Spiritualists of Hartford, Ct., who passed to spirit-life on the 27th of April, were held on the afternoon of Sunday, May 2d. Mrs. Prace has been Vice Fresident of the Associa-tion the past six years, and her transition is the first that has occurred in our ranks during that period. The services were conducted by Mr. E. M. Lay, Prest-dent of the Bociety, who spoke in a feeling and appre-ciative manner of Mrs. Praco's faithfulness to the So-ciety and the cause at large, and of her remarkable success as a magnetic healer, she having caused the lame to walk and the blind to see. Appropriate music tyman. We feel that though our sister is absent from our sight she is present with us in spirit, and will continue to occupy, though unseen, the position in our midst she so long and honorably filed."

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