

# CONTENTS.

FIRST PAGE. - Our Agents. Another New Theory to Acunt for Spirit-Phenomens-" Transmitted Memory. SECOND PAGE .- Postry : Evening Retrospect. "Spiritual Communications." How Far are Mediums Responsi-ble? People's Meetings in New York. The Reviewer. Twixt Two Worlds. A Critique Explained. May Magazines.

TRIBD PAGE .- Postry : Wave the Banner. Banner Correspondence: Letters from Wisconsin, Connecticut, Pennsylvaula, Rhode Island, Massachusetts, New York, Kentucky, Vermont, Texas, South Carolina, and Maine, Newburyport, Mass. Verifications of Spirit Mossages.

FOURTH PAGE.-Exposures, Weighed in the Balance Who are Heathen ?- What is the Gospel ? The Doctors' Law, etc.

FIFTH PAGE. - All Sorts of Paragraphs. Movements of Modiums and Lecturers. New Advertisements, etc.

BIXTH PAGE. - Message Department: Invocation ; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer from Thomas Mallett, Allee Graham, William King, Sarah Adams, John Harding, Charlie Fox, Fannis Lewis, Mary Grace, Andrew Beal, Ned Gleason. Obituary and M .eting No-tices.

SEVENTH PAGE .- "Medlums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE,-Spiritualist Meetings in Boston. Australian Notes. Talking with the Dead. Summer Camp-Meetings, etc.

## OUR AGENTS.

BRENTANO BHOS., BOOKSELLERS, 5 Union Nguaro. New York; Authorized NEW YOEK AGENTS for the sale of all of Coiby & Rich's Publications. A good stock always on hand of Npiritual Books and Publications. Any Book desired which they do not happen to have in stock toll be promptly ordered. Subscriptions received for and single copies of the Hanner of Light on sale. Address 6 UNION SQUARE, NEW YORK. Branch stores, 1015 PENN-STATE STREET, OHICAGO, ILL. NEW YORK AGEN-CY, 5 UNION SQUARE.

PHILADELL'HIA HOOK DEPOT. The Spirituni and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. FHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Banner of Light at \$3.00 per year. The Banner of Light can be found for sale at Academy Hall, No 810 Spring Garden street, and at all the Spiritual meetings; also at 503 North the new sost-office.

CLEVELAND. O., BOOK DEPOT. THOMAS LEES, 142 Ontario street (Room 2). All the Npiritual and Reformatory Works on hand pub-lished by Colby & Rich, Boston, Mass. Mnbacription Agency for the Banner of Light and other spiritual papers and magazines, etc. Residence, 105 Oross street, Uleveland, O.

WAS HINGTON BOOK DEPOT. The Roberts Bookstore, D: MUNCEY, Proprietor, No. 100 Seventh street, above New York Avenue, Washington, D. C., keeps constantly for sale the Benuer of Light, and a supply of Npiriteni and Reformatory Works published by Colby & Rich, Beston, Mass.

SAN FRANCISCO, CAL., AGENCY. COULER, 746 Market Street Ban Banoy. COULTR. 746 Market street, Ban Francisco, Cal., usiantly for sale the Banner of Light, and will lors for any of the Spiritant and Beformatory published and for sale by Colby & Rich, Boston,

CHICAGO, ILL., AGENCY. OHAS. MACDUNALD & CO., Periodical dealers, No Washington street, Chicago, Ili., keep for sale the Ba



### Another New Theory to Account for Spirit-Phesomena\_" Transmitted Memory."

The achievements of human ingenuity in the invention of extravagant and far-fetched theories, to avoid acknowledgment of the simple fact of spirit-existence and manifestation, are wonderful to contemplate. From the original "water-fall vibration" hypothesis of the Rochester savants and the "toe-joint" theory of the Buffalo doctors, to the "od-force" fantasy of President Mahan, the "unconscious cerebration" of Dr. W. B. Carpenter, the "hypnotism" of Braid, the "psychic force" of Cox, the "unconscious secondary self" of the Psychic Researchers, to the "masked somnambulism" and "transferred hallucinations" of Dr. Von Hartmann, we have had a continuous succession of learned, "scientific" and astute hypotheses confidently put forth to destroy the evidence of spirit-agency, but each destructive of the other, and giving way in turn to some newer fancy. The very latest invention-covering only a part of the ground, however-comes to

us from the Dominion of Canada. The Toronto Mail of April 19th contains a well-written letter from a correspondent in Halifax, N. S., stating that he had recently become acquainted with and favorably inclined toward Modern Spiritualism---citing some facts and considerations in its favor and referring to the investigations and testimony of Prof. Crookes of London in verification of its phenomena. (In passing, we note that this writer makes one singular mistake. He says that Prof. Crookes's " principal experience was with a medium named Katie King"; whereas the medium was Miss Florence Cook of London, while "Katie King" was the name assumed by a remarkable spirit-being who repeatedly took on a material form in Miss Cook's presence, as a subject for the Professor's investigations.) This letter calls forth from the Mail a ponderous editorial, in which, with great show of learning and scientific acumen, the editor essays to demolish all claims of Spiritualism to serious regard. We propose to briefly review the main positions of this editor.

First, he denies that Prof. Crookes was "converted to or led to embrace Spiritualism"which, by the way, the correspondent had not affirmed, only that the Professor had investigated and borne testimony to certain significant phenomena-and adds: "As a matter of fact, however, all that Mr. Crookes believed ception" as apocryphal. was that certain genuine phenomena could not be explained by our present knowledge-a conclusion which has been reached by many other investigators." •

ception impossible, have yet, like Professor | and had we no objective proofs on the subject | Crookes, found "absolute proof" of the reality of these objective phenomena? Besides, instead of being "almost invariably produced under cover of darkness," as mistakenly asserted, every experienced investigator knows that a large portion of them, such as the raps, tableturning, slate-writing, the levitation of heavy bodies, and in some cases even the appearance of spectral forms, do not require darkness, but occur in full daylight, or in sufficient artificial light for their certain observation. On the basis of this utterly false assertion, and in the face of thousands of testimonies from scientific and other investigators, the editor of the Mail proceeds to summarily dismiss this whole class of phenomena in the following terms :

"The objective phenomena are at best doubtful, for we have no absolutely certain means of ascertaining whether they are genuine or whether they are simulated ; and this being the case, they may be dismissed from consideration with the verdict, 'We can't be sure."

To this audacious declaration it is quite sufficient to oppose the statement of Alfred Russel Wallace, the distinguished scientist, put forth in his "Defence of Modern Spiritualism," in 1874, that "The phenomena of Spiritualism in their entirety do not require further coufirmation. They are proved quite as well as any facts are proved in other sciences."

In this connection, the Mail introduces the apocryphal statement that "Mr. Robert Dale Owen, an acute observer, was once convinced of the genuineness of the performances of the materialized spirit of Katie King, yet he afterward found that he had been the victim of deception, a woman having been hired to personate the embodied ghost."

It is quite true that that "acute observer," Mr. R. D. Owen, was convinced, like Prof. Crookes, of the genuineness of the performances of the materialized spirit of Katie King. and also of the genuineness of a large amount of other spirit-phenomena which he had personally witnessed; and it is, also, doubtless true that a certain unscrupulous woman was "hired" to testify that she had personated the said Katie King at seances which Mregimen had attended; but that she really did so, or that Mr. Owen ever believed that she did, and that he had been deceived by her, is not so clear. At all events, Mr. Owen said to a friend of ours who happened to meet with him in Philadelphia on the morning after that wo man's shameless affidavit was published, that it did not conform to the facts as he had witnessed them, and that it could not be true. We are not aware he ever changed his mind on the subject, and therefore regard the statement that he "found he had been the victim of de-The Mail next turns its attention to the subjective phenomena-those of a mental or internul character. In dealing with these, the editor displays unwonted resources of sophistry, ingenuity and audacity. To exhibit them, we must quote at some length : "The subjective phenomena, however," he says, "supply some evidence of the existence of a force. call it psychic or what you will, which is capable of acting upon the mind, but which is not necessarily gbostly. The one grave difficulty in the way of ascertaining the precise working of this force is the proneness of human beings to yield to self-delusion. If a man believes in advance that he is influenced by extranatural agencies, he is not a safe guide ; whilst on the other hand. If he be free from self-delusion, his testimony as to the modus operandi and effect of the force is simply verbal to his audience; that is, they are thrown back upon his veracity, and may reasonably parody Hume's dictum, and say that it is easier to suppose that he is lying than to believe that communications can come from the other world to him." That is, to state it briefly, if any one believes himself to be acted on in any way by spirit-influences, he is in all probability either self-deluded, or worse ! This no doubt is an "easier" way for an unbeliever to dispose of the vast body of evidences on this matter than to give them just and rational consideration. It is something, however, to have it conceded that there is "some evidence of the existence of a force, call it psychic or what you will, which is capable of acting on the mind." This "force" evidently should be named according to its manifest qualities and capabilities. If it manifests no personality or intelligence, then it may justly be considered an impersonal force; but if it exhibits these attributes, as it in most cases does, then in all reason it is entitled to be regarded as a personal being-a spirit. "If a man believes in advance that he is influenced by extra-natural agencies he is not a safe guide." says our Canadian philosophist. (By the way, Spiritualists do not believe spirits to be "extra-natural," but a part of the system of nature, and precisely as natural as any other agencies: therefore it is no strain on one's reason or credulity to recognize their action.) But does any man ever believe "in advance" that he is influenced by such agencies? In advance of what? Why, of evidence, of course. Certainly, no intelligent or rational person does this. It is evidence, or proof, in some degree, that induces the belief. We have never met with a person who had this belief "in advance," but have met with numbers who have resisted the proofs urged upon them in their own experience until they could resist no longer. Not safe guides? That depends upon their intelligence and integrity-their ability to analyze their own mental operations, to distinguish between what is self-originated and what is projected from some other mind, and their truthfulness in reporting the same. Notwithstanding the universal distrust avowed by this editor, we believe there are persons whose "verbal testimony" is worth something in this permitted the possibility of imposition, , or matter of their own subjective experiences.

(of which we have abundance), it were far ing is descending into us from we know not whence. 'easier" to believe on their testimony that communications can and do come from the other world, than that in this matter our friends are either self-deluded or consummate falsifiers. If the editor of the Mail has no acquaintance with such trustworthy persons, then surely he is "not a safe guide" on the subject of spirit communication.

But aside from what depends upon the intelligence and good faith of the medium, there is, in a vast number of cases, convincing evidence forded in the character of the communications themselves-the sentiments and language they contain, the facts stated unknown to the medium and often to any one present, the prophecies they sometimes utter, etc., etc.convincing evidence of the action of a foreign mind, which always and everywhere, almost without exception, claims to be an excarnated human spirit. Of the significance of this claim we will speak further on.

The illiteracy and mediocrity of many spiritcommunications seems a serious stumblingblock to the editor of the Mail. This indicates a want of understanding on his part of the theit:

"The professional medium in the United States is very partial to the influence of Indian ghosts, and just as hostile to or as incapable of being inspired by the ghosts of educated persons like Shakspeare or Socrates ; and the explanation is not far to seek. It is nation safer to speak for an untutored savage than to present to the public the utterances of the world's greatest men. So far as we know, no medium, professional or amateur, has ever yet reproduced a message from an eminent ghost bearing upon its face the marks of authent'city; and it is a hard tax on our faith to ask us to believe that the only ghosts privileged to communicate with mankind are those of persons who, to borrow a phrase from Eatanswill, must in life have been 'ungrammatical twaddlers.""

From our knowledge of the matter, we venture to say that the spirit or class of spirits, whether Indian or "white," modern or aucient, who shall communicate through a medium, is not usually a matter of partiality or choice on and forgetten. Hence they are not willingthe part of the medium, but rather of adaptaoften absolutely refuse-to give their names, desiring that the truth they utter shall bear its tion, and of use to he subserved. Indian spirits, on account of their closer sympathy with Naown credentials. Therefore, where eminent ture, their intuitive knowledge of her forces names are appended to spirit-communications and remedies, and hence their greater command of a general character, it is pretty conclusive of vital force, find an extensive use in influevidence of either remaining personal vanity encing mediums for healing purposes, and for or lying pretension-one or the other. The the impartation of vitality. In their faithful master-minds of the spirit-world usually preand loving service in this capacity, of which fer to give their expanded thoughts through there has been a vast amount in this country the most capable minds of earth, often unconwithin the last thirty years, and of which we sciously to the latter, who may imagine these have been a frequent and grateful recipient, thoughts to be their own. these sons of the forest have nobly illustrated the teaching of the Nazarene, "Love your enemies, do good to them that hate you, and bless them that curse you"; for they seem to have come in countless numbers from their "happy hunting-grounds" to confer blessings upon the white race who have nearly exterminated them from the land of their fathers. They have repeatedly assured us that it is because of the lessons of forgiveness and good-will that have been taught them in the higher life that they have engaged in this service. The numerousness of "Indian ghosts," then, is a matter for gratitude and admiration, rather than ridicule or reproach. As to hostility to the "ghosts of educated persons like Shakspeare or Socrates." we never heard of it : but it is an undoubted fact that a large proportion of modern mediums, like the Galileean fishermen whom the Nazarene first enlisted in his service, are uneducated or illit. erate persons; and it is also an unquestionable | to deliver them? What evidence is there of law of mediumship, as of ancient inspiration, that whatever is communicated will be modified more or less by, and partake the mental qualities of, the instrument used. Even if Socrates or Shakspeare should undertake to speak to the world through a modern medium (and it is by no means certain that they have not done so), they could exhibit no more of their own characteristics or present breadth of thought than the medium's calibre and culture would permit. A little common-sense consideration of the necessary laws of mediumship would put an end to all caviling about it. But while illiteracy and lack of broad mental culture are too common among modern mediums-for much the same reason that they were among the early disciples of Jesus (" the common people" only believed on him)-yet there have been notable exceptions; and where a person possessing a good degree of literary culture and mental and moral capacity combined has become a medium, and has been willing to acknowledge it, the products of mediumship have been of a correspondingly high order in finish and force. We need but refer to the inspired productions of T. L. Harris. Lizzie Doten, S. B. Brittan, William Linton, Selden J. Finney, Frances H. Greene, and others we might name of a more recent date, some of which, when prejudice shall have died out, will take their place among the classics of the future. But if we enlarge our conceptions of mediumship, or inspirability, as a knowledge of its nature and characteristics requires us to do, we shall be obliged to include in the list the productions of all the great poets, thinkers, seers, geniuses; inventors, and upward leaders of men of every class, in every age and land. For all these, in a true sense, whether they have been aware of it or not, have been, according to their qualities and capacities, channels or mediums through which the infinite Life, Light and Wisdom have been poured from higher realms to bless and elevate mankind. Some of these great souls have seen and felt this truth-as for example, EMERSON, who says :

"Man is a stream whose source is hidden. Our be-.... I am constrained every moment to acknowledge a higher origin for events than the will I call mine. As with events, so it is with our thoughts. When I watch that flowing river [of thought], which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water; that I desire and look up, and put myself in the attitude of reception, but from some allon energy the visions come."-[Essay on the Oversoul.

Postage Free.

We might cite the testimony of other great minds who have recognized the fact that their highest and grandest thoughts were not selforiginated, as some conceitedly imagine. Even Edison, according to a recent statement, acknowledges that his most ingenious invention was given him while in a trance. Mediumship, then, is not merely the communication of personal messages from individuals in the spiritlife-that is but its lowest phase. In fact it is not common-some Spiritualists think it never occurs-that spirits who have been centuries separated from the earthly body, like Shakspeare and Socrates, give personal communications in their own names. It is a general belief that all such pretended communications ory and lays of mediumship, naturally result- are primà facie bogus. At all events, it is eviing from the lack of a familiar acquaintance dent that "eminent ghosts," whether ancient with the subject. He reasons as follows about or modern, in order to exactly reproduce their own mental characteristics, would require mediums who are the exact counterparts of themselves in every particular. Where shall such be found? Further, it is the claim of spirits themselves-and a reasonable one-that those long and far removed from earth-life must employ intermediates in order to enable them to reach an earthly medium at all. (We have heard of as many as seven being required for an ancient spirit.) If that is the case, how can it be expected that a message from such an one will "bear upon its face the fullest marks of authenticity"? Each mind through which it passes must modify it more or less. Besides, we are assured that, as spirits advance in true wisdom and spirituality, they lose all personal ambition and love of fame, and have no desire to have their earthly names perpetuated-in fact, prefer that these should be laid aside

Our editorial friend, then, if he will but ob-

ner of Light, and will supply the Apiritual and Re-formatory Works published by Colby & Rich, Boston, Mass.

NEW YORK BOOK DEPOT. The Spiritum and Reformatory Works published by Colby & Rich, Boston, Mass., also the Banner of Light, can be found at the office of The Truth-Secker, 33 Olinton Place, New York City.

DETROIT. BIGH., AGENCY. AUGUSTUS DAY, 12 Park Piace, Detroit, Mich., Spir-itualistic sale and Circulating Library. Agent for Ban-mer of Light, and all publications of Colby & Rich, Bos-ton, Masa.

**BOCHESTER, N. Y., BOOK DEPOT.** WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Rochestor, N. Y., keep for sale the **Spirituni and Beformatory Works published at the Banner of Light Publishing House**, Boston, Mass,

**ST. LOUI4. MO. HOOK DEPOT.** THE LIBERAL NEWS CO., 620 North 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Apiritania and Réforma-tory Works published by Colby & Rich, Boston, Mass.

SPBINGFIELD. MANS., AGENOY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agont for the Banner of Light, and will supply the Bpiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

BRATTLERORG', VT., BOOK DEPOT. E. J. OAR!'ENTER, retail dealer in Newspapers, Peri-odicals, etc., utc., No. 2 Market Block, keeps for sale the Banner of Light, and will supply the Spiritual and Boformatory Works published by Colby & Rich.

# THOY, N.Y., AGENCY. Parties desiring any of the Npiritual and Reforma-tory Works published by Oolby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 244 Ninth street, Troy, N.Y.

ROCHESTER. N. Y., BOOK DEPOT. JACKSON & BURLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the Spiritual and He-formatory Works published by Colby & Rich, Boston, Mass.

AUBURN, N. Y., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Rich, Boston, Mass., oan procure them of J. H. HARTER, Auburn, N. Y.

NOTICE TO OUB ENGLISH PATHONS. R. H. A. KERSEY will act as our agent and me MR. H. A. KERSEY will act as our agent and receive subacriptions for the **Banner of Light**af fifteen shillings per year. Farlies desiring to so subscribe can address Mr. H. A. Kersey. No. 1 Newgato street, Newcastle on-Tyno. Eugland. Mr. Kerzey also keeps for saio the **Spiritunal** and **Heformatory Works** published by us. CoLBY & RIOH. CALVE

INDIA HOOK DEPOT. KAILASAM BROTHERS, Booksellers, Popham's Broad-way, Madras, have for sale and will receive orders for the Spiritual and Heformatory Works published by Colby & Bich, Boston, Mass. They will also receive sub-scriptions for the Banner of Light at Rupes 11-12-0 per

AUSTRALIAN BOOK DEPOT. And Agency for the Banner of Light. W. H. TERRY, No. 64 fusseli street. Melbourne, Australia, has for sale the Bpiritual and Heformatory Works published by Colby & Bleh, Boston, Mass.

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

125 Prof. Phelps, of Andover, having endeav 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 MODEUN SPIRITUAL-18M"; Colby & Rich, 9 Bosworth street, Bos-ton, have it on sale. 18M '

Read "ZOELLNER'S TRANSCENDENTAL PHYSICS." This is one of the grandest works of the ninetcenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, 9 Bos-worth streat Beston worth street, Boston.

This is a great mistake. Either the editor of the Mail has neglected to inform himself, or he sadly misstates the facts. What is stated above is by no means "all " that Mr. Crookes has publicly avowed. In his book, entitled "Researches in the Phenomena of Spiritualism." published in 1874, Prof. Crookes details his closing investigations in the case of Katie King, under the heading of "Spirit-Forms." He declares that he "obtained the absolute proof' that Katie King and Miss Cook were two separate beings. He shows how he took theutmost precautions against confederates or imposition of any kind, yet this beautiful and "white-robed Katie" would appear and disappear in his library, beside Miss Cook, in a most incomprehensible manner; and 'he concludes. "To imagine the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms"-that is, a spirit, temporarily rehabilitated in flesh.

Here, certainly, is much more than the mere belief that "certain phenomena could not be explained by our present knowledge." Here are facts which, if accredited, allow but one common-sense interpretation. True. Mr. Crookes abstained from committing himself in so many words to the spirit-theory, though his language implied this. He had previously inclined, it is evident, to the "psychic force " hypothesis; but it is evident from his narrative that these final investigations had unsettled that notion. He had found absolute demonstration of the presence of-not a mere "force," but-a personal being of angelic loveliness, and not of earth; and the logical outcome of this discovery could be but in one direction-whether he has ever seen fit to publicly avow it or not.

So much for Professor Crookes. The editor then proceeds to grapple with what he terms "the objective phenomena" of Spiritualismhamely, "the raps, the appearance of spectral forms, the levitation of heavy bodies, the passing of spirit-hands, slate-writing, table-turning, etc."-about which he reasons in this luminous manner:

" The fact that they are almost invariably produce under cover of darkness strengthens the possibility of imposition, and compels the observer to rely more upon the bona fides of the medium than upon the tes timony of his own faculties. All scientific investigators have therefore exercised a wise caution in accept ing objective phenomena as genuine manifestations of spirit power."

So far so good. But can this editor be so ignorant of the facts as not to know that numbers of "scientific" as well as equally competent non-scientific inquirers, in the exercise of "a wise caution," and either ruling out all cases, where darkness or any other conditions have adopting such safeguards as rendered de. We know such among our intimate friends;

tain a correct idea of mediumship and its laws, need not tax his faith to believe that "the only ghosts privileged to communicate with man-. kind are those of persons who must in life have been ungrammatical twaddlers." That the great majority who go to the spirit-world are of that class there can be no denial ; and hence we need not expect that the majority of communications will exhibit other characteristics. Yet if the more cultured attempt to use uncultured madiums, the result will be much the same, though it may be and usually is superior to what the medium could produce unaided.

The Mail continues : "Alleged communications from the other world must therefore be received with the greatest caution." Of course. Every intelligent Spiritualist does thus receive them. But further: "If they are absurd or commonplace, why should we believe the medium when he tells us that he has been inspired their extra-natural origin?"

The more fact that they are absurd or commonplace is surely no disproof of spirit-origin, unless it can be proved that all spirits are wise and uncommonplace: Such a belief is contrary to all the evidence in the case. If the medium is known to be an intelligent and truthful person-and no others are worthy of any heed in such matters-his or her deliberate statement is sufficient proof that a message does not originate with him or herself. Whether it is the product of some unintelligent "force," or of an intelligent being, its own internal evidence should show, and does show to every rational mind.

And here we would recurs to the claim put forth by this occult "force," almost without exception and everywhere, through every form of manifestation, that it is a personal being, a spirit. Is it conceivable that there is a " force " in nature, or a principle in the human mind, even in the most honest and otherwise trustworthy persons, that will always pretend to be what it is not-that on this subject will persistently and ubiquitously falsify, and often labor to produce ingenious and plausible proofs of a falsehood-namely, that it once lived as a personal being on earth ? Is it rational to suppose that the brain in its "automatic action." or the "unconscious secondary self" imagined by some, or the "masked somnambulic consciousness " conjectured by others, is so totally depraved that it can never tell the truth in this matter, but is ever seeking to delude and deceive? Such a conception is not only grossly irrational, but an atrocious libel on the wisdom and goodness of the Creator. Yet such is the absurdity involved in the theory of "some mysterious force in nature," or "some occult principle in the human organism," which claims to be a decarnated spirit or spirits. Whence and why this claim, if it is not true?

But we must pass some minor points, and come to the main and seemingly original suggestion of this writer. He recognizes clairvoyauce, as sometimes exhibited by Indian medi-

**i**#

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

cine-men in his own neighborhood, who are said to be able to practice mind-reading; and mentions Mr. Stuart Cumberland and Mr. Bishop as "distinguished exponents of this art," though we think they are very clumsy operators in comparison with many mediums and meameric subjects. He appears to think that mediums may obtain knowledge by this means, and not-from spirits We would like to ask, in passing, if clairvoyance be real, to the extent of reading the minds of people and obtaining information there stored up, why not accept its testimony still further, as to the source of that information? Many clairvoyant mediums see the spirits with whom they converse, and know that it is from them, and not from reading the minds of mortals, that they obtain the information they impart.

2

He proceeds to say : "It is further maintained by some authorities that the clairvoyant may in like manner become acquainted with information which the visitor himself does not actually possess, but which is nevertheless lying buried in his mind." To make his meaning clear, he refers to the well-known history of the prophets of the Cevennes, who "were subject to convulsions and hysterics, in which they displayed many remarkable powers, many of them repeating sermons which they could not possibly have heard, much less memorized, and even uttering scraps of languages of which they were wholly ignorant." They were " chiefly children and young persons," who delivered rational sermons upon subjects and in language quite beyond their ordinary comprehen-A clear case, we should say, of spiritsion.' influence and control, or inspirational speaking. But what is the explanation offered by our Canadian philosopher? Here it is :

The explanation commonly accepted by modern science is that this inspiration resulted from preternatural excitement of the unconscious memory received from their forefathers. Haeckel declares that without the recognition of an unconscious memory in living matter the most important functions of vital matter remain totally inexplicable." Hering contends that memory is continuous, children unconsciously carrying on the memory of all the impressions their ancestors acquired or received; and Galton argues from Darwin's theory of pangenesis that a man falls heir to a multitude of ancestral impressions." . . . " On the hypothesis of transmitted memory we can readily understand that the prophets were reproducing sermons which their forefathers had heard from the lips of Huguenot divines; and on the same hypothesis we can believe that all men possess a hidden knowledge of things not actually acquired by themselves, but inhorited, which nevertheless may be stirred into active life by extraordinary nervous excitement."

"Transmitted memory"1-even of sermons heard by their forefathers !! Is not this the crowning absurdity of all the extravagant hypotheses invented to get rid of spirit-agency? Spiritualists have been charged with the origination of many wild notions, but we know of nothing that will exceed in preposterousness this invention of an anti-Spiritualist. The 'scientific" authorities put forward to give an apparent basis to the notion, come far short of doing so. We doubt if any respectable scientific man has given credence to the idea that the memory of words, consecutive ideas, or of scenery, is ever transmitted by heredity from parent to child. The authorities cited speak of a memory of "impressions," which is, no doubt, true in a sense-such impressions as go to mold tondencies, qualities, aptitudes, both physical, mental and moral. These, or their effects, no doubt are, under certain circumstances, transmissible to offspring. But the transmission of language, even of long discourses, with scraps of unknown tongues. which under extraordinary excitement can be correctly repeated by the children-this is preposterous! It only illustrates the extreme absurdities to which anti-Spiritualists find themselves compelled to resort, to get rid of spirits! But if this extraordinary bypothesis has any truth as applied to the communications or inspirational discourses given by the mediums of our time, what does it imply? Why, that "transmitted momory" of the puritanic "Orthodox" sermons listened to by our ancestors of the past century or two! What a discovery! The more announcement of the idea is sufficient to provoke an audible smile from every reader who has ever listened to a trancediscourse-yea, to cause a rattling of the bones. either from anger or merriment, in the coffine of Cotton Mather, Mather Byles, and all the host of Calvinistic divines who preached to our forefathers ! Our contemporary of the Toronto Mail should be voted a leather medal for the greatest scientific discovery of the age !

# EVENING RETROSPECT Far o'er the hills gleams red the setting sun, And dazeling rays athwart the uplands lie Above the clouds a belie of aplendor's hung, And golden shadows fleck the western sky.

Across cool mendows in their verdure dressed The evening bells fall softly on my ears, As on the time worn bridge my feet I rest,

And pause to view the noiseless work of years.

The sliver water running far below (The sleuder thread was once a flowing stream), The tiny current, failing soft and low, Beems like some fragment of a long past dream.

The old red house beyond the bridge is gone. and waving grain now marks the sunny place here childish voices woke the air at morn. And life and love clasped hands in slient grace.

Just on the hill the quiet graveyard lies, Peaceful and still 'mid flowers blooming fair ; The quivering aspens in their sad aurprise Bhake out their follage on the fragrant air.

Ab I many a time with childish fear and dread My youthful feet have trod those mounds between ushed back the tangled vines the name to read Of those asleep beneath the follage green.

The sun goes down to greet another day, The mists curl upward from the meadows low; I turn with faint reluctant feet away From dreams of youth and scenes of long ago. —Helen N. Packard.

### "SPIRITUAL COMMUNICATIONS." To the Editor of the Banner of Light :

I notice in the Message Department of the BANNER OF LIGHT of the 15th inst. the following

"Ours .- (By an investigator.) In the book of Prof Henry Kiddle, of New York, all the communicating spirits express faith in Jesus Christ as the Son of God; but the spirits communicating at the Banner Circle, even former church-members, have changed their minds, and discard that which they formerly believed In. How is this?"

The reply made through the medium seem to me exceedingly truthful and reasonable, and, indeed, is a beautiful exposition of the elevated character of the inspired utterances emanating from the spirit-intelligences who employ this important channel of communication. And permit me to say again, as I have previously had occasion to remark several times, that I regard this Department of the BANNER as worthy of great respect and confidence, and as deserving not only of attention but of careful study.

It has been my experience, uniformly, as 1 perceive it has been also that of some others. that many spirits, while denying the divinity, or deity, of Christ, or Jesus, still most positively allege, from their own personal knowledge, that he is an exalted living personage in a certain sphere of spirit-life ; and I have urged, in opposition , to those who, deny the historical existence of Jesus, and offer the evidence of spirit testimony to confirm their opinions, as, I perceive, is urged in the reply referred to, that " those spirits who declare that they have seen and entered into communication with a spirit once known on earth as the Nazarene, should have the credit of belief in their assertions rather than those spirits who declare there is no such individuality in the spirit life, because they have never seen him; positive evidence from an eye witness being more tangible and worthy of acceptance than the negations of those who know nothing concerning what they affirm."

That is certainly good logic ; but what of the statements of the spirits who claim to have lived in the alleged time of Jesus, and to have known nothing of any such a person? Why, either that they had no opportunity of being acquainted with so humble and obscure a person, or that they are deceitful and mendacious The positive spirit testimony still holds good, and Spiritualists ought to recognize it.

The question which the "investigator' asked was, however, based on a misstatement since it is absolutely untrue that in the book referred to" all the communicating spirits express faith in Jesus Christ as the Son of God.' In fact, very few of the communications refer to him at all. The "investigator" has not investigated with sufficient care; indeed, he could scarcely have read the book in regard to which he makes so incorrect an asser tion. The teachings of the communicating spirits are, substantially, in harmony with the views expressed by those who speak through Miss Shelhamer. They represent Jesus as an exalted personage, but in no case speak of him as divine, in the sense of being God. The divinity of Christ, I scarcely need say, does not necessarily imply his deity. There have been many divine personages.on the earth-divine because of their great spiritual unfoldment. their spiritual purity and wisdom; and among these is Jesus, called the Christ, the anointed ; as was also Gautama, called Buddha, the illumined. Now, to show how erroneous is the statement of the "investigator" in regard to my muchabused book. I will cite a few passages from it. On page 168, in a communication from my brother, who had been in spirit-life more than fifty years, it is said of Jesus :

ology that previously was not intelligible, and has made esoteric Christianity consistent with the universal and immutable principles of spiritual being. This is hard to be realized by crude, superficial and unspiritual thinkersmany of them so thoroughly engrossed in what I may designate Christophobid as to be blind to the highest light of modern revelation. HENRY KIDDLE.

New York, May 17th, 1886.

### HOW FAR ARE MEDIUMS RESPONSI-BLEP

To the Editor of the Banner of Light: At the present 'time, while controversy is extensive and violent in reference to perpetration of fraud by certain parties, at times and places where circles have gathered to witness materialization of spirit forms, I feel to bear my testimony in behalf of those sensitive instruments of the supra-mundane intelligences known to our age as mediums. The majority of mortalsnearly all mortals-are very incompetent to determine how far a medium is a conscious worker, or how far his or her form is severed from its own spirit and used by some other spirit in any variety of spirit manifestations, but especially in the variety which embraces materialization, personification and the like.

It is known to many that Spiritualism has been my favorite study for more than thirty years. During that time I have often drawn conclusions from bases sound enough and broad enough to enable me to fee conscious that I could judge correctly and act wisely in matters in which mortals alone were concerned and my propensity long was to view those bases as equally well adapted for leading to correct decisions in cases where spirits cooperated with mortals. Where mortals alone are concerned, we justly hold a person responsible for whatever is heard from his lips of done by his physical organs, deeming them controlled by him; but when, as is often the case (according to Mr. Colville's guides-as expressed in their lecture in BANNER of Jan. 23d—and many other spirit teachers), the soul or spirit, which is the medium's real self, is entirely removed from his or her body, and that body is entered and controlled entirely by some other spirit either excarnated or in a mortal form, the medium's proper self-the only part of the self that can think gr can prompt manifestations of either word or act-is or may be far away, and all unconscious of what is being done through his or her body.

Long continued, careful reflections upon facts learned by actually witnessing them year after year, brought the writer, some years ago, to firm conviction that many a medium's intellect and emotions are at times so completely removed from his or her physical.orgaulsm that they lose consciousness of and responsibillty for whatever that organism may be made to say or do. Blame, if it be deserved, should be applied to the controlling spirit. Praise, if appropriate, is due to the same.

Holding such views. I look upon most of the charges of fraud upon materializing mediums as grounded upon a misconception as to who was ruler in the me dium's form when seeming fraud, deceptions and con-fessions of such occur. Many who accuse may be honest, truthful and conscientious in resolute efforts to let the world know that there was fraud at a spe clal scance ; but in many, I think in most such cases the frauds were not by the medium, but by the controlling spirits using the medium's organism. I hope those who hereafter witness frauds and get from the mouths of accused mediums confessions of fraud, will be very careful-yes, very careful indeed-to ascer tain beyond a doubt that what they witnessed was not done or said by some unworthy, fraud-loving, harm-loving spirit, but must have been done by the mediumistic mortal.

Something like a year ago, in your columns I ex pressed the opinion that personification, or transfiguration, is in many cases only a stage of progress on the way toward full form materialization. I now add that many spirits, when working within the medium's form with a hew to take on material elements from and through that form, often fail of power to make a form sufficiently firm and strong for them to get out of the medium's body and become independent structures-yet having molded the medium's form and fea tures into some resemblance to those themselves had in earth-life, and, desirous of being recognized, they walk that form forth by their will and efforts-not the medium's-and present only a personification : a point attained to in an attempt to fully materialize, but from lack of power failed to be reached. Therefore, when nothing other than personification, more or less perfect, or even not at all perceptible, occurs when materialization was intended, there probably is no fraud, but only lack of power to accomplish then and there what had been done on other occasions. If seized when out, the spirit's hold is broken ; in the twinkling of an eye the particles it had used toward. making a body appreciable to material senses rush each to its own place with more than lightning speed, and by the rush create tumult, trepidation, agony in the medium's system, and so bewilder the medium's faculties that spirits betriending fraud-seekers or fraud-suspectors slip in and cause any statements they please to come forth from that medium's organi of speech, confessing fraud or whatever fraud-hunter desire, the medium all the while absolutely away and unconscious that any words whatever are issuing from his or her lips. Perfectly innocent mediums are some times made to be seemingly confessors and self-ac cusers of fraud when they are not, but others are con trollers of their organs of speech, the mediums being absolutely unconscious that those organs are being used for any utterances whatsoever.---If such views be sound, there is little good and much harm done by many of the allegations put forth against our mediums by those who are either incom petent to comprehend, or who fail to keep in steady view the possibility and probability that spirits are oftener and more extensively the fraud-workers than are the mediums.

# The Rebiewer.

TWIXT TWO WORLDS: A NARRATIVE OF THE LIFE AND WORK OF WILLIAM EGLINTON. John S. Farmer, London, Eng.; America, Colby & Rich, Boston, Mass.

As an evidence of the interest that all sensuous demonstrations of a future life are exciting in this age, the appearance of the above described volume may be taken as a striking illustration. As a contribution of personal experience, in the departments of spiritual phenomena it refers to, it is at once explanatory and instructive, and is, therefore, worthy of most attentive perusal. As one of the subscribers toward the publication of this work, the writer of this notice emphatically endorses it as being in the main a faithfully presented record of the career of one of Great Britain's most conspicuous mediums at this time. It must seem to Mr. Eglinton that life is a curious series of transformations when he contrasts the position and social surroundings he was the centre of in 1875 (when the writer first made his acquaintance at the house of a mutual friend), and the society that the remarkable mediumship he subsequently developed brought him into contact with, alike in the new world as in the old. Yet from personal knowledge it is pleasant to record that his prosperity and social consideration have not destroyed the amiability and frankness of so eminent a servant of our cause. Mr. Eglinton bears his success creditably to himself, presenting his personal conduct as the basis for the esteem of his friends, so securing that lasting respect that mediumship per'se, no matter how remarkable, would not have created for him.

Mr. Eglinton is in his twenty-ninth year, and, from the narrative before me, it appears he is of Scotch descent. In his youth, of a dreamy, imaginative and sensitive temperament, and, like so many other physical mediums, hot-tempered and passionate as a boy; almost devoid of early religious training, owing to parental divergences of opinion, his life was undistinguished from others of his class by any noticeable events until the year 1874, when his entire future was given a new direction owing to his coming into contact with Spiritualism and developing as a medium. Twice-once in India and again in London-he has essayed to retire from his work, but in each case untoward events (in seeming) frustrated his intentions and kept him at his post.

From quite an early period of his career he was fortunate to form lasting friendships with Mr. E. Dawson Rogers, and Dr. T. L. and Mrs. M. S. G. Nichols, and undoubtedly much public and private benefit resulted to Mr. Eglinton in consequence. At Dr. Nichols's establishment at Aldwyn Towers, Malvern, as well as at his town residence, and also at that of Mr. Rogers, many marvelous-and, in some respects, many exceptional-phenomena were obtained, and the records of such that appeared in the Medium and Daybreak, The Spiritualist, and of late years in Light, were the means of bringing Mr. Eglinton's mediumship into widespread notice. Among the spirits that have been the faithful workers with Mr. Eglinton are "Ernest," 'Joey Sandy" and Ab-dul-lah, to each of whom students of phenomena are under many obligations for the wonderful illustrations they have furnished of the power of spirits over matter.

The more striking phases of Mr. Eglinton's mediumship have embraced the phenomena of materialization, independent voices, direct slate-writing, direct pen, pencil and crayon sketching, drawing and writing-done in closed receptacles, slates, drawers, books, etc.-the writing embracing continental languages: Hebrew, Greek, Sanskrit, etc., in many cases cards, crayons, ink or pencils being provided by the invisible operators themselves I

As concerns the materialization phenomena, re corded in the book before me, there appears no possibility to doubt the facts as stated, for the testimony is clear-cut, decisive and cumulative ; and this recorded testimony shows that the phenomena occurred (a) or premises other than those of the medium; (b) in the light; (c) when the cabinet was so constructed that trickery or confederacy was impossible; and (d) while the medium was in view of the sitters. However, the reader will find, in the work itself, many narratives of scances in England, on the continent of Europe, in South Africa, India and America (U. S.), which will give a better idea of the scope, variety and extent of the mediumship and work of Mr. Eglinton during the past eleven years, than an abstract can convey in the space at my disposal.

During October, 1884, Mr. Eglinton had the memory ble interview with Mr. W. E. Gladstone, Great Brit ain's most distinguished commoner and present Premier, at which were also present certain "Person ages" that the absurd requirements of "Society" did not permit to be more particularly referred to-though why the wife of an heir apparent

a record of facts, many exceptional and all remarkable, the book is an instructive and enduring monument of lasting value.

The lessons deducible from it are many-too many to deal with in detail; let these suffice : that, under careful supervision, harmonious surroundings, and with an earnest desire for the best conditions on the part of mediums, there seems to be no limit to the possibilities of mediumship, and the consequent demonstrations of spirit-existence, return and operation. It teaches us that here and now are evidences of such matters all around us; that here and now "signs and wonders" from the future life (for us) come to us; that the fear of death is needless; that the hope of immortality is not a baseless dream ; it teaches us, as the apt title of the book itself says, we do indeed stand 'Twixt Two Worlds.

One word more. The book is dedicated to Charles Blackburn of Didsbury, Manchester, Eag., a long time friend of phenomenal Spiritualism in England, whose wealth and energies have for many years been bestowed in such interest, and it must be an undoubted satisfaction to him to see here gathered the fruit of that life-tree he aided to plant and water in its days J. J. MORSE. of early growth.

541 Pacific street, Brooklyn, N. Y., March 26th, 1886.

### A Critique Explained. To the Editor of the Banner of Light:

Moritz Brasch, the German philosopher, in his critique on Edward Von Hartmann's book on "Spiritism,'' says :

ism," says: "Spiritism is by no means a reaction against material-ism, especially against the hylozolstic (living matter) and atomistic foundation of the natural science of our period; but, on the contrary, it must be considered a direct sequel to materialism. A philosophy, or a bellef, according to which spirit, which is the most idealistic principle, may be materialized so as to be perceptible to the brdily senses of materialized so as to be perceptible to the brdily senses of math, has nothing in common with idealism, but is the legitimate offspring of the rudest materialism. And a time maturing such fruit is very far from an idealistic re-generation. Furthermore, the theological and theistical partisans of Spiritism make a mistake in believing that the rapid growth of Spiritism should serve to lead the present generation back to roligious belief. It is not that belief but astruse mysticism and crude superstition which will be strengthoned by Spiritism."

Let me try to explain: The learned critic, by the word "spirit" (German, Geist), will signify that infinite substratum generally called "God," that is, the first cause of both the world in its entirety and of every individual thing in the world. The entirety of God people will readily acknowledge to have no form, no imitation, that is, to be incapable of representation in matter. Not so that portion of God which is the lifespring of man, and which the critic calls a "spirit" as well as the whole of God. Now, that spirit, the human spirit which is not God all in all, but only a portion of God, that is, God so far as it is the life of one finite human being, partakes of the qualities of God, and is not capable of representation in matter. It infuses life into matter, and thereby produces a finite human being, but it never is, never can be that. finite human form. In that light of philosophical opinion, therefore, a "materialized spirit" is a contradiction in terms. A philosophy teaching that spirits materialize cannot, to the idealistic philosopher, be anything but crude materialism. If Spiritualists would say that souls" materialize, that is, that "disembodied" human beings materialize, the philosopher should have no cause to complain, as he might understand a "disembodied human being" to mean a man without the earthly body, but yet appearing in a substantial shape. And such substantial beings should certainly be able to assume, under favorable circumstances, a denser or more material body, *i. e.*, to "ma-terialize." The spirit of man, that is, the spring of individual life, the point where the individual is rooted in the universal mind where it is one with God, is, as was said above, not capable of representation in matter, that is, it is not in the "likeness of anything that is in heaven or earth," it is without shape or form like God himself. It is not able, therefore, to assume a materialized body. But when that individual lifespring leaves the earthly body, it produces another body, it individualizes again in a body more refined than the first was, imperceptible to the eye and ear, or all the senses of an earthly body, but nevertheless substantial and existent in a natural world. That "spiritual" body should be called " soul" to distinguish it from the word " spirit " in its philosophical sense.

It is the great end of Modern Spiritualism to prove the continuation of individual man's life after the decease of the material earthly body. That proof is given by the facts of the return of those who have passed out of the physical sphere of being. And when once a man is convinced of his immortality, his advance to an idealistic philosophy is much facilitated and is almost sure to follow. Thus, after all, materialistic " Spiritism" is almost sure to lead to " an idealistic regeneration." А. Н. Н. Chicago, Ill.

May Magazines.

Little need be added, but we give our readers the benefit of the Mail's concluding paragraph:

"We come back, then, to our first position, that whilst the objective phenomena of Modern Spiritualism are doubtful because open to suspicion of imposture, certain subjective phenomena can be explained In the present state of our knowledge of the human mind only by assuming the existence of a psychic force, of which next to nothing is known, but which need not be of spiritual origin. This is the conclusion of Crookes, of Alfred Russel Wallace, and of other scientific observers ; and we venture to advise our Halifax correspondent to trust more to them than to the unsupported testimony of enthusiasts who have probably embraced Spiritualism-which is merely a revival of primitive man's cult of ghosts-from a flacoid and superabundant creduilty."

We are ready to concede that our contemporary knows "next to nothing" of a "psychic force"; and, if so, how can he know that it need not be of spiritual origin? But intelligent Spiritualists who have carefully investigated its manifestations have found that it proceeds from intelligent personal beings who call themselves spirits, and prove themselves to be such. As we have already shown, both Crookes and Wallace have substantially avowed this conviction, notwithstanding this editor's representations to the contrary-as have many other scientific and equally competent men. And we join in advising the Halifax correspondent to 'trust more to them" than to the unreliable statements of an unscrupulous anti-Spiritualist, whose irrational opposition has pushed him to the adoption of a hypothesis, the absurdity of which furnishes the best possible illustration of a "flaceid and superabundant oredulity." But, further, we would advise this correspondent to trust still more to his own careful observations and study of the facts and philosophy of Spiritualism; on which alone any safe and satisfactory conviction can rest.

Hale's Honey, the great cough cure, 23c., 50c. and Glenn's Sulphur Neap heals and beautifies, 25 cts. German Corn Remover kills Corns and Bunions. Fill's Hair and Whisker Dye-Black and Brown, 50c Pike's Toothache Drone cure in One Minute, 25c. Dean's Rhenmatic Pills are a sure cure, 50c.

JAMES PYLE'S PEARLINE is highly commended by all who have used if for washing or cleansing purposes. It cleanses the fabric with-out the tedious process of rubbing. Sold by grocers:

"He was but a humble man, given to good works and possessed of God's spirit to the degree of a saint, and fortified by the strength which God ever provides for the man born in truth and purity, and gives to man by means of the divine spirit in his nature."

Thus Jesus is represented as being divine only as it is given to every man to be divine under similar conditions; and there is no claim that he was the Son of God in any special sense, as taught by orthodox Christianity. Must we not all be sons of God, if the divine Fatherhood is a reality? And if it is not, how can there be a human brotherhood? True it is that but very few demonstrate their fillal relation to the Supreme Good by their character and conduct; and if true divine sonship depends upon being like him who has been specially called the Son of God, then the human family are, with but very few exceptions, rather sons of God in posse than in esse. How many can claim that they are, in thought and deed, in harmony with the divine nature-that they are "one with God," this being, as it seems, the condition of true sonship?

Again, on page 231 of "Spiritual Communications," Jesus is spoken of most emphatically as a MAN, in a communication from Judge Edmonds; and the Christ nature (or principle), as incarnate in Jesus, is assorted in reply to a question of mine: while Christ as a person (Jesus) is spoken of as a "created spirit," in denial of his deity.

It is true that, in a very few communications, the common Ohristian phrase "Father, Son and Holy Spirit" is used, but does not necessarily imply the Trinitarian idea, or an assent to the ordinary theological belief. The orthodox doctrine of the trinity was not in primitive Ohristianity, and is nowhere professed in this book. May not enlightened Sniritualists admit the Eather, the Infinite Supreme; the

Son. as representative of the Uhrist-sphere : and the Holy Spirit (or spirits) who are in "atone-ment" with the Father? Certain it is that Modern Spiritualism has given a rational of adults, for infants teething, and broken down interpretation to much of the scriptural phrase- | systems in children,"

Such are the views of an aged man long conversant with spirit operations upon and through mortals. 48 Clarendon street, Boston. ALLEN PUTNAM.

People's Meetings in New York. To the Editor of the Banner of Light:

Since its removal to Spencer Hall, 114 W. 14th street, the People's Meeting has increased in interest and numbers. The majority of its patrons are better satisfied with the location, the spiritual elements and surroundings being much better than those in the place vacated. For the past three Sunday evenings the labor movement has been the theme under consideration, H. W. Beard, of Brooklyn, first speaking upon it, Dr. E. R. Still giving the interest in it added momentum on the second evening, and William C. Bowen, of Brooklyn, on Bunday, the 6th, ihe discussion was participated in by Dr. P. P. Field, Mrs. M. C. Morrell, Mr. J. F. Jeaneret, Mr. F. W. Jones and others. The air seems full of good propheav for the lobular discussion and apartities food prophecy for the laboring classes, and sensitives fee and express it.

prophecy for the laboring classes, and sensitives feel and express it. Our atternoon meetings are mostly phenomenal, and tests are usually given by Mrs. Morrell, Mrs. Higgins, Mr. Burton, Mr. Goodapeed and others, all of which give delight to the listeners and make our exercises attractive. Professor of elocution, Keenan, our ge-nial landlord, takes pride in assisting us aid making our occupancy as pleasant and homelike as possible; although not an avowed believer in our philosophy, he has a leaning toward it, and is thinking. Bun-day, 16th inst., Mrs. Nellie J. T. Brigham was with us in the afternoon and spoke with great acceptance upon subjects furnished by the audience. A vote of thanks was tendered to her which was unanimous. She will be with us again on the afternoon of Bunday, June 6th, which is the third anniversary of the Peo-ple's Spiritual Meeting of New York City. Mr. J. F. Jeaneret gave us an interesting discourse in the even-ing, taking for a theme, "Spirit-Phenomena the Jilgi-way to Truth." Mr. J. is a clear thinker, a logioni rea-soner, and a medium. Mr. H. W. Beard, of Brook-iyn, followed with extended remarks. We shall take measures to make our third anniver-sary day, June 6th, one of spiritual profit and pleasure. F. W. Jonker.

155 West 20th street, New York.

### Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphiles, Especially Valuable for Children.

Dr. J. R. FRAYSER, Memphis, Tenn., says : "I have used Scott's Emulsion for many years, and regard it as a valuable medicine for the diseases the spirits who have produced the phenomena record-

1222 Canada Series

tioned by name in connection with so sublime a matter as Immortality, need not be discussed here. How ever, in chapter xiv. a full account of the aforesaid interview is presented, and which interview was a lasting memorial of Britain's tried Premier's fairness, honesty and impartiality; and was also an opportunity of value and importance to the cause and Mr. Eglinton, the effect of which, if silent, has been none the less beneficial.

In the nature of the case, of course, there is but little, comparatively, new to the attentive readers of our periodical literature since 1875 presented in the work, but, as the volume brings into a get-at-able form the scattered records and testimonies of eleven years, the absence of novelty is easily overlooked; while the reader and Mr. Eglinton can alike congratulate themselves upon the care and industry with which the narrative has been compiled, and the facility of expression characterizing the text, which matters were but to be expected from one of the compiler's book-making ability.

The book has for a frontispiece an etching by J. J Tissot, Paris, which, no doubt, as an etching, is admirable enough, but as a portrait there is too much room for consideration ; indeed, several of the illustrations that adorn (?) the book are guite indifferent. notably so those upon pages 106 and 107; while a portrait of Mr. Eglinton, on page 188, is simply atrocious. There are also introduced a series of eight chromolithographs, illustrative of spirit-lights and materializations in various stages, one, that of the phenomenon occurring in full view of the sitters, being admirably done. These plates, effective enough in their original colored crayon drawings-for my friend Keulemans is incapable of poor work-are, with the exception of the one noted above, a trifle harsh in tone and not too well executed ; but such matters but serve to throw into greater prominence the other valuable qualities of this narrative of remarkable experiences which the pictures but supplement.

The celebrated "Koot Hoomi" incident is, at last. sensibly and satisfactorily disposed of in a paragraph relating thereto, on page 97.

Upon closing the book three reflections upon it remain, as concerning its tone, its value, and its lessons. Its tone is fair, candid, discriminative, and, on the whole, satisfactory, but there are two points that may be courteously criticised : first, the persistent substitution of the term "pyschic" for medium. Certainly nothing is gained by it, and as "medium," as the elder term, has ever been attached to the distinguished forerunners in our work, from the Fox Girls down to to-day, surely it is not necessary to create an arbitrary title in this case. If the term is used to soften facts to susceptible investigators, then, indeed, it is objectionable. The other point is that a sort of value is credited to Mr. Eglinton's mediumship by his blographer accentuating the unprofessional side of his work, a table (presumably approximate) being appended, on page 184, to show that "more than onethird" (the italics are not mine) of his scances were non-professional. I know personally that my friend, like all public mediums, has given many sittings gratuitously, but, surely, it is best to avoid invidious comparisons, to take such work as evidence of kindness of heart rather than elevate it into a vindication of bona fides in any case."

The value of the work has previously been referred to, and therefore needs but a passing word at this point ; its value is great to day, but will be greater hereafter. The writers of the records quoted from. ed, and the complier, who has so capably combined the whole, are all to be heartily congratulated ; for as

THE VACCINATION INQUIRER.-The larger portion of this month's number is occupied with a report of the sixth annual meeting of the London Society for the Abolition of Compulsory Vaccination, held on the 4th ult. W. R. Cremer, M. P., occupied the chair; Wm. Young, Secretary of the Society, read letters of sympathy and encouragement from friends of the movement, after which William Tebb, President of the society, made the opening address, which was an exceedingly able one, placing the subject clearly before his hearers and describing the present state of the movement, showing that there exists everything to encourage its friends. He was followed by Rev. W. I. Keay, Mr. O. L. Corkran, Ed. Haughton, M. D., Mrs. Anna Kingsford, M. D., Alfred Milnes, M. A., Mr. J. A. Parker, J. P., and Mr. W. R. Cremer, M. P. On the day following Mr. and Mrs. Tebb held a Conversazions at their hospitable home, which was attended by a large number of distinguished advocates of the cause. London : E. W. Allen.

THE FREETHINKER'S MAGAZINE for the current ~ month is one of the best of its issues, the contents beng led by an article by Matilda Joslyn Gage, entitled, Human or Female-Which?" claiming that "in valu will liberal thought strive for the world's mental freedom, until it attacks its inmest citadel of bondage-a belief in woman's created inferiority." "The Rights of Animals" are considered by B. F. Underwood, in an article indicating a growing interest in and care for "all things that have life"-and few if any have not. "A Spiritualist's Experience," gives an account of incidents that convinced the writer, Isaac Paden, of the truth of Spiritualism. H. L. Green, Editor and Publisher, Salamanca, N. Y.

ART AND DECORATION .- The illustrations include engravings of six paintings in the National Academy's Exhibition, interiors of two artists' studios in Providence, R. I., and suggestive designs for stained glass windows, panels, tiles, walls and ceilings. The reading matter is interesting and instructive to both professional and amateur. Published at 7 Warren street, New York.

THE INDEPENDENT PULPIT .-. "Spiritualism as I Understand It " is the subject of a contribution to the contents of this month's number by Dr. G. C. Mo-Gregor, in which the writer says that Modern Spiritualism "has removed the stone from the theological sepulchre, so that the human race, if it will, can view the gateway to life immortal. It solves the 'mystery of mysteries,' and removes the fear of death from the human mind." Dr. Wallace concludes his consideration of "Christianity vs. Secularization," and various points of liberal faith are treated upon in sucdeeding pages. Waco, Texas : J. D. Shaw.

THE HERALD OF HEALTH .- Dr. E. D. Babbitt furnishes a lengthy disquisition upon "The Sun Healing Movement," and Mary A. Allen, M. D., "An Argu-ment Against Corsets." Many shorter articles touch upon matters of vital interest. New York: M. L. Holbrook, M. D.

THE SCIENTIFIC BASIS OF SPIRITUAL-ISM," by the late Epes Sargent, called, out the warmest encomiums 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 & Bich, at the Banner of Light Bookstore, No. 9, Bosworth street (formerly Montgomery Place), Boston. A. ALTINITATION

### OF LIGHT. BANNER

BY EMMA TRAIN.

See the mighty hosts advancing O'er the mystic sea. Creed and faith are now retreating, Thought is growing free. Wave the banner ! light is breaking Through the midnight gloom. Lo I the angel bands are making Bridges o'er the tomb.

Dark the clouds of superstition Settled into night, Groped the world for weary ages, Vainly seeking light. Wave the banner I truth is shining From the shores above. Every cloud has silver lining, Every heart has love.

Hark ! the sound of spirit voices-Echo from the sky. Through the earthly care and grieving Joy is hovering nigh. Wave the banner, shout in gladness, Error has been slain. Wipe away the tears of sadness,

Truth has come to reign. See, the formen are dispersing. Right must never yield. Faisehood slinks away a craven, Knowledge holds the field. Wave the dear old banner gaily 'Neath the noonday sun, Heaven's doors grow wider daily.

Creed its race has run.

Highty souls are working with us, Holy hands clasp,ours; Not alone we do the labor Planting truth's fair flowers. Wave the banner ! out before us

Lie the spotless years ;

Angel helpers bending o'er us Wave it from the spheres.

# Banner Correspondence.

Wisconsin.

SHEBOYGAN .- A correspondent writes that the funeral services of Mrs. Farrow consisted in part of an eloquently truthful address by Col. J. R. Tallmadge of Elkhart Lake, in which he said : " In view of the happy faith of the deceased, it is proper to surround the occasion of these services with cheerfulness, to banish from them all gloom, and thus exemplify her faith in a peaceful, blissful, joyous immortality. We meet to celebrate an event in the history of a human soul, to take note of it, to congratulate the freed spirit upon the opening wide of the gates of life and light where they but stood ajar, where the grandeur of life. the glory of being, of existence, is viewed from the mountain-top instead of the sombre valley, so often shadowed through life's needful, useful disciplines... In the death of man is found the same law of evolution that is traced along up in the scale of being from all lower orders of life. The buttercup, the violet, the daisy, the rose with its exquisite perfume, and the illy in its whiteness-symbol of heaven-are but the decomposing, unsightly heap of compost higher up. The butterfly with its gorgeous coloring is but the unseemly chrysalis higher up. The beautiful freed spirit of a fond mother bending over her child or loving friend in benedictions of love, of protection, of sacrifice, of guidance, is but the decaying body higher up. . . .

The deceased from an early day was among the se lect few that heard the voice of the spirit through its various methods of approach to the world, was among its most loyal advocates, and lived to see demonstrated continued conscious existence accepted by the first scientific authority of the age, as also leading clergymen and a large number of their congregations. . . Life here has become grand because of knowledge. and death glorious because of its revelations. The grandeur of existence of being is felt here, but it is glorified just over there. In proportion to our attainments in the perception of the grandeur of being here in that measure do we know its glory over there.

Such was the comprehension of the deceased, such her trust growing out of her beautiful faith, based upon knowledge of a future conscious existence. She was led through it to speak of death as a friend in whom she reposed the most implicit trust, whose arms were security itself; that beautiful process in nature by which the vell, the curtain, was lifted, and where was shadow would be refulgent glory of infinite revealments, out from which radiant faces of those that had gone before would shine, and lips that had kissed arms that had embraced w

headache. His usual number at such circles is from afteen to eighteen, and thirty, with other disorganizing features that existed, made it a complete failure. Our best citizens pronounced Mr. Woodworth a fraud and Spiritualism a humbug. The next morning Mr. Woodworth came forward and offered to meet fifteen of our best citizens and submit to such conditions as they chose to impose in order to demonstrate his reliability as a test-medium. Accordingly that number met. Hon. F. F. Farrar took one bide of Mr. Woodworth, Mrs. J. Schlosser the other, and J. L. McKay sat in front, knees touching, and each joining hands in a circle with the medium. Soon great manifestations appeared. Brilliant lights floated in every quarter, hands caressed friends, musical instruments traversed the rooms, and other remarkable manifestations were made. It was a perfect success, and met with the approbation of all present. Even skeptics (and there were more than a majority of such present) pronounced Mr. Woodworth a medium of extraordinary powers; and in their enthusiasm they would not con sent to his going to another appointment until he promised to return and give them further seances. From this place Mr. Woodworth went to Erie City."

### Rhode Island. PROVIDENCE .- H. B. C. writes:

PROVIDENCE.-H.B. C. writes: "Having become interested in the phenomena of Spiritualism, I determined to investigate the matter for myself, and commenced sitting some months ago. In a short time the stand commenced to move. I have been controlled to speak several times, and have been told many things that have never taken place: among them I will mention slate-writing. I was told that I could have that, and sata according todirections. I have not received in the description of the taking-board, as de-scribed in a late issue of the BANNER, and made one. My wile and myself were very successful with it. We received many communications claiming to be from friends, and some who were strangers to us. At last an intelligence came that claimed to be my wife's sister. She told us that my wife's father was dead-told us how he died, when he would be buried, and went so far as to inform us that he was present, and sent his love to us. Upon inquiry we found that he was in his usual health. Now I would like very much to bear from others who have had a similar experience. Is there, any way to get rid of these deceiving intelli-gences? I will state here that my investigations have been conducted in my own home, and with very few exceptions by my wife and myself alone."

As our correspondent seems to be an honest inquirer after truth, we reply to the above missive by saying that in the development of mediumship it sometimes happens that inexperienced spirits who are eager to gain communication with mortals undertake to guide the sensitive when they are not competent to do so. They seem to think that the medium will be satisfied with any story they may tell; but the more wonderful it appears the better they-the spirits-think they will be liked. Mediums seeking development should mentally and earnestly request that only truthful and wise spirits shall be permitted to attend them. They must subject every communication received to the test of scrutiny, and if proven false, seek an explana tion from their controls, and request them to be care ful in their statements to give only what is correct. Mistakes will sometimes occur through mediumship, as the law of psychological control is by no means fully understood by mortals or spirits; but it will soon b learned whether the spirits deceive purposely or not and if they do they should not be allowed to manifest until they amend their course.

### Massachusetts.

LEOMINSTER .- Fannie C. Wilder writes : "We have just received a flying visit from one of your Boston mediums, Mr. C. H. Johnson, and as his guides wish to send him out into the field, permit me to say we can recommend him as a genuine medium ; and his control is powerful. I think when we find a good medium, whom the angel-world is trying to lead into our midst, it is the duty of all Spiritualists to do their part to lend a helping hand ; for we often find the saying true, if we take in a stranger we entertain angels unawares, and thereby not only do good to our medi ums, but receive many a blessing ourselves."

SPRINGFIELD .- J. S. Hart writes : "Mr. A. E Tisdale, the blind medium, has moved to Springfield, and societies desiring a good speaker will be well satisfied if they give him a call. He will rank with our best speakers. He has spoken for us five Sundays, giving the best satisfaction. Mrs. - Maud E. Lord favored us this week with four séances such as no one else can give. It seems almost as if Mrs. Lord lived with our spirit-friends, they manifest in her presence so easily; she has started quite a revival here. Mrs. C. Fannie Allyn occupied our platform through the month of April, giving good satisfaction. Mrs. Allyn is also a good worker in the temperance cause. Our meetings closed with the last Sunday in April, and now we are looking forward to our meetings at Lake Pleasant and anticipating a good and able tim

an evening circle. Mr. Woodworth was suffering with says : "We have the actual and absolute proof that we are to join our friends in spirit-life. We hear their volces, we see their manifestations daily all through the active, stirring world, as living entities still caring for us, and trying to guide us in the pathway of virtue. We also have the more ancient record from the days of Jesus down to the present, testifying to the great fact that they live, and as they live, we shall live also. No matter about the disparity of opinion by layman or priest about the gospel of ancient priests or prophets. Human life is a fact, and its continuance is certain."

Texas.

GALVESTON .- S. A. H. Talbot writes : " Mrs. Sue J. Finck, of this city (a very estimable lady), has recently developed as an independent slate-writer. Last Christmas morning while in my parlor, with myself and husband, she placed a clean slate under the table without nencil. Soon the usual signal was given for removing the slate, when we found the pencil (which ve enclose), having been composed of dust scraped from the slate, the cavity being visible from whence it was taken, some of the dust remaining beside the newly formed pencil, with the following message :

'Send the pencil to the BANNER OF LIGHT. Let our Northern brothers know what our Southern workers are doing. BAM HOUSTON.' A few days ago Mrs. Finck called at our hall, which is open to visitors daily. While sitting at a table a request was made to open a window, and soon there came upon the slate a rose cutting, a leaf resembling

a fern and two leaves of clover, all dripping with wa ter, and all perfectly green and fresh. . We are unable to tell from whence they came, as every green thing had long before been killed by frost. There was also a message nearly covered with water, saying, 'God bless you all. Hattle.' Thus are we daily encouraged and strengthened through different mediums in the good work of educating the people in the knowledge of the truth.'

### South Carolina.

CHARLESTON .- B. Dosoher writes: "We have a remarkable medium here, a lady by the name of Smith, whose development is for physical manifestations and also for entrancement. Her chief control at present is an Indian spirit who gives the name of 'White Feather,' and says he has communicated at the BAN NER OF LIGHT Free Circle. Accompanying him is a spirit by the name of Owens. The seances are private and at them some very surprising manifestations take place. On one occasion a ring was taken from the finger of a young lady and placed on the finger of her. mother. 'White Feather' and his associates on the spirit side of life are doing all within their power to in crease an interest in the subject of Spiritualism, and the prospect is they will ultimately succeed in their efforts."

### Maine.

PORTLAND .- C. H. Jewell writes: "Since the Portland Spiritual Temple started last September, we have had many spiritual feasts, as some of the best lecturers in the field have occupied our platform. April 18th and 25th we had the pleasure of listening to the guides of Mr. Frank T. Ripley, of Boston. The hall was filled, particularly on Easter Sunday, and the floral tributes were beautiful. His tests were many and convincing; none who heard his remarks could listen to them without receiving food for thought. May 1st, Dr. J. C. Street, of Boston, was with us.

I think the heart of every Spiritualist in Portland was saddened by the death of our dear brother, N. M. Woodman. Memorial services were held May 1st. and resolutions concerning his transition adopted by the Temple."

## Newburyport, Mass.

### To the Editor of the Banner of Light: On Sunday last we closed our season with Mrs. A M. Glading, President of the Philadelphia Spiritual Temple, who proved one of the most attractive of

speakers, being generally well liked, and even calling for a word of praise from the secular press.

for a word of praise from the secular press. During the season we have held thirty meetings, our speakers and mediums comprising the following : J. Frank Baxter. H. F. Merrill. Miss A. M. Beecher, Mrs. Maud E. Lord, Frank T. Ripley, Mrs. K. R. Stiles, George A. Fuller, Miss L. Barnicoat. Mrs. C. A. Nickerson, Joseph D. Stiles, J. J. Morse, Miss Jen-nie B. Hagan, Mrs. Abble N. Burnham, Mrs. A. L. Pennell, Edgar W. Emerson, Mrs. J. F. Dillingham, Dr. O. H. Harding and Mrs. Glading; Messrs. Baxter, Fuller, Stiles, Miss Hagan, Mrs. Lord and Mrs. Burn-ham have appeared twice each, and Mr. Emerson and Mrs. Pennell four times each. The meetings from the start were a success, both socially and financially; never before in its history has the Society been able to show as clean a balance sheet at the end of the season, and never have its meetings been attended by a beiter grade of people. Never in the local history of the spiritualistic move-ment has so much interest been created, particularly among the scholars and thinkers, the laity and even clergy, as during the season just closed. Not only among the latter, since but for the poor and lowly-no movement capable of touching the hearts of men not among the latter, since but for the poor and lowly no movement capable of touching the hearts of men could have birth?

### Annual Meeting.

The Michigan State Association of Spiritualists and Liberailsts held its adjourned annual meeting at Chipman's Hall, Nashville, Mich., on May 8th and 9th.

At a business meeting on the 8th the following offi cers were elected for the ensuing year : President, J. H Burnham, of Baginaw City; Becretary, Mrs. Hitch-cock, of Ionia; Treasurer, Mrs. Dr. Jewett, of Mon-roe; Directors holding over, were Mrs. I. A. McLin, b. L. Shaw, of Saranac, and S! B. McCracken, of

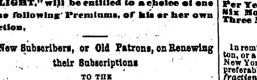
This Association started on its twentieth year with prospects of success. The attendance was fair; the speaking was good. The Nashville friends entertained all delegates from

a distance, and a very enjoyable time was had. L. S. BURDICK, Secretary pro tem.

# FREE !---- PREMIUMS !----- FREE. UNTIL FURTHER NOTICE.

Persons sending DIRECT TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Mass.," \$3.00 for a year's subscription to the "BANNER OF LIGHT," will be entitled to a choice of one of the following Premiums, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing



BANNER OF LIGHT MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

### BOOK:

ABNOLD, AND OTHER POEMS. By J. R. Orton This work contains thirty-two beautiful and select Poems.

Or, choice of ONE of the below-described beau tiful works of art :

## .ENGRAVINGS.

"NEARER, MY GOD, TO THEE." Painted by Joseph John, and engraved on steel by J. K. Rice. Size of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches; ongraved surface, 15x20 inches. "THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x28 inches; en-graved surface, 15x20 inches.

## "HOMEWARD,"

"FARM-YARD AT SUNSET." Copied from the well-known and justly celebrated paint-ing designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

From the original painting by Joseph John. Engraved or steel by J. W. Watts. Size of sheet, 20x24 inches. For each additional Engraving 50 cents extra

Any person sending \$3,50 for one year's subcription to the BANNER OF LIGHT will be entitled to Hollyer's Line and Stipple Steel Plate Engraving of the late

Henry W. Longfellow in His Library At "Craigie House," Old Cambridge, Mass.

At "Craigie House," Old Cambridge, Mass. The plate is 24:32 inches. The central figure is that of the GREAT PORT. He is seeted on the right of a circular table, which is strown with hisbooks and writing materials. The surroundings are harmoolous and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book case, containing all the Port's own works, in their original manuscript, flanked by these of De Quincy, irving, flacon, Milton, Danié, Shakspeare, Scott, Byron and innumerable others. Hanging on the wall is a portrait of Nathaniel Hawhorne, his classmate at Howdon. The wall. The chair was presented to him by the school chil-dreho f Coloridge's Inkstand rests near the open deek on the table.

table. This beautiful historic work of art is a lasting souvenir and ornament for sitting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,50 for a year's subscription for the BANNER OF LIGHT, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving is \$7,50.

Any person sending \$1,50 for six months' subscription to

BANNER OF LIGHT: THE OLDEST JOUHNAL IN THE WORLD DEVOTED TO THE

## SPIRITUAL PHILOSOPHY.

### INSUED WEEKLY At 9 Bosworth Street (formerly Montgomery

Place) Corner Province Street, Boston, Mass. COLBY & RICH,

# Publishers and Proprietors.

IBAAC B. RICH......BUGINESS MANAGER, LUTHER COLBY.......EUGINESS MANAGER, JOHN W. DAY......ABEIGTANT EDITOR, Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of RIGHT PAGES-containing FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE BEADING-embracing

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LEUTURES, ORIGINAL ESSAYS-Upon Spiritual, Philosophical and Scientific Subjects

Belentific Subjects. EDITORIAL DEPARTMENT, SPIRIT-MENSAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, otc., etc.

	TERMS OF SUBSCRIPTION, IN ADVANCE:	
	Per Year	20
•	Three Months	r d

In romitting by mail, a Post-Office Money Orders on Bos-ton, or a Drait on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & Rich, is preferable to Bank Notes. Our pairons can remit us the fractional part of a dollar in postage stamps-ones and two preferred. ADVENTIGEMENTS published at twenty cents per line for the first, and fitteen cents per line for each subsequent in-sertion. ertion. Subscriptions discontinued at the expiration of the time

paid for, Specimen copies sent free, AT The List of Books and Engravings given as Promiums to Nubscribers, will hereafter be printed every other week, justcad of weekly as heretofore.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com-plete assortment of

Spiritual, Progressive, Reformatory. and Miscellaneous Books.

Amóng the authors aro Andrew Jackson Davis, Hon. Robert Dalo Owen, Dr. James M. Peeblee, Henry C. Wright, Gites B. Stebbins, D. D. Home, T. R. Hazard, William Denton, Rev. M. B. Craven, Judgo J. W. Kd-monds, Prof. S. B. Brittan, Allen Putnam, Free Barzent, W. F. Evans, Kersey Graves, A. B. Child, P. B. Randolph, Warren S. Barlow, J. O. Barrott, Mirs. Emma Hardiore Hritten, Miss Lizzle Doten, Mrs. Maria M. King, Mrs. Cora L. V. Richanoud, etc. Any Boek published in England or America, not out of print, will besent by mall or express.

Ar Catalogues of Books Published and for sale by Colby & Rich sent free.

Publishers who insert the above Prospectus in their respective journals, and call all miton to it editorially, will be entitled to a copy of the BANNER OF Lightrome year, provided a marked paper is forwarded to this office.

## ESOTERIC CHRISTIANITY Designed and painted by Josoph John. Size of sheet, 22x2, Mental Therapeutics. BY W. F. EVANS, Author of "Divine Law of Cure" and " Primitive Mind-" Cure." CONTENTS. CHAP. 1 .- The Receptive Bide 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 Discase? And What is it to Heal Disease in Ourselves or Oth-CHAP. 4.-The Unchanging I AM in us, or the Divine and True Idea of Man. CHAP, 5.—Is Disease 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 Salvation from Sin and Disease. 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. -The Keys of the Kingdom of the Heavens, or the Power to Deliver Ourselves and Others from CHAP. 12. the Bondage of the Senses. Cloth, Price \$1,50, postage free. For sale by COLBY & RICH.



З

with delight."

### Connecticut.

NORWICH .- Of the "First Spiritual Union" of this place Mrs. J. Adelaide Chapman writes : "Edgar W. Emerson closed our course of lectures for the season, Sunday, May 9th; he was also with us May 2d. Mr Emerson is a most excellent platform test-medium. and during the two Sundays gave one hundred and forty-three descriptive tests of spirit-presence, which were nearly all recognized by the audience. He is a favorite with our society, and we bid him a hearty welcome whenever he comes in our midst. Bro. A. B. French, the noble champion of truth, favored us with four eloquent discourses the first two Sundays of March, and made many friends here who are pleasurably anticipating his coming another season. J. Frank Baxter was with us the last two Sundays of March; large and appreciative audiences listened to his fine songs and excellent spirit delineations, the latter severely puzzling the skeptics. Mrs. A. H. Colby followed the entire month of April, with her soul-stirring expressions of truth and advocacy of justice for all humanity. April 11th a memorial service was held for Byron Boardman, his brother James and others who have passed to the higher life from our society. Mrs. Colby gave tributes of honor and justice to each and all. The choir rendered appropri-ate music ; the floral offerings were numerous and beautiful, the desk in the centre being covered with evergreens and smilax, forming an immense bank. filled with calla lilles and bright scarlet geraniums; at the left a table loaded with elegant cut flowers; on the plano a beautiful basket and bouquet. The day was a marked success, and will ever be held in sacred remembrance. Mrs. Colby closed her labors with a temperance lecture, by request, Wednesday evening, April 28th, after which the following resolution was adopted:

Adopted: Resolved, That in Mrs. Colby we always recognize the glited and fearless champion of truth and reason, the ad-vocate of spiritual and roligious freedom and of true prac-tical temperance reform, eloquent and instructive in dis-coursing liberalizing ideas; one who is ever the genuine lady and true friend, whose public utterances deserve to be perpetuated in letters of goid, that the coming generations might read and gain ideas leading them to greater mental. and spiritual liberty. And now we gratefully assure her that unbounded fraternal greeting will welcome her next coming to Norwich."

### Pennsylvania.

WATERFORD .- W. O. White writes : "Waterford is one of the oldest historical towns in Northwestern Pennsylvania. In it was established Fort Le Boeuf, one of the line of French forts between Presque Isle Bay (now Erie City) and Pittsburgh. It is situated on the banks of LeBoeuf Lake, and was visited by Gen. Washington at a very early day, who came with a message from the Governor of Virginia to the French commander of the fort. It contains about a thousand inhabitants, is a pleasant summer resort, and would be a capital place for a spiritual camp-meeting. Our Bociety was formed some months ago, mainly through the influence of the Hon. F. F. Farrar, who is one of the oldest leading Spiritualists in this part of the State, The officers are, W. L. Kelly, President, and Jno. Agnew, Treasurer. About twenty-five names were enrolled, and arrangements made with Miss Inez Huntington of Randolph, N. Y., a trance speaker of note, who has acceptably served us once each month. Sunday, May 2d, after, the usual address by Miss Huntington, Mr. Bert Woodworth of Jamestown, N. Y., took the stand and gave a remarkable series of tests. On Monday evening, about thirty met at the residence of W. L. Kelly, President of our society, for | of his observations upon the certainty of a future he

> 1.0 5

\.'

BOSTON .- "L. B. F." writes requesting that the following mention be made of one of the early Spiritual-

ists of this city: Mrs. Louisa Peterson, the last but one of thirteen chil-dren, passed to spirit life in Boston Dec. 9th, 1884, aged 81 years and 5 months. She was born in Newburyport, Mass., where her mother, Mirs. Elizabeth Rose, died. Mirs. Pe-terson was among those who early embraced the bellef in communion of spirits with mortals, and she held in her old age firmly to that faith, deriving great comfort from her personal experience with various mediums. Hers was an oventful life-traveling much by sea and land, though her toy for Boston and its institutions was great. Mirs. Poter-son and her sister engaged and received a copy of the first edition of the BANNER OF LIGHT that was published, and sheaubscribed for it till her death. The paper was her spir-tual meat and drink. She held the acquaintance of many prominent Spiritualists of New England, and regularity ar-tended the meetings while she was able. ists of this city :

### New York.

MALONS .- Lyman Perry writes: "Is it wise to exclude God from what is termed 'Modern Spiritual ism? Are we to be deprived of the only original source of inspired goodness in either man or angels, and of further dependence upon the only safe and reliable Being in the universe? Must we now depend wholly upon the spirits of the departed for our wisdom, guidance and support, and they admitted, too, to be finite in power and neither perfect nor authoritative in their teachings and philosophy? Angels or spirits are but instruments in the hands of God, who has given them charge over us to keep us in all our ways, and in their hands to bear us up, lest we fall or dash our feet against a stone. How unwise, then, to ignore or reject the Power that wields the instrument: God is the main factor in our salvation. All else are but his humble instruments or agents.

There is no power but of God, and if Spiritualists would be a real and lasting power in the world they nust cleave to God and depend upon him, through his agencies, to give them victory and success. Without him whence our inspiration and spirituality? How shall we love one another except God, who is love, be in us? 'There is a spirit in man, and the inspiration of the Almighty giveth them understanding.' Shall we reject the Fountain of all inspiration and expect to be an inspired and spiritual people? As well might we look for streams and no fountain-head."

### Kentucky.

FRANKLIN.-Mrs. Helen Stuart-Richings writes : 'I am holding circles in many of the Kentucky towns, and find more interest in the subject than there is further south. There are a few Spiritualists in this plane and suite a number of earnest investigators. Mrs. Dr. Birdwell, a Spiritualist, over seventy years of age and very feeble, attended the Louisville Convention from this place, saying, in response to the persuasions of friends that she should not attempt the 'trip: 'This will be my last chance to attend a Spiritualist Convention in the body, and I am going even if I don't live to come back!' She went, and through all the storms of wind and rain that prevailed during the week, attended every meeting, even the en tertainment that closed the relinion, and came home again, wearled physically, but, to use her own words, 'comforted, blessed and strengthened spiritually. I would not have missed that meeting for anything in this world.""

Verment. EAST-GRANVILLE.—D. Tarbell observed his sev-enty-fifth birthday the 18th of last March by issuing a printed testimonial of his knowledge that a higher and more glorious existence awaits him in worlds beyond when he passes from the scenes of earth. In the course

not among the latter, since but for the poor and lowly no movement capable of touching the hearts of men could have birth? During the season Spiritualism has entered into and brightened many a home which, but for its transcend-ent beauties, would have been given over to cold. This has indeed proven a red-letter season, radiant with hope, and fruitful of promise to the local work-ers, who hope another year to witness a shower of spiritual blessings upon our beautiful city down by the deep sounding eea. Much of our success has been due to the earnest efforts of E. P. Pride and F. H. Fuller. President and Secretary of the Society, and to the officers and members of the Ladles' Aid Society, by the deep sounding eea. The Ladles' Aid Society, by the way, in its history approaches the phenomenal. Less than seventeen months old, with less than thirty members, starting without a cent in its treasury, it has held several fairs, and a series of entertainments, which, in point of financial success, have been the wonder of the town. The Society has a nicely fitted up parlor (ór did have before the late fire), and a snug little sum of money in the bank, designed to form the nucleus of a building fund. In Mrs. N. A. Easson they have a President who is an energetio worker, a woman who has won the regard of all by her carnest-ness, enthusiam, and honesty of purpose; she is ably seconded by officers and members, and the Society as a whole forcibly lilustrates the force of the adage, "Nothing succeeds like success." In entering upou a brief season of rest, let us hope that with the baimy days in store may come wisdom, strength, spirituality; that when we resume our labors in the fail we may be enabled to raise the mystic veli of futurity, gaze upon the incomparable beauties yet in store for the children of earth; ay, and better than all, see and be seen of our loved ones whom the world call dead—see their dear forms, hear their sweet voices as in days gone by, and receive the preclous assurance that there is no death ; that wh

more perfect day. H.

### Verifications of Spirit-Messages.

LUCIUS P. STONE .- REV. LYSANDER FAY. As you like to have friends of the good cause verify communications purporting to come from spirits, I am willing to do my part so far as I can, although they may not be my relatives; but when one comes in my vidinity I make inquiries to 'satisfy myself, and I ge the impression that it will be gratifying to the spirits to have them noticed by some one, even if not by their own near, personal friends. In the BANNEB OF LIGHT of Nov. 21st, 1885, is a message from Lucius P. STONE of Templeton, Mass. I inquired of some friends in that town recently if there was a young man there by that name. They said : "There was, but he is deaddied some two years ago." I then showed them the. message. They read it very eagerly, and said that " his folks were Unitarians, and lived in Otter River, town of Templeton." I left .the paper for them to send to his folks, but have never seen the message verified:

In BANNER of January 2d, 1880, REV. LYSANDER. FAY of Atbol has a message which I have never seen verified, but think it ought to be, in justice to the medium as well as a gratification to the spirit. [It was verified Jan. 20th.] I showed the message to some people in Petersham, who lived in Athol some years ago, and they told me that they had heard him officiate at funerals, and knew him well, and had no doubt the message was from him. He has sons who are the message was from him. He has sons who are merchants in Athol, and one, I have been told, read it and said that if he was in the habit of belleving such things he should bay that it sounded like his father. Another son would not read it at all. I am thankful to be able to appreciate such commu-nications, even if they are not from my nearest rela-tives and friends; somebody is benefited by them. Yours for truth and justice, MRS, M. F. WADB. Petersham, Mass., May 9th, 1880.

following Pamphlets:

following ramphotes: SUMMARY OF SUBSTANTIALISM: OR, PHILOSO-PHYOF KNOWLEDGE. By Jean Story. The author claims to show conclusively the mythologic origin of the Christian system of worship-the worshiphof the Lamb; thence makes a most urgent appeal for a higher appreciation and cultiva-tion of the good in humanity; thence urges the utter repu-dation of the soul-degrading practice of idol-worship, whether the idols be ideal good, or sun-gods, or men-gods, or leading-men, or animals, or inanimate things. Euro, paper, small pica, 113 pages. DEATH LY, THE LIGHT OF THE MARMONIAL

paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOLHY. By Mary F. Davis. The following sub-jectsare treated: Universal Unity of Things; Nature With-out and Within Man; The Absolute Certainty of Death; The Soul's Supremacy to Death; Degrading Teachings of Theology; The Infailible Teachings of Nature; Harmonial Views of Life and Destiny; Man, the Highest-Organiza-tion; The Reality and Experiences of Death; Spiritual In-tercourse through Spirit-Culture; The Soul and Its Aspira-tions Identical; The Last Scene of All. Paper.

tions identical; The Last Secne of All. Paper. DANGER SIGNALS: AN ADDRESS ON THE USES AND ABUSES. OF MODERN SPIRITUALISM. By Mary F. Davis. This elequent and comprehensive pam-phiels is especially needed in the present "crisis." While it reveals the subline inner life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective, utterances at once protect the friends and enlighten the enemies of truth and progress. Paper.

Paper. AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of Harvard College Professors in 1857. By Al-len Futnam. This sterling work combines in itself the characteristics of memoir, essay and review. The mattey considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatmeni which the author accords to it.

which the author accords to it. TALES OF THE SUN-RAYS. What Hans Christian Anderson tells a dear child shout the burn-Rays. Dedicated to the Dear Child Bands, by the Spirit Hans Christian An-derson. Written down through the mediumship of Adei-ms, Baroness Von Vay, of Gonobitz (in Styris). Austria, and translated by Dr. G. Bloede, of Brooklyn, N.Y. Faper, THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

Paper. ORDEAL OF LIFE. Graphically llustrated in the expe-rience of fifteen hundred individuals, promiscuously drawn from all nations, religions, classes and conditions of men alphabetically arranged, and given psychometrically through the mediumship of Dr. J. O. Grinnell, in presence of the compiler, Thomas R. Hazard.

compiler, Thomas IC, HEARD, BERPENT AND SIVA WORSHIP, and Mythology in Contral America, Africa and Asia, and the Offgin of Sor-pent Worship, Two Treathes, By Hyde Clark and C. Smailand Wake, M. A. I. Edited by Alexander Wilder,

Or any two of the following pamphleta: ANSWER TO CHARGES OF BELLEF IN MODERN REVELATIONS, ETC. Given before the Edwards Con-gregational Church, Boston, by Mr. and Mrs. A. E. New-ton.

INELIGION OF SPIRITUALISM. By Eugene Crow-

REVIEW of a Lecture by Jas, Freeman Clarke. SYMBOL BERIES of Three Lectures, by Cora L. V. Tap-

BOLAR AND SPIRITUAL, LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan.

BRETCH OF THE LIFE OF EDWARD S. WHEEL-ER, the Distinguished Improvisator and Lecturor. By Geo.

INNER MYSTERY. An Inspirational Poem, delivered by Miss Lizze Doten, at a Festival Commenorative of the Twentieth Anniversary of the Advent of Modern Spiritual-ism, held in Music Hall, Boston, March Sist, 1868. Paper.

## TERMS OF SUBSCRIPTION, IN ADVANCE

Per Year		
Six Months		1,50
	······	

WHY WE LIVE. By SUMMERDALE. This is a book that Spiritualists and others will read with pressure and profit. Written in the style of the old "'Plu-grinn's Progress " of John Bunyan, it possesses the peculiar charm of that work, with added interest and value from its treatment of higher states of being. It describes glowing the beauties of the future life, its manions of abode and temples of worship, its fruitful groves, fragrant gardens, groen valleys and crystal waters; portrays the happiness of familes rednited, and the never-onding biles of those who, after a weary pligrimage on earth, fail by the wayside, al-most disheartened, and awaken to the onjoyment of rest in a life that is immortal. For sale by COLBY & BIOH.

In the Spirit-World:

Being a Description of Localities, Employments, Surroundings, and Conditions in the Spheres.

BY MEMBERS OF THE SPIRIT-BAND OF MISS M. T. SHELHAMER,

Medium of the Banner of Light Public Free Vircle.

When one becomes fully convinced that friends who have passed from existence on earth still live, the questions natu-rally arise, liow do they live, and what are their occupa-tions? The purpose of this book is to answer these inqui-ries, and, so far as the inguage of a material life is capable of describing a spiritual one, it does so. These descrip-tions are not mere theories and surmises of what may exist beyond this state of being, the acceptance of which depends mainly upon the fath of the individual to whom they may be presented, but statements of facts made by those who live that life, and are familiar with the scenes and experi-ences of which they write). In one volume of 420 pages, neatly and substantially bound in cloth. Price 34.000, postage 10 cents; full gilt, \$1,00, postage free. For sale by COLBY & RICH.

For sale by COLBY & RICH.

# ELEMENTS OF UNIVERSAL HISTORY TOR

Higher Institutes in Republics, and for Self-Instruction.

BY, PBOF. H. M COTTINGER, A.M.

Cloth. Price \$2.00. For sale by COLBY & RICH.

# The Weekly Discourse;

Containing the Spiritual Sermons by the guides of

MRS. CORA L. V. BICHMOND.

MHS. COHA L. V. HULLMOND. No. 2, --THE LESSON OF THE HOUR. No. 3, --THE BEIRTUAL BASIS OF LIFE. No. 4, --MY RELIGION, by Spirit Thomas Paine. No. 6, --THE DEATH OF MOLOCH AND THE DAWN OF FEACE. No. 6, --RELIGION, MORALS AND LAW-WHICH BHALL TREVAIL? No. 7, --THE KINGDOM OF HEAVEN OF ALL NA-TIONS IN THE LIGHT OF SPIRITUAL ISM. No. 8, --SPIRITUALISM AS A PREVENTIVE OF CHIME.

No. 9. -THE ANGEL OF THE NEW DISPENSATION.

Price 5 cents each. For sale by COLBY & RICH.

# THE WONDERS OF EGYPT.

Three Inspirational Discourses

The Wonders of Egypt. Egypt-Past, Present and Future. The Hiddle of the Sphinx and its Spiritua Meaning. Paper, pp. 69. Price 15 cents. For sale by COLBY & RICH.

# LIFE AS IT IS IN THE WORLD BEYOND.

The author, in his preface, says: "The assumption is that the author of the letter 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 will berow that he has even, heard and ex-perienced there."

Portenced there. " Paper, pp. 194. Price 50 cents. For sale by COLBY & BIGH.

# **Private Written Instructions**

For the guidance of all socking to overcome Disease by purely Mental Methods; condensed from instructions deliv-ered to students in private classes. By W. J. COLVILLE. Paper. Price 25 cents. For sale by COLBY & RICH.

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

### TO BOOK PURCHANERS.

TO BOOK PURCHANERS. Torby & Rich. Publishers and Booksellers, a Bosworth street (formeri) Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortiment of SPIRITEAL, Phoonessive, Reconstrating And Mis-Critica Kor's Books, at Wholesale and Reind, *Terms Cashs*-Torbers for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fib the order, the bal-smeat be raid (5, 6, D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that, they can remit us the **Fractional** patron of adoltar in post-age stands-owned than one dollar will not be accepted. All business eps cattenations to fib the of Broks en com-micion respectfully decined. Any Beok published in England or Am rick (not out of print) will be sent by mail

Or express, By Unitalogues of Books Published and for Sale by Colby & Richsent free,

### NPECIAL NOTICES.

A. BITCHAL NUIGER: AT In quoting from the BANNER OF LIGHT care should be taken to distinguish between enitorial articles and the communications (condensed or otherwise) of correspond-onts. Our columns are open for the expression of imper-sonal free thought, but we cannot undertake to endorso the varied shades of opinion to which correspondents give

The varied shale of a bolic of the state of the state of the shale of the state of

Banner of Bight.

### BOSTON, SATURDAY, MAY 29, 1886.

PUBLICATION OFFICE AND BOOKSTORE. 9 Bosworth Mt. (formerly Montgomery Place) corner Province Street (Lower Ploor).

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

THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

### COLBY & RICH. PUBLISHERS AND PROPRIETORS.

67 Business Letters the ald be addressed to ISAACB, RICH, Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLUMN

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

### Exposures.

It is still the fashion for a certain section of the secular press to hall every alleged "exposure "-of-a-medium as another nail driven into the coffin of that detestable superstition of "socalled " Spiritualism. One of three courses is generally associated with the editorial attitude in such matters : either a willful and persistent misrepresentation of the entire subject, combined with a determination to abuse us at every cost of justice and fair dealing, or we are "sat upon" with the knowing assumption that all such subjects are either delusions or frauds, or an attempt is made to destroy us by exciting the passions and prejudices of the reader against us. •

In addition to these "croaking ravens" of the press there is a class of Spiritualists in our ranks who, whenever some trickster is exposed, incontinently tremble in their shoes, thinking that Spiritualism is to be thereby overwhelmed and that all precedent experiences are of doubtful value.

To consider the attitude of the press first : In regard to the general question of "exposures," Spiritualists may safely admit they are under obligations to any agent who may assist them In keeping their glorious faith free from the harpies that are more pretenders to the possession of that faculty of mediumship, of which we have abundant evidence to prove is as much a matter of fact in the constitution of our nature as any other of the faculties we are possessed of. The many warnings that our own journals have printed is clear proof that the this class of viners are known a rations of dangers to be guarded against: and though the spiritual press may not deem it is bound to become a sort of "Police News," yet as a rule it is not backward in putting its readers on their guard against any trickster who is or has been clearly and satisfactorily demonstrated to be such. 'All such common tricksters should be left to the attentions of the laws-sentimental considerations are unnecessary in such casesand Spiritualists feel very much the same over the press exposure of such gentry as the most of us do when any other vulgar swindler is pilloried in the public prints. But Spiritualists have a right to be heard in protest and defense when the exposure of fraud is confounded with the alleged exposure of the fraudulent character of Spiritualism per se. Any journal that puts forth such a non sequitur must be classed under one of the suggestions of our opening paragraph, or must be content to be considered as speaking ex cathedra on a matter it lacks knowledge or experience concerning, for such confusion of thought could not be possible in the mind of any candid and well informed editor. When the newspaper in and nothing exists which they did not generate. the interests of public morality exposes some That is to say, instead of intelligence and love commercial fraud, we congratulate it on its public spirit; but when it constitutes itself both jury and judge, all that profess any pretensions to decency reprobate any such abuse of the journalist's prerogative. Do not misunderstand the point. What has been said so far relates simply and only to actual and unadulterated cheats, who, possessing no particle of mediumistic power, merely pretend to be so endowed. The footpad is a gentleman by the side of such pretenders, who thus literally "steal the livery of heaven to serve the devil in." The "exposure" of such people does not in any way affect the genuineness of mediumship. In the abstract, they are but counterfeiters-the real currency remains undebased. When, however, we have to deal with the real or assumed confusion that is manifested by the average editor in dealing with the subject of "exposures," the duty of a vigorous protest and an earnest defense asserts itself. The truth of a mathematical axiom is not destroyed by the inability of the student to apply it, nor is the reality of our facts destroyed by the simulation of them in whole or in part by the dis-honest, or unprincipled." That "A" lies is no proof that all people lie. Or, again, that "A" speaks the truth is no proof that all people do so. Let this rule be applied to our case, and see how it works out : our axiom is " the reality of spiritual manifestations," which axiom can be demonstrated to any person who will adopt the same conditions that are necessary for their 21 evolution that we have to adopt ; professional

any other department of experimental philosophy attention to the conditions pertaining to the experiment is the only sine qua non. While our facts are demonstrated by hundreds of honest and unright professional mediums throughout the country, they do not present their greatest claim to accoptance in that connection, since their greatest claim has always been and will so remain, in regard to the phenomena obtained in the private home circles independent of any professional assistance whatever. Therefore we emphatically protest against being ignorantly or willfully condemned by wholesale, when that condomnation is based upon a standard we ourselves do not admit. Are the facts true? Can they be obtained by any of us? Are they independent of professional representatives? To all these questions an absolutely affirmative answer can be unhesitatingly re-

turned. When secular editors get these points

in their minds, the ignorant or willful confusion

they now exhibit will disappear. A word now to that class of "Spiritualists " (?) who, whenever an "exposure" is reported, tremble in doubt as to the value of their own experiences, and begin to quostion whether they have not been imposed upon. If you have been so utterly careless in your inquiries as to be uncertain about what you think you saw, if you have failed to make each step firm and secure before advancing to the next, then you are not entitled to be called a "Spiritualist," and we must refuse to accept you as such. Your doubts and fears are the results of your own perfunctory methods of investigation, and your adhesion to our cause is a positive detriment to its progress. One indisputable fact outweighs any number of counterfeits; if you have that indisputable fact, then you have a solid foundation to stand upon.

All real Spiritualists have a multiplicity of such facts. Our facts demonstrate the axiom of the "reality of spiritual phonomena" that is stated above. Exposures, "so called," only expose a simulation of our facts, and thus in no way affect the axiom stated. A Spiritualist who rests his convictions upon incontrovertible fact is not disturbed therein by any alleged "oxposure," however much he may be angered by the rascality that attempts to trade therein.

Now as concerns those who, actually being mediums, are (it is alleged) caught defrauding their patrons, what can be said in their regard ! Intrinsically there is no more sacredness about a physical séance than there is about a chemical or mechanical experiment ; a medium is not necessarily a better person than a merchant, in any other walk of life, an'l professional medium ship being neither more nor less than a means of livelihood, it is judged by the majority of outsiders as they judge any other professional avocation. In the long run the fittest -in this case the most accurate-will survive. Now in this direction, be it noted, the medium depends for recognition, patronage and success upon his or her fitness for the work and honesty in its prosecution, and, these qualities failing or being willfully prostituted, ultimate failure and disgrace are only questions of time. The public taint entailed is mostly punishment enough, while the loss of public confidence is of itself a heavy penalty; and when it is remem bered that the mediumistic are subject to influences and temptations that stronger people than are they do not always successfully gscape, the justice of the case will be met by Spiritualists taking the erring one in hand and endeavoring to rejustate such a one into good standing, always providing such a one is desirous of being so dealt with. But, also, in justice, such cases demand that the delinquent shall not be accepted as a representative of our work until indubitable evidence of reform has been presented. There are two sides to every question, and if professional mediums claim certain priv ileges and exemptions because of their peculiar circumstances, they must be willing to allow some rights to their clients, for if all the rights are on one side, and that the interested one, then mediums must expect to receive the consequences of such a seeming invidious ar-

# the product of the body nor dependent on it for

continued existence. Mr. Savage conceded that, as a theory, Materialism has the advantage over its opposite from its simplicity. Its disciples are especially fond of boasting for it that it shuns everything like mystery. They say that it is enough for them to know something that is tangible, that can be seen and felt. They are fond of calling their belief common sense. They triumphantly tell us that nobody ever saw a spirit, or felt a spirit, and therefore that to talk about spirits is as if one rehearsed his dreams. Common sense is their boasted foundation.

But it is very true, he remarks, that "uncommon sense" may prove the more reliable guide. It was common sense, Mr. Savage reminds them, that for some thousands of years assured people that this terrestrial globe was flat and stationary, and that the moon was no bigger than a platter; and it led to the killing of persons who thought otherwise. So is it now; while much vaunted common sense asserts that a brick, for example, is something tangible and solid, it can, nevertheless, be converted to the finest powder, which again, when subjected to a sufficient degree of heat, becomes invisible vapor and flies off in the air: So that the tangible and solid brick has become as invisible and intangible as what the Materialist proclaims spirit to be. The material has become as airy as the spiritual is alleged to be.

This is only transformation, a change of condition, a rearrangement of the atoms composing the brick. It is made complete by the agency of heat, which is only a mode of motion. The difference between water and steam is only in respect to the closer and the more remote relation of the particles one to another, the particles which compose the steam being further apart from each other, and moving with greater rapidity. And so it is with the illustrative brick-it is only more intensely alive and active, when reduced to vapor by heat than the visible brick. Our senses, therefore, rightly concludes Mr. Savage, are such that we come into conscious contact only with things possessing a certain degree of rapidity of motion. The invisible, consequently, is not necessarily the unreal; it is only that to which our senses are not adapted. It may be a thousand times more active, powerful, alive, than are the things we see and handle.

The mightiest forces of the world we know to be the invisible ones. What is it that invariably points the magnetic needle northward? Whoever saw the force of gravitation? What is electricity, of whose course and force we are ignorant until it parts with a certain degree of its motion by coming in contact with an inert object? If what is invisible to us is, therefore, unreal, even the Materialist, if he be intelligent, will have to concede that the invisible forces of the universe with which we are already acquainted are mighty enough to puff our globe away into smoke, leaving the believer in matter with nothing whatever to rest his matter upon. And what, again, is the substance and reality of the Materialist's knowl edge of matter? Evidently only his consciousness of it, conveyed to the organs of sense and through them transformed to consciousness. This is a purely mental act. And thus does the Materialist know no more of his solid object which he considers the only existence than what he must refer to his mind for its cognition. It is a thought, a feeling, a picture, at most. His knowledge is mental altogether, and not physical or material, as he apprehends that tørm, in any sense.

If Materialism is a sufficient theory, and will explain and account for everything, how does it account for thought and feeling, for life itself? It does not attempt to explain them at all. All it does is to practically deny that they possess reality, except in so far as their presentation as natural secretions of and by the physical brain is concerned. It might consent to concede that they are phenomena, but how produced, whence derived, by what law of manifestation, save that which we have just noted, it is unable to say.----

In regard to the problems of life which con-

### The Doctors' Law

Which was recently jammed and pushed and sneaked and twitched through the lowa Legislature, is only the outcome of a dark plot of the M. D.s of that State, aided and abetted by the blind ignorance and criminal inattention of a portion of the Legislature, who ought, so long as they live after coming to themselves, to be ashamed of their part in so tyrannically mean a transaction.

From the accounts received, the bill first came before the House committee, who promis d remonstrants an opportunity to appear before them on a particular day, and then on the day previous reported favorably for its passage. After being badly crippled with amendments, it did pass the House. Then it went to the Senate, and of course to its proper committee. Two members of that committee had pledged themselves to oppose the bill in any shape and all shapes ; but they voted, nevertheless, against the House amendments, and finally for the bill itself pure and simple, as it had been originally concocted by the doctors. When it was reported to the Senate, it was stabbed with nine more amendments and in that shape passed the Senate. It had therefore to go back to the House to ascertain if that branch would concur in passing it in its changed form ; and t was found that the doctors and their friends would not accept it at all. Nothing remained but to raise a joint committee of the two Houses and turn it over to them.

The measure, as referred, was to be acted upon without debate on coming from the Committee; and it soon proved that this joint Committee was determined to "doctor" the bill so that it would be acceptable to the M. D.s. As reported from this Committee, the bill was made all over, and its odious features mainly restored-(a speciously worded pharmacy bill covering all points needed in addition by the Allopaths being passed at the same time.) In this form it was passed by both houses. It was even passed without being printed, as is customary, in order that it may be carefully read by all the members. It is asserted by The New Thought, of Des Moines-which paper has done valiant and self-sacrificing service against this medical conspiracy from first to last-that on its final passage, not one in ten of the members knew what he was voting for. One third of the Legislature did not know when it had passed. It was virtually killed by the amendments to which the Senate first agreed, but the doctors refused to let the House pass it as it came amended from the Senate. The animus of the whole transaction is apparent.

And it is in this way that the doctors expect to show their superiority to the healers whom they taunt with being uneducated and with being "quacks."

We advise the friends in Iowa to accept and act on the advice of The New Thought and other journals and institute test-cases to delay the operation of this contemptible piece of legal clap-trap, confident that if such are brought into court the unconstitutionality of the statute(?) can be clearly demonstrated.

### Who are Heathen?-What is the **Gospel?**

Says Bishop Foster of the Methodist Episcopal Church : "I raise no question about whether these countless millions can be saved in the world to come. I He is referring to the heathen world.] I do not affirm that giving them the gospel will improve their prospects or at all increase their chances in this direction. Possibly as many of them will be saved without the gospel as with it." He is trying to discuss the problem of the "outlook of the world," in a religious point of view, for time rather than for eternity. "If," he adds, "the awful thought could once take possession of my mind that the whole heathen world must, of necessity, be lost forever simply because they are heathen, I would simply not send them a gospel which reveals such a God." "Such a grim thought," says the Bishop, "would shut out all hope for the world, and make eternity itself dungeon, no difference who might be In his opinion, no rational creature could eniov even heaven with a God who could be guilty of "such a stain of shame and dishonor, of cruelty and injustice." It would be impossible to worship such a God except by devils, and by them only because he becomes their chief. A belief of this sort would turn the earth into a gigantic terror, for whose ghastly horrors there is no relief. Well may the Bishop exclaim, and we freely join in the exclamation, that if a thought of this kind were to prevail, it would be impos-Sible that there should be any gospel for men. Nevertheless it is a question whether the real gospel to men has been proclaimed. Will it ever be done until their intelligence, their reason, their love and their conscience have been so far developed as that they are willing to recognize and obey the laws of life and of the morality which all true life includes? And can this point ever be reached as long as the larger part of mankind, even in a so-called state of civilization, are from birth ignorant of the distinctions between right and wrong, untaught in the very rudiments of morality, addicted to the unrestrained indulgence of their passions, and, in brief, living on the lowest plane of their nature? If all this desolation of our boasted civilization comes chiefly of heredity, how can we claim to be anywhere near civilized until the governing laws of heredity are thoroughly comprehended and obeyed? After that, we may hope to see a different state of things from what we see now-a struggle for riches and power, a disposition on the part of the strong to crowd down and tyrannize over the weak, and a complete reversal of the principles of morality. In fact, we have the heathen all about us, and the gospel we are bidden to preach to them is through our lives alone.

### William Keeler and Spirit-Photography.

MAY 29, 1886,

We are in receipt of a communication from Mr. J. B. Wolff, of Washington, D. 'C., in regard to Wm. Keeler, whom our correspondent, "G. A. B.," alluded to in a letter to the BAN-NER recently, simply as giving unsatisfactory séances there, which statement was unquestionably true. Our friend, Mr. Wolff, would be right in his strong language against our Washington correspondent, were the position he takes correct, namely, that statements derogatory to these mediums, in the absence of proof, are entirely wrong. In this hypothesis we fully agree with him; but the important fact in the case is, that Wm. Keeler, who alleges that he is a spirit-portrait photographer. is, in our opinion, anything else but that, as we shall in due time fully demonstrate.

The reason the BANNER did not ere this date inform the public of this fact is because, according to Mr. Keeler's statement, while in Boston, to two of our personal friends he bragged that he could produce plenty of witnesses to prove that he was a bona fide medium for the production of spirit-likenesses; and, upon close inquiry, we found several respectable people who claimed that they had received at Mr. K.'s hands spirit-likenesses.

What, then, could we do under these circumstances, except to patiently await events? That we have done so up to the present time we do not regret-notwithstanding our worthy Bro. Wolff attributes wrong motives to us.

We have great charity for the sensitives known as spiritual mediums, because we are perfectly aware that they are more subject to temptation on account of their very sensitiveness than most other people: But when we found, as we did, a purely mercenary element cropping out in this sensitive solely for pecuniary gain, we so informed the friends ; they. however, having committed themselves, would not consent that we should publish what we felt to be imposture, proving the old adage true, "A man convinced against his will is of the same opinion still." Thus this matter remained in abeyance until it was resuscitated in Washington recently.

Now our friend Mr. Wolff demands proof. Be patient-you shall have all you desire-and much more than you can comfortably digest.

Since the above was put in type we have received the Washington Capital of May 23d, a Sunday morning paper, in which we find the following allusion to the Keelers. The editor says:

Several clever experts and detectives had arranged to expose these operators here, and it would have been done had they not

"Folded their tonts like the Arabs, And silently stole away." That the sudden flight of these parties, under the circumstances, is a virtual confession of their lifegiti-mate claims, goes for the saying, and is so accepted even by those who were disposed to believe in their suppose

Also the Evening Star, of Washington, under date of May 22d, publishes a somewhat lengthy article, headed, "'Taking Spirit Pictures," etc., to which we may refer at a later, date, as we have made spirit-photography a close study from the time Mr. William Mumler, of this city, a spiritual medium as well as photographer, first produced legitimate pictures of deceased persons, and afterwards sent out counterfeit ones, which we were threatened with libel at the time for exposing. We have on file copies of the genuine and the spurious portraits. We have exposed in the past, as our columns attest, other spirit-portrait pretenders, both in this country and Europe.

10 Rev. John Page Hopps, editor of The Truth Seeker magazine, (published at London, Eng., by Williams & Norgate,) gives, in his May issue, his views of cremation and reasons for preferring it to burial. He says the vast majority of people simply deceive themselves as regards the matter: "They hear and repeat pleasant phrases about 'sleeping in the peaceful grave'; they cover the earth with a drapery of grass or flowers; and there reflection, in most cases, ends. They do not reflect upon what really happens in the ghastly little pit they call 'the peaceful grave,' ... the bideous process of corruption, the contamination of the air, and the possible destruction of the living" in consequence of this slow returning of "dust to dust." After reviewing the subject from all points and ably answering the objections made to cremation, he closes as follows: "So far, then, from making any apology for cremation, we claim for it the place of a great and beneficent reform. Those who work for it are working for future generations: and, in so far as they succeed. will leave to those who come after them a sweeter and more wholesome world. But, what is perhaps of even more value, they are helping to take away one of the causes of the prolonged agony of bereavement which the presence of a grave only tends to aggravate. In letters of gold, 'He is not here, but is risen,' ought to shine from the pure place where the corruptible body will attain its true resurrection. In being made to pass away to mingle with the sunshine and the sweet breath of heaven." BT THE SPIRIT MESSAGE DEPARTMENT for the present week contains an Invocation, answers to questions from correspondents regarding mechanical writing and spirit auras; Spirit Thomas Mallett hopes by communicating to reach friends of his in different parts of the State of Maine; Alice Graham sends loving remembrances to her people in Kansas City, Mo.; William King speaks words of practical significance to his brother John of Brattleboro', Vt.; Sarah Adams brings a message of love and oheer to her dear ones in Boston; John Harding has much to say that will prove of interest to those who knew him in Salt Lake City and other points in Utah; Charlie Fox wishes his friends in New Orleans, La., to remember him as living, not "as dead and buried"; Fannie Lewis sends greeting to friends in Boston and relatives in Ohelsea, Mass.; Mary Grace paints a radiant picture of spirit-life and its conditions, which she hopes will be understood in a measure by those who knew her in Baltimore, Md. Andrew Beal of Covington, Ky., gives in quaint phrase a sort of diary of his experiences in trying oft and again to control, and of his success on the present occasion ; and Ned Gleason presents a message which every inquirer into the verity of the spiritual phenomena should make it a point to read attentively. 125 The Olive Branch, published monthly in Utica, N. Y., by Mr. David Jones, continues on in the even tenor of its way, accomplishing much good for the sacred Cause all true Spiritunlists have so much at heart., In alluding to the recent demise of the venerable Thomas R. Hazard, it very truthfully says !!!!!!!!!!! ""It seethed ridiculous to himothat allopathic physiclans, with all their boasted learning, should ask for Haws to protect them in competing with other modes of treatment allewis decidedly an favor of clair voyevolution that we have to adopt; professional latter, that alter used industry of the analysis are not re-mediums or professed Spiritualists are not re-there was that which constituted the man still quiry into an alleged series of facts, and like strument of the soul-the latter neither being have been saying all along the path of the ages, present is going to sent for one? with the communications shell was prolonged many doubtless the have been saying all along the path of the ages, present is going to sent for one? with the communications shell was prolonged many doubtless the have been saying all along the path of the ages, present for one? with the communications shell was prolonged many doubtless the have been saying all along the path of the ages, present is going to sent for one? . whet is a solution of the soul-the latter neither being

### Weighed in the Balance.

rangement.

A recent pulpit discourse of Rev. M. J. Savage of Boston awakens more than ordinary interest from its touching plainly and positively on the opposing theories which are held in relation to the world we all inhabit and the life we recognize and enjoy. Materialism and Spiritualism are the accepted names of these two. theories, and according to one's conceptions of life and the world does he expose himself to be classed as the holder of one of these theories or the other. More than this, one's conception of life is sure to shape his conduct, sensibly and insensibly, in such a manner as to make it of great moment that he should at least cultivate only such as will promise to make his present existence as deep, as high, and as large in every respect, as it may be possible.

The statement of Mr. Savage, briefly, is that materialism starts with two factors-matter and force, neither of which expresses thought. or love, or will. The world begins with these two factors, as believers in Materialism hold, having created the world, it is the world that created intelligence and love. Man is the atomic combination of matter, out from which proceed thought, love, hate, pity, fear, and hope. It is the same, in their view, as the plano's producing music. But there is an important difference : for whereas in the case of the plano it was intelligence that preceded, made and evoked music from it, in the case of man the wondrous instrument made itself, and plays upon itself. In short, Materialism teaches that thought and emotion are products of aggregated particles of matter; that life proceeds from that which originally has no life; thought from that which does not think; love from that which does not love; will from that which is without a nurnose.

On the other hand, the spiritual theory reverses this process and declares organization to be the result of life instead of its origin; that life is the cause, and not the effect ; that the visible universe is only the phenomenal manifestation of life and power and love and will preceding them and surrounding them, and that they are eternal, while the phenomena pass and change. According to the spiritual theory, it is thought that makes the hgain and employs it as an instrument, while the prings of love and will, those brooks which flow, through the meadows of life, are located high up among the eternal hills. Buddha held the materialistic theory, Jesus the spiritualistic one. The former asserted that when man was decomposed there was no longer any man ; the latter, that after death had destroyed the man,

g.

front us in so many forms. Materialism is totally powerless to offer any solution. In the words of Mr. Savage, "The materialistic theory of the world stands hopeless and voiceless in the presence of our problems of pain and evil." It does not, if it dared, answer that evil is our surest discipline, teaching us as we travel the rough and tortuous roads of experience the right way and the true life.

At the last, however, and after all is said, will Materialism tell us whence come these dreams, these ideals, that haunt our lives to inspire, and illumine them? We have shown by a single familiar illustration that matter is just as much of an unreality, of what Materialists call a dream, as they allege spirit to be. Believing as they do in sense alone, and stopping there, they cannot explain how sense is transformed into consciousness, but refuse to have anything further to say about it. This is not really intelligence, nor even an attempt to be intelligent. What is sense, according to the Materialistic theory? If it is no more than sensation, then what is it that makes us conscious of sensation? It surely is something more and higher than matter that is capable of cognizing it.

The fatal fault with Materialism is that it persists in reversing the order of life itself.' It begins with the phenomena, and makes them the cause instead of the effect. It turns the order of the universe, which is that of evolution, hind end foremost, making the last to be first and the first last. The man born without senses, if such a thing could be imagined, would dony that there is any matter at all, as if he should say there is no world and no existence. Something is at least due to the experience of the human race; when an instinct pointing to a continued existence for man beyond death is found implanted in it everywhere, among all races and under all conditions, what Materialists call common sense would demand that it should be regarded as phenomenal, going to show very conclusively that it was at least as important an endowment of man as any of the recognized senses are. It certainly has root in our being, and it is impossible to eradicate it. We do not hope, and long, and aspire, only to be disappointed ; unless there were something more than these sense-phenomena, we should never have been gifted with these instinctive guides.

Thus far we find Mr. Savage walking hand in hand with Modern Spiritualism as to man's immortality and its evidences. If the gentleman who has so eloquently argued the case thus far finds himself unable to make further advances. we at least take this opportunity to testify on our own account that the New Dispensation has in this day and generation given a backing

### Notice to Patrons.

The BANNER OF LIGHT BOOKSTORE will be closed at 12 M. on Monday, May 31st-Decoration Day.

### "What Constitutes a Spiritual Fact?" This question will be considered by the guides of Mrs. Cora L. V. Richmond in the BANNER OF LIGHT for June 5th.

OF PLANCHETTE, a lady in Providence, R. I., (Mrs. H. N. Graves,) writes :

"I am having wonderful tests through Planchette in my humble abode, where the immortals delight to congregate and manifest their joy in coming, which gives me great comfort in my invalid and isolated condition. Six years ago T got a Planchette from you, but after trying it a few times and not succeeding, I laid it aside, and had nearly forgotten that Powned 

## Miss Shelhamer at Horticultural Hall.

As stated in the regular report of the Boston Spiritual Temple (eighth page), Miss M. T. Shelhamer, under control of her guide, Spirit John Pierpont, will address that Society at the above-named hall, on Sunday next, morning and evening.

In the first instance, it being Memorial Day, the subject treated will be "Our Departed Friends"; in the evening, it being the closing session for the present, the theme will be "One Season's Work." Arrangements have been made whereby a verbalim report of the latter discourse will be furnished for publication in these columns.

# Statue of William Lloyd Garrison.

O. L. Warner's bronze statue, which now stands on Commonwealth Avenue (nearly opposite the Hotel Vendome), Boston, represents Mr. Garrison as seated, looking to the right. Hisright hand rests on his thigh and holds a roll of manuscript, and his left arm reposes on the arm of the chair. The head is uncovered. His features indicate benevolence and firmness of will. The pose is easy and natural. The statue is "colossal" in size. The figure would measure nine feet if erect. The artist has made a work of simplicity and strength.

### The Father Davenport Fund.

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

### "What's the Good ?"

Is a question sometimes asked with emphasis by the skeptic regarding the phenomenon of materialization. We shall print next week an admirable answer to this query by A. E. Newton, Esq.

255 The boss barbers of Boston say that old Cotton Mather's ghost has reappeared and ordered the police to close up all the barber shops in the city on Sunday. They are kicking terri-bly in consequence. The new police order reaches the hotel barbers as well as the others, who charge from fifteen to twenty-five cents for a shave. The latter are extremely bitter upon the subject. They think it will be a great detriment to the business interests of the city, as, when strangers arrive on the early Sunday trains, they expect to improve their toilet on Sunday forenoon. The law depriving business men of this privilege, they will ignore Boston altogether, it is said.

105 We fully agree with our contemporary, the Religio-Philosophical Journal, when it says: "There are no 'disembodied' spirits-in this or in the realm of the eternal life. Such an absurdity as a disembodied spirit has no place in the universe. The spirit has its earthly body here, and its celestial or spiritual body within that earthly body." This fact we have been endeavoring to impress upon our readers for a long time, yet many of our correspondents still adhere to the phrase "disembodied spirit." We are taught and believe the spirit-world is a real, tanigble locality, as much so as this earth, only composed of more refined matter-hence denominated the higher life.

10 The world needed Charles H. Foster, and has been benefited by his wonderful endowments. If he were not angelic in the traits of his own personality, he undoubtedly was enabled, through the mysterious attributes of mediumship, to afford a channel for many angelic communications to the inhabitants of a materialistic, skeptical, and agnostic world. Let us therefore be thankful for the good we received through his instrumentality, and be charitable toward whatever failings he exhibit-Fual Offering.

JESSE SHEPARD gave a séance at the resithe evening of the 16th, that elicited a very favorable report in the Beacon of that play the following morning, at the close of which it was said : "It was in all a most impressive musical performance. Mr. Shepard is a young gentleman with an intellectual face and quite pleasing address. There is nothing of the mountebank about him. He is certainly a marvel. if he has not had the most thorough training and culture in music."

Demise of Stephen Pearl Andrews. Mr: S. P. Andrews passed to the higher life from the home of his son in New York City, on the evening

of May 21st. He was born in Templeton, Mass., in 1812 ; was educated at Amberst College, and practiced law in New Orleans until his anti-slavery views led him to Texas, where, at the end of four years' residence his public protests against slavery caused him to be mobbed and driven to other fields of labor. He then

mobbed and driven to other fields of labor. He then went to England and sought its aid for the abolition of slavery in Texas, but failing in his efforts to that end, came to Boston, introduced phonography and allied himself with the Liberty Party, an early asti-slavery political organization. Mr. Andrews mastered the philology of thirty lan-guages; he was a well-versed Sansorii scholar, and a third of a century ago was considered the best Ohinese scholar outside the Celestial realm. He early es-poused the cause of Modern Spiritualism, to the phi-losophy of which he devored long and arduous study. Of late years he has labored with great persistence in an endeavor to formulate a universal language under the name of "Alwato." He was a member of the Lib-eral Club, and in 1882, associated with Rev. Dr. New-man, Prof. Sedgwick, Rabbi Kohler and others, insti-tuted "The Colloquium," a series of conferences for a free expression of thought among persons of diverse religious, philosophical and political views.

### Progress in the South.

The Society of Spiritualists of Chattanooga, Tenn. have leased a newly built hall, and furnished the same for permanent occupancy. It is centrally located and excellently arranged, with a reception and scance room added.

Sunday, May 16th, the dedicatory exercises took place-morning, afternoon and evening-remarks by M. J. Palmer, President of the Society, and a confer ence meeting being the order of the morning.

In the afternoon and evening Miss Zaida Brown sang improvised sougs, and other vocal music was furnished by Mr. Charles Donahower and Mr. and Mrs. High y. Miss Brown lectured (evening) and gave tests and psychometric readings, and G. W. Kates, of Atlanta, delivered the dedicatory address, (afternoon) consecrating the hall "to all that is true, beautiful and good."

# A DISCOURSE DELIVERED BEFORE THE WILLI-MANTIO SPINITUALIST SOCIETY AT WILLI MANTIC, CONN., on Sunday, March 21, 1886, by John Hooker, Hartford, Conn. This discourse is from the pen of one of the most eminent of Hartford's lawyers, and is well worth reading, especially by those people-too commonly found in the churches-who have been taught to believe that Spiritualism is only evil in its origin and in its influ-

ences. "To those who have suffered themselves to imbibe such gross prejudices, the author says a word which to them should be one of some weight, as he has been a member of an Orthodox Congregational church for about forty years, and even a deacon for over twenty years, as he tells us. During not a few of these years he has pursued his investigations of Spiritualism with the eager interest of a profoundly religious mind and the keenly disciplined faculties of an experienced lawyer. The result is a thorough conviction of the truth of Spiritualism. That is, he has become entirely satisfied of the validity of its great central claim : the communion, in various sensible ways, of mortals still in the fiesh with those who have departed this life. And other spiritualistic truths have evidently left a deep impression on his mind ; for on much of the old orthodoxy in which he and most of his generation in New Eugland were trained, he seems to set little value.

The Discourse is for sale at this office. Price 10 cents.

A young man by the name of Presley Forrest, twenty-eight years of age, belonging to one of the most respected families in Rutland Township, O., who in the early part of last month, it is stated, was suddenly and unexpectedly developed as a trance medium, has attracted crowds of visitors from miles around the place where he resides, by the, to them, very wonderful manifestations of an intelligence outside of himself, he being an invalid and crippled in both hands and feet from birth. A correspondent of the Albany (N. Y.) Telegram says that when in a trance he converses with spirits of well-known deceased persons, often strangers to himself, speaking 'to them in the language and characteristic way in which they were accustomed to do, even in German or other for eign languages; and, while under the same influence, gives examples of their particular habits and individual actions when alive, so that friends readily dis tinguish the spirits of those they were formerly ac-customed to see or associate with. He also reads and ed as a man.-Prof. Henry Kiddle in The Spirit- translates German into English and English into Ger man with great rapidity, though he never was taught German, being but an inferior scholar, and having few or no advantages for schooling. He has also asdence of Mr. Smith in Wichita, Kansas, on tonished many by describing infirmities that they thought were known and could be known only to themselves.

# ALL SORTS OF PARAGRAPHS.

Mt. Etna is again in a lively state of eruptive disturbance, and grave fears are entertained by the inhabitants of Monte Rosso, Nicolosi, etc., lest the fate of Herculaneum overtake them.

Mrs. Carrie Burnham Kilgore, of Philadelphia, has been admitted to practice in the Supreme Court of Pennsylvania. She is the only woman to whom such an honor has yet been accorded.

The "fisherles war" now going on between the British Colonies in America and the fishing interests of the United States, in consequence of a too strict- rendering by the first named party of the terms of the Eng lish treaty, took another step forward on Monday last when a Nova Scotla schooner putting in at Portland with a load of mackerel, the captain was flued \$500 for not having his manifest with him.

Last Sunday was a sunny day, so much so that 50,000 people visited the beaches to shuff the baimy breezes of old ocean.

GATNING GROUND.-Dr. Allopath-How is that friend of yours getting along, Mr. Jones, who has been attended by old Dr. Bones? Jones-Oh, he was out of the doctor's care nearly a

week aco, Dr. Allopath-You astonish me. I did not think it possible for him to gain ground. Jones-Under Bones's treatment he gained ground,

but it was located in the cemetery .- From the Lowell Citizen.

The third anniversary of the opening of the New York and Brooklyn Bridge was noted May 24th by the display of flags upon the towers. In the last three years 45,136,854 passengers have crossed the bridge and the receipts have been \$1,621,639 87. The average travel is now 500,000 a week.

This is not the time of year which is technically termed "the silly season," but that does not prevent sundry ministerial organizations from boycotting the Sunday newspaper by formal resolution, and also vot-ing that the use of the boycott by the workingman is a sin and a shame.—Boston Herald.

Dr. Dio Lewis, the author and reformer, died at his home in Yonkers, N. Y., May 21st, from erysipelas, after a brief illness. He was born at Auburn, N. Y., in 1823, and took his medical course in the Harvard Medical School, Boston. His remains were, in respect to his last wishes, cremated on Monday, May 24th, at Fresh Pond, L. I.

A list of lecturers for Spiritualist Societies in Amer-ica has just been published. It contains 210 names; about half of them the names of women. It is not easy to come to the conclusion that they are all lunatics or swindlers, and that the Societies which engage them are composed of somnambulists or fools. - Rev. John Page Hopps, in the London " Truthseeker " for May.

> When a man sticks to his honest views People fling at him all their old shoes.

""My question puzzles you." said a professor to a pupil. "Not at all," was the bright reply, "it is the answer that is a sticker."

"I would make a convert rather than a corpse of my enemy," says Mr. Powderly, the worthy chief of the American Knights of Labor.

Smith (nervously)—"Are you sure there are no toadstools among these mushrooms?" Mary (guile-loss)—"They was bought for the missus' table, but she told me to try 'em first on the boarders."—Harper's Bazar.

An officer of the Audubon Society states that if no more birds were killed in this country it would take four generations to replace the birds that had been destroyed during the last four years. It is certainly time that women's societies should protest against the using of the plumage of native birds in any manner.

An Atlanta man is dying from the bite of a mule. When a mule becomes dangerous at both ends it is time to propound the political conundrum: "Whither are we drifting?"—Norristown Herald.

A Staten Island cookmaid being bidden to boil the eggs three minutes, and time them by the kitchen clock, replied that it would be impossible, as , the clock was ten minutes fast.

"Are you a philanthropist, sir?" asked an old gen-tleman of a young man who was distributing a quan-tity of butter-scotch to some little children in Wash-ton Square. "Am I a what?" said the young man. "A philanthropist?" "No, sir, I'm a dentist."—Puck.

The price of ostrich feathers at Cape Town has declined from \$250 to \$50 per pound. The growers have become discouraged and are returning to woolfarming which during the ostrich craze had been neglected. Over-production, changes of fashion and the general depression are assigned as the chief causes.

A woman called at a grocer's in South Troy the other day and asked for a quart of vinegar. It was measured off and put into her gallon jug. She then asked for another quart to be put into the same jug. "And why not ask for half a gallon, and done with "t?" said the grocer. "Och! bless your little bit of a soul," answered she, "it's for two persons."—Times The English House of Lords, May 24th, by a vote of 149 to 127, rejected the second reading of the bill legalizing marriage with a deceased wife's sister. The Prince of Wales supported the bill. "Church-and-State" showed its unprogressive hand in the nineteen Bishops who voted with the majority.

## Movements of Mediumsand Lecturers.

"(Notices for this Department must reach our office by Monday's mail to insure insortion the same week.]

Dr. J. K. Bailey is now on a trip through Central New York, speaking and healing. Address him for engagements Box 123, Scrantou, Pa.

Mrs. H. S. Lake is lecturing for the Independent Church of Alliance, O. She is ready to make fall and winter engagements. Address, Alliance, O., Box 202. Mrs. Clara A. Field lectured at Dungeon Rock, Lynn, Mass., on Sunday, May 23d. She gave much satisfaction both by her lecture and the psychometric readings with which she supplemented it. Mrs. Field can be addressed at 28 West atreet, Boston, for en-gagements to lecture, attend funerals, etc.

Miss L. Barnicoat hus recently been in Fall River and East Raugus. She will lecture and give tests in East Bridgewater on May 30th; also at Brockton June 6th. Testimony to her excellence as an inspira-tional lecturer and a public test medium has often been borne by correspondents. Address her 175 Tre-mont street, Boston.

mont street, Boston. J. Frank Baxter sangand delineated spirits to large audiences in Dover, N. H., last Sunday. He is adver-tised to appear on Sunday, May 30th. In Woonsocket, R. I. Arraugements have also been made whereby he will occupy the platform in Concert Hall, Ful River, once more, at the urgent request of many, on Sunday, June 6th-the meetings there recently un-der his teachings having amounted to a great revival. The regular season closes there on Sunday, May 30th, with Dr. H. P. Fairfield as speaker-June 6th, with Mr. Baxter, is an extra, to meet demand. Carrie C. Van Duzee's permanent address is now 52

Carrie C. Van Duzee's permanent address is now 52 Public Square, Cieveland, O., where she can be ad-dressed for engagements to lecture in Ohio, of at Eastern Camp-Meetings. J. W. Fletcher will be at St. Nicholas Hotel, School and Province streets; Boston, June 1st.

### **Special Notice.**

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

### For Sale at this Office:

For Sale at this Office: FACTS. A Monthly Magazine. Published in Boston. Single copy 10 cents. THE SFIRITUAL OFFRIING. Published weekly in Ot-tumwa, lowa, by D. M. and N. P. FOX. Por year, \$2,00 Single copy 5 cents. THE CARRIER DOYE. An Illustrated Monthly Magazine, containing Portraits and Biographical Sketches of Me-diums and Spiritual Workers. Published in Oakland, Cal. Single copy, 52 cents. THE KORTRUM, Published in Vineland, N. J. A Fort-nightly Journal, devoted to the philosophy of Spiritualism, etc., Price 5 cents. MISCRLLANEOUE NOTES AND OURNIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THEOLIVE BRANCH: Utica, N.Y. A monthly. Price

THE OLIVE BRANCH OURS, N.Y. A monthly, Frie locants, THE WATCHMAN, Published monthly at Chicago, III, Eight pages, Por year, 41,00. Single copies, 10 cents, THE TRUTH-SEKKER, Published weekly in New York, Single copy, 8 cents, Published weekly in New York, THE MIND CURE AND SCIENCE OF LIFE, Monthly, Published at Chicago, III, Single copy, 10 cents, THE MIRALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York, Pricelf-cents,

Conts. THE SHAKER MANIFESTO, Published monthly in Sha-kors, N. Y. 60 cents per annum. Single copy 10 cents. THE THROSOPHIST. A Monthly Journal, published in India. Single copy. 50 cents. LIGHT FOR THINKERS, Published wookly in Atlanta, Ga. Mindea copy. constant

LIGHT FOR THINKERS, FURNERS, FURNERS, STORA, A. Ga, Shughe copy, 5 cents. THE GOLDEN GATE, Published weekly in San Francisco, Cal. Single copy, 10 cents, THE FATH, A Monthly Magazine, devoted to Universal Brotherhood, Theo-ophy in America, and Aryan Philosophy, Single copy, 20 cents.

## RATES OF ADVERTISING.

Each line in Agale type, iventy cents for the first and every insertion on the fifth or eighth puge, and fifteen cents for each subsequent in-sertion on the seventh page. Apecial Notices forly cents per line, Minion, each insertion. Business Cards thirty cents per line, Agate, and thereful

nch insertion. Notices in the editorial columns, large type. ended matter, fifty cents per line. Payments in all cases in advance.

The features of this book are simplicity of statement-freedom from dogmatism-and manifest truthfutness, by one who claims to have common sense, and presents his ideas and experiences to like-minded people. It is a book that will be appreciated and valued by Spirit-nalists, and one also that skeptical and indifferent people will read with interest, and credit the author certainly with being intelligent and honest. The soveral chapters are distinct articles in themselves, without reference to consecutive order. but in their whole-ness will show why the author is a Spiritualist and why every one else must be who believes in the truthfulness of his statements. AP Advertisements to be renewed at continued rates must be left at our office before 12 M, on Naturday, a week in advance of the date where-on they are to appear.

The RANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of con-fidence.

# SPECIAL NOTICES.

MAGNETIC KIDNEY BELT Б ĿЬ LA DR. THACHER'S MAGNETIC BELT

5

HAS no equal on earth for the reliof and curve of all forms of Lamo Back, Werk Klidneys and Nervous Weak-nesson, and loss of strength. It is worth a gold neine to a man or woman, and gives off more vitalizing life-f. ree than can be procured in any other curvity agent. Magnetism is 'i holted Sunshine,' and restores health just as sunshine and rain grow plants and flowers.

Bowers, Least book, A PLAIN ROAD 'TO HEALTH, Bend for our book, A PLAIN ROAD 'TO HEALTH, FREE, Read the evidence, and let us hear from you, CHICAGO MAGNETIC SHIELD COMPANY, My29 No. 6 Central Music Hall, Chicago, Ill.

# TIAVO You CONSUMPTION

Cough, Bronchitis, Asthma? Use PARKER'S TONIC without delay. TiTas cured many of the worst cases, and is, the best remedy for all affections of the throat and lungs, and diseases arising from impure blood and exhaustion. Often saves life. Cures when all else fails. \$1,00 at Druggists. HINDERCORNS The Best Cure for Corns, &c. 15 cts., atDruggists. My29 cow20t

J. R. WARNER & SON, Undertakers and Embalmers,

FURNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate at-tention. 2154 Wishington street, Boston, FREDERICK ATHERTON, J. R. WARNER, A. P. WARNER, My20 1440

# MADAM FURMONT.

Title Great, Gifted Medium on Business and Medical Treatment, is at her cottage for the senson, where sho will be pleased to show ker gifted power to all who may call upon her at East Center Avenue, Onset Bay, Mass, My29 Iw

DR. J. C. STREET 78 MONTGOMERY STREET, BONTON, MANN. Api7 issw

MRS. M. B. THAYER, MEDIUM for Independent Slate. Writing. Private Sit-tings for development. 321 West 34th street, New York.

### FACTS Free.

TO any persons who will send us a list of names of Spirit-unlists or investigators of phenomena in their vicinity, we will send a copy of FACTS. Address P. O. Drawer 5323, Hoston, Mass. If Myl THE STAR GAZER (address, 91 Oliver street,

THE STAR GAZER (address, 91 Oliver street, Box 3698, Boston), an Astronogueta. Mostiny, con-tains full information of the effects of the planets over all classes; it occursts; 1,00 per year, A 100-page Prophetic As-trological Book, also a full course (12) Private Leasure (Manuscript) in Astrology to each yearly subscriber, This offer holds good to 30 anys, Iv\* My29 TO LET-Two-Story Cottage, South Boule-ter, Address MRS, GEO, PLOMMER, Onset, Mass, My29 2w\*

Motium, No. 113 Ridge Avenue, Allegheny City, Pa. 138\*

PRICE REDUCED.

# "SHADOWS":

Being a Familiar Presentation of Thoughts

and Experiences in Spiritual Matters,

with Illustrative Narrations. BY JOHN WETHERBEE.

TABLE OF CONTENTS:

II.-ITS RAISON D'ETRE.

Giving in a familiar manner the Gen-esis and Exodus of these chapters, which have been somewhat arbitrari-ly called "Shadows."

A substitute for faith. The Bible a sealed book without it; with it, a ra-tional one. III.—THE GATES AJAR.

I.-INTRODUCTORY.

CHAPTER

..

..

..

**E** One of our Boston dailles remarks with truth, in view of the close of the recent strike of the carpenters. et al.:

"It will be a great mistake for employers to refuse to arbitrate differences arising from reasonable demands of their workmen, because an ill-timed strike has failed in this city, and an unjustifiable one collapsed in another. Public sentiment sustains arbitration as a fair means to secure just and practicable ends."

An incident mentioned by William Tebb at the annual meeting of the Society in London, last month, indicates the growing feeling in England against vaccination. He said. "A Sunday-school teacher, a short time ago, asked the members of her class why Moses, when a babe, was hidden amongst the bulrushes. A little girl immediately responded. 'Because his mother did not want him to be vaccinated !""

The Presbyterian General Assembly, now in session at Augusta, Ga., has just deolded to reäffirm, in all its old-time force, the Genesaic account of Adam and his origin, and to put the hoof of the theological mule squarely down upon the doctrine of evolution. But the evolutionary theory will survive, nevertheless.

19 Thanks are tendered to Mrs. J. F. Vaughan, of Malden, for a box of beautiful pansies for our Free Circle-Room table; also to Mrs. S. M. Ingraham, of Windsor, Vt., for a basket of flowers, and F. M. Harlow, Smithfield. Maine. and to other friends who have kindly placed their floral tributes on the table.

The price of the book "SHADOWS." by John-Wetherbee, has been reduced from \$1.25 to \$1,00 for the cloth-bound edition ; an edition in paper has also been issued at 75 cents per copy. See advertisement in another column.

The San Francisco Golden Gate comes to us regularly freighted with intrinsic Spiritualistic thought embodied in the choicest of language. We wish it abundant success.

11-15.

announcement regarding a collection of spirit paintings - 109 L. which is made on our fifth page, by Dr. J. R.

÷ • •

a sur menyangan sur

اند. با محمد مستقل منه و مستوجر و معتقل است

فعمل البحاو فالجي المتأفق وماعوا تهاجر وحازه

"HALL'S JOURNAL OF HEALTH."-This popular monthly leads its contents for May with an article upon clairvoyance, quoting largely from the published experience of Dr. S. B. Brittan with the subject, par ticularly in its employment as an auxiliary to the art of healing. "Frequent clairvoyantical diagnoes," says the writer, have been "made from locks of hair and other magnetic concurrence, at the instance of

attending physicians, who purposely kept the medium in the background, and took all the credit of the "But," he adds, "the days of an exclusive case." property in patients, on the part of the votaries of any recognized school of medicine, it is to be hoped, are numbered, and the populace may be free to adopt such methods of cure as their judgment dictates.' Among other articles of interest to our readers in this number is one on "Mental Cure," and another on "Natural Healing." Published at 75 Barclay street, New York.

Shawmut Lycoum .- On Sunday, June 6th, Shawmut Lyceum will hold its annual floral and memorial exercises in its hall, corner of Washington street and Union Park, Boston, at 10:45 A. M. Special attrac tions will be offered for the entertainment of the publie by the school on that occasion, and it is hoped that a large attendance will reward its members for their efforts to make the service one of unusual interest. Friends kindly sending flowers for the decoration of our hall and for distribution to the pupils will receive our grateful thanks. It is our custom to forward such flowers as we may have left on Floral Sunday, after the little ones have been remembered, to the sick at the City Hospital and to such suffering friends we know are unable to catch a sight of the green fields and blooming flowers of spring; and we hope that on the morning of June 6th an abundance of flowers at our hall will enable us to carry on this work to a large extent. M. T. SHELHAMER.

THE JOURNAL OF THE AMEBICAN AKADEME for May, prints Prof. E. F. Bullard's essay upon "The Educational Problem," read at the Akademé meeting of April 20th, and the remarks made thereon by members., Mr. C. A. F. Lindorme contributes a paper on "The Ideality of Existence," and one on ' The God Bacchus," by Alexander Wilder, displays the fine erudition that invariably characterizes that gentleman's writings, and is instructive upon some obscure points. It is a narrow learning, he says, that calls Bacchus the Divinity of Wine. Herodotus asserts he was the same as Osiris. He was the lord of the living, as Zeus was of the dead. Among his symbols were the vine, as the tree of life ; water, the beginning of existence ; nre, denoting the inner principle of things, Published at 565 Orange street, Newark, N. J.

EMMA GREENLEAF SOUTHWICK, well known to Boston Spiritualists and others as a lady elocutionist of marked power and the highest promise, passed sud-"deniy, to the epirit-life from New York Olty, at the eatly age of 24 years, and was burled from Langham Hall, Bosbh, with sppropriate services, on Tuesday, May 18th and out an Jude paran of contrast for

The most theelive dationtry of, modern times is a

The most findely carbon in the street in the

Those who have gone from you, you have. Those who departed loving you, love you still, and you love them always. They are not really gone, those dear hearts and true, they are only gone into the next room, and you will probably get up and follow them, and youder doors will close upon you, and you will be no more seen.— Thackeray.

What a succession of dissolving views this rapid age of ours affords. But yesterday the Anarchist hold the public eye. To day he is all but forgotten, and the figure of the Yaukee fisherman fils his place. A far pleasanter figure he is, too.—Boston Globe.

Some people, doubtless, are born to be bores, says the Boston Evening Traveller; others achieve the qualities that go to make a bore of a superlative degree, and a large portion of the innocent and defenceless portion of the human race have bores thrust upon them

Mamma-Do you know the fen commandments, my dear? Little Bess-Yes, mamma, "Well, repeat them." "I can't, mamma. I do n't know them by heart. I only know them when I see them."-Philadelphia Call.

Mr. Powderly has addressed an important circular to the Knights of Labor, giving the Order much sound and excellent advice in regard to the use of the boycott, and protesting against the adoption of violent means to carry their point.

A superstitious subscriber, who found a spider in his paper wants to know if it is considered a bad omen. Nothing of the kind. The spider was merely looking over the columns of the paper to see what merchants were not advertising, so that it could spin its web across his store door and be free from disturb-ance.—Plattemouth Journal.

Now that shad are hatched on rallway cars in transportation across the American continent, it would eem as if science had but little more to do in discovering a way to catch fish without Canadian balt.

The true Spiritualist of all others, should be the most liberal person in the world, if for no other reason than this The earnest Spiritualist has been the " con-demned " more than all others, on account of his ad-herence to facts deduced from his most careful inves-ligation of spiritual phenomena. Fly those who have condemned you, for they "know not what they do."— The N. D. C. Axe.

Returns from all over the country indicate that 192. 000 persons are now working eight and nine hours a day who were working ten hours a day last month.

VERY PROFESSIONAL. - Indignant Father: "Here's A pretty state of things." "What's the matter?" A young M. D. who has been engiged to my daughter for the last two years, and been calling on her almost every eveniling, has broken off the match." "Well, I expected it. It is a good thing to get rid of him." "I do n't mind him breaking off the match, but the scoun-dret has the assurance to send me in a bill for all the calls he has made on her." - Texas Siftings.

Cure for the Deaf .- PECR'S PATENT IM-

Andrew Jackson Davis's office estabished at No. 63 Warren Avenue, Boston, Mass He may be consulted on physical and mental disorders every Tuesday and Thursday, from 9 to 12 A.M. Send him your name and address for such as the formation farther information. tf.My1

Dr. Jas. V. Manslield, at 82 Montgomery street, Boston, answers sealed letters. Terms \$3, and 10c. postage. 4w\* My15

Dr.F.L.H. Willis may be addressed for he summer, Glenora, Yates Co., N.Y. My1

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country em-braced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J. Morse.

# ADVERTISEMENTS

A Cordial Invitation to All. Grand Display of Spirit-Pictures. Twenty-One Oil Paintings Executed Within Four Months.

Four Montas. A RECEPTION will be given in honor of the newly de-voloped Spirit Artist, Mirs, Stearns, on Saturday, June 5th, at 2:30 P.M., at the Parlors of **BB. J. R. COCKE**, **603 Tremoni Sireef, Bosica.** The following Mediumistic Taiont is expected to be pros-ent: Mirs. L. A. Collin, the well-known Psychometrist; Mr. Charles H. Potter and Mirs. A. E. King, Test Modium; and Psychometrists; Mirs. I. H. Frost, Test Medium; Mirs. O, O, Fuller, Inspirational Singer, Hanjo Solo by Master Bartiett, and other musical attractions. All welcome, free of charge. 2w<sup>\*</sup> My20

# The New England Spiritual Camp-**Meeting Association**

### WILL HOLD ITS

# THIRTEENTH ANNUAL

Camp-Meeting at Lake Pleasant, MONTAGUE, MASS.,

Commencing Saturday, July 31st, and closing Wednesday, September 1st,

CINCULARS will soon be issued giving full list of speak-ers, and all information in regard to arrangements made for the convenience and accommodation of the public. For Circulars, address N. S. HENIX, Montague, Mass. By S.

# DRUNKENNESS and OPIUM HABIT

Explaining why the writer is a Spirit-ualist, and why obliged to be one. FIRST INTERVIEW WITH SPIR-ITS. Its permanent entrance into the au-thor's mortal life. Details of the interview. V.-LIFE'S AFTERNOON. The Dawning Light seems to be a boon or consolation to advancing years—an entensive claim. VI.-INDEPENDENT SLATE-WRIT-ING. And, An elaborate description of an experi-once under the most rigid conditions, VII.-PHENOMENA WITH COLCHES-TER. Thoughts on sensuous phenomena, and illustrations from experience,
 VIII.-PHANTOMATIC TABLE-TALK. Being an article illustrative of the subject in general. 1 IX.-EPES SARGENT. Some description of him. Experience he and the author have had together, Joseph Cook. X.-ON LEANNESS OF THOUGHT. •• The deficiency is made up by the sen-suous proof of a splittual source. -PRO-SPIRITUALISM. An article written for and published in the Radical. XII.-HOME MANIFESTATIONS. Giving a brief account of phenomena which are both "bottom facts" and "startling facts." XIII.-SEERSHIP AND CLAIRVOY-Giving an account of plithoopena with an intelligent and sometimes a pro-phetic basis XIV.-SUBJECTIVE APPARITIONS. A visit of consolation where the con-.. -EMELINE'S APPARITION. Other "white ladles" beside the one of Avenel related by Sir Walter Scott. -IDENTIFICATION OF SPIRITS. •• The Sage of Galveston returns accord-ing to promise. .. XVII.-UNKNOWN QUANTITIES. Prime factors. Philosophical mus-ings on human happiness. .. XVIII,-ALLEN DOLE. A reliable family tradition that amounts to a personal experience, XIX,-INDIAN SPIRIT INFLUENCES. What the subject suggests, and a sup-nlement of poetry. Astronomical. XX.-A WAYSIDE SKETCH. An entertaining sketch that will fill up some deficiencies in the course of these "Shadows." XXI,-MATTER AND SPIRIT. .. Of intercourse with spirits. Some conditions worth knowing. Illustra-tions. Sealed letters. XXII.-A PENUMBRAL SKETOH. .. An afternoon with the spirits. A de-parted friend roturns from over the river and owns up. XXIII.-MATERIALIZATION. Affirmations. Critical commonts, liustrative experiences. XXIV.-OUI BONO? What is the good of it all, even ad-mitting it to be true? The answer solf-ovident. XXV.-PREVISION. .. Containing some thoughts on prophe-cy-critical and illustrative, XXVI.-DETAUHED THOUGHTS, .. Conclusions on soveral interesting and important points. XXVII,-THE BOSTON OUTLOOK. Thoughts that the locality suggests to a Spiritualist, In one volume of 289 pages, haudsomely bound in cloth, Cloth, \$1,00, postage free; paper, 75 cents, post-

# Message Department.

**Public Free-Circle Meetings** Are hold at the BANKER OF LIGHT OFFICE, 9 Bosworth treet (formerly Monigomery Place), very TUREDAY and FRIDAY AFTERNOON. The Hall (which is used only for thesessances) will be open at 2 o'clock, and services com-mencest 3 o'clock precisely, at which time the doors will be closed, slidwing no egress until the conclusion of the seance, arcopt in case of absolute necessity. The pwolfce are cordially involted. The Mossayer published under the above heading indi-methe to that spirite carry with them the characteristics of their inter the to that beyond - whether for good or o'll; that these who pass from the earthly sphere in an undereloyed. State, eventually progress to higher conditions. We ask the teader to receive n; doctrine put forth by spirits in these columns that does not comport with his ther rea-fere. All express as much of truth as they perceive-no more.

Son. All express as much of truth as they perceive no more.
 Son. All express as much of truth as they perceive no more.
 Son. All express as much of truth as they perceive no the messages of their spirit-friends will verify them by informing us of the fact for publication.
 Son Natural flowers apon our Circle-Room table are gratematic flow perceive visitants. Therefore we solicit donations of such from the friends in carth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.
 Son and the spin sector of the solution of a such from the friends in carth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.
 Son and the spin sector of the solution of a nawer at these sciences from all parts of the country.
 (Alise Bheihamer desires it distinctly understood that she gives no private sittings at any time; noithor dees also restore visitors on Tuesdays, Wednesdays or Fridays.)
 Son Cutters of Inquiry in regard to this department of the BANNER should not be addressed to the modum in any case.
 Liwis B. Wilson, Okaframa.

## SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

## Miss M. T. Shelhamer.

Report of Public Seance held March 5th, 1886-Continued from our last issue. Thomas Mallett.

I have wanted to come here for some months, Mr. Chairman, hoping to reach friends of mine in different parts of Maine. I should like, first of all, to get to John L. Mallett, of Rockland, or some of the family, in a quiet way, and speak concerning certain financial matters that they are interested in, and that were of interest to me when I was in the body. I would like to talk over affairs, and tell them what I think would be a good plan, if they would like to hear it. I also would like to come to friends in Warren, and give them something concerning this life which one finds after getting out of the body. Ho is obliged to leave all his earthly have wanted to come here for some months the body. He is obliged to leave all his earthly possessions behind him.

possessions behind him. I had accumulated quite a little sum, but of course I could not take that along, as no one can, and I felt at first, when I looked around me, as though I possessed nothing. My sur-roundings seemed natural; I saw houses, lands, and is the the state on contribution. and people clothed like those on earth; and the thought struck me that "one cannot live In this place any more than in the old without money, without means to get along with": so I began to look around to see what I reallyhad, I began to look around to see what I really had, but I found nothing of that kind ; but I soon leaved that however real and substantial the homes and places in spirit life were, they were not established under just the same conditions as those of earth, and that it was not necessary for me to be in possession of coin and bills, be cause they do not pass current over there Well, then I began to sum up what I really had, and then to look back and see how much of a spiritual treasure I had laid up. It was not as large as I wished it was, but I had a little some-thing to begin on, and I am trying to increase it, and so make my home as good and beautiful as are those of the brightest around me. Every man has something to do to keep polished up. I find that out as I go along. I died, as you call it, late in the fall of 1884.

I understand that you have entered upon 1×86, but I don't realize that one year has passed and another is flying by since I went from earth. As I before said, I hav; been busy try-ing to increase my little pileand make it tell; ing to increase my little pileand make it tell; it takes a man's full attention to do that in spiritual ways; yet I do not lose interest in matters belonging to earth, and in friends, and I would like to talk with them and give them some knowledge of my new life and some of my experiences when on earth, and to help them all I can. Thomas Mallett.

### Alice Graham.

Allce Graham. My name, Mr. Chairman, is Allce Graham, and my friends are far away from this Eastern oity. I have not been able to come and speak to them. That is what brings me here. The friends to whom I send my love, and who I think will be happy to hear of me, live in Kan-ses City, Missouri. They have little opportuni-ty of learning of the spiritual life; they do not realize how their loved spirit-friends watch around them and try to impresente their minde with thoughts from the other side ; but it is so, and if at any time an opening is made for us to send one word, or just a token of love to our friends so they can understand it, we are made

very happy. I am pleased with my spirit-home; it is pleas-ant and attractive. I find friends there who in trying to make my life cal life, and perhaps it is best we should not, for, as a spirit said, trial and adversity only ripen and perfect the mind. I have found that so. I suffered for a while, and I grow very weary under the restraint which illness laid upon me, but when I became freed from the body I felt strong and happy, the release was such a bright one. I felt as though I could sing like a bird, and I have never had any shadow of pain or weariness since. Tell my friends I am happy, and that while my spirit-home gives me joy, I find as great a comfort in coming to them, asking for their love and bringing my own in return.

I might have had things a little different if I could have had a word to say at the time. Now I would not change them if I could. Take it altogether, I have no fault to find. Tam press-ing on, in my own way. I have found good friends. I am in congenial company, and when my brother, and two or three other dear friends, come to me on the spirit side, I shall feel that my cup of happiness is about full. In the meanwhile, I wish to encourage John to press on and do his best, but at the same time to step out a little more into the sunshine and air, where he can breathe for himself more

I might have had things a little different if I

time to step out a little more into the subshift and air, where he can breathe for himself more freely, and give other people a chance to see how good it is to work for themselves. I don't know, Mr. Chairman, as I have any-thing more to say now; perhaps what'I have said will be all that is necessary, except to tell you that I have friends in Brattleboro, Vt. I expect my breather. John is there and he will expect my brother John is there, and he will see what I have given.

### Narah Adams.

Sarah Adams. I am permitted to say a few words, and I am made happy by doing so. I merely bring a message of lovo and cheer to my dear ones. They are not far from here. I feel that they make up a part of the great life of this city of Boston. I know they have a place here and they will be missed when they step out of it, yet they will also find a place prepared for them in the great spirit-world, mansions not built with hands or of wood and stone, but formed of shining material made from the good deeds of their own lives; mansions which will be enduring, just as their own good thoughts and deeds are enduring. I bring much love, and with it a mensure of contentment and the assurance that I am at peace in my beautiful home. Oh I I trust that this love and spirit of satisfaction will be felt

peace in my beautiful home. Oh I I trust that this love and spirit of satisfaction will be felt by my dear ones here—that it will inspire and sweeten their lives and beautify their pathway as they press on ; for by-and-bye they, too, are to reach the shining country that I have found. I bring words of peace to my dear compan-ion. The months are passing over his head, rolling into years, and it will not be very long before he, too, will be called to the upper world. What are a few years in comparison with the eternity that stretches out before us, grand and free, offering opportunities for soul-expansion and intellectual growth? I bring words of love and peace to my daugh-ter. I would say to her : Make your life as sweet

ter. I would say to her: Make your life as sweet and lovely as possible, that not only you may be happy, but that those around you, who come be happy, but that those around you, who come within your sphere, may be made the happier because of their approach. The dear little one who passed out from your earth-life is safe in the celestial kingdom, growing in beauty and strength of spirit, and will welcome you when you, too, pass higher. To all friends I bring my love and sympathy and kindly feeling. I do not wish them to give one thought of spirit do not wish them to give one thought of grief to my memory, only cherish it with affection as of one who lives and labors in a world be-yond, and who can send back love and tenderness to every heart of earth. I am Sarah

### Report of Public Séance held March 9th, 1886. Invocation.

**Invocation.** We turn to thee, oh I our Father, seeking instruc-tion. Warm every heart with thy great love, with thy eternal affection. Let each soul receive an answer to its cry : may a supply for every need be borne forth by willing messengers and teachers of light to the ignorant, the lowly and the suffering of earth. If any there be who rejoice; who walk the pathways of peace, of prosperity and happiness, knowing not of care, of sorrow and pain, even they may be uplifted and blessed by the divine ministrations of thy angel ones. for these messengers of good-will can stir the depths of every soul, bringing forth its sympathies, calling out its best powers, and sending them upward toward the higher life. Oh I our Father, for these benedictions we pray, for these blessings we come to thee, asking to know of thy life from the blessed ones who return from an-other sphere. Give them power to perform their work well, and give unto each mortal strength and pathenee and courage to join with thy ange lones. In the holy mission of life, in sending, out good tidings, bringing peace, promoting love, calling forth purity of spirit wherever they may move.

### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By Edward Beedles, Eureka, Kansas.] Can a person take a pen in each haud and write on two different subjects at the same time with-out the assistance of spiritual guides? ANS.—A person might be able to take a pen in each hand, and, if accustomed to using either band alike might he able slowly to pen a few

In each hand, and, if accustomed to using either hand alike, might be able slowly to pen a few words with each hand at the same moment on different subjects; but we know of no person who can so far govern the brain as to be able subjects with both hands at the same moment, mless under the influence or guidance of some invisible spirit. It is a fact long since estab-lished in Spiritualism that the spirit-world has developed certain mediums for such mechanical writing; these mediums having the power to take pen or pencil in each hand and employ them upon different subjects. One spirit may hand alike, might be able slowly to pen a few words with each hand at the same moment on different subjects; but we know of no person who can so far govern the brain as to be able and attractive. I find friends there who vie with each other in trying to make my life a happy one. I am not idle, for we do not find enjoyment in indolence. A am most happy, and very busy trying to help some one who is in need, and in increments my own knowledge. My mother is with me; she sends her love to dear friends, thanking them for all the kind-ness they bestowed upon her and upon her flowers of peace and of joy, and would make their lives full of sunshine and of song if it were possible; but we cannot keep away all the shadows, for they will come through the physi-cal life, and perhaps it is best we should not. Q—IBy C. W. Roherts I. I have neouling an ical writing. Q.-[By C. W. Roberts.] I have peculiar experiences by way of seeing spirit auras. I have been placed amid the solid rocks and there be-held human forms apparently fixed and immov-able, as though chiseled by an unseen hand, and radiant with divine illumination. I have and radiant with divine illumination. I have been carried to a plane where life was active, but responsive only to a potent will which con-trols with an unrelentless spirit; naught but darkness and spiritual deformity seemed to sur-round it; the light of the divine was seemingly extinguished. I have been carried to the mountain heights and viewed the outer realms where light surgering dwells and which beens

ties of spiritual existence, each one beaming with light more beautiful and heavenly than the one below it; and we claim that each one derives its light and beauty from the supernal light and glory of the Supreme Itself.

### John Harding.

John Harding. Well, Mr. Chairman, I have come a long dis-tance and to a strange place to speak, for I have no other opening. I made my home in Utah, and left the body there, and I have friends in different parts of that Territory, but principally in Salt Jake, where I had interests and friends. I cannot tell you whether they will be ready to welcome me back; that is un-certain; but I have felt a desire to tell them I am looking around and can see what they are doing. I have seen some changes take place in many directions since I left the body; matters that concerned myself, and others that did not, have ohanged, aud they hardly seem to be the same. They are not, in fact, although I be-lieve my friends are the same as they were when I was here. With some of the changes I am pleased; with others I feel very much dis-appointed. Two of my friends have stepped out into what I believe to be broader ground. I am glad they have taken their present stand. I thows advancement. Others have not only refused to do the same, but they have 'up-braided these two for their course. I am sorry for them I have taken their course in an sorry Well, Mr. Chairman, I have come a long dis-

refused to do the same, but they have up-braided these two for their course. I am sorry for them. I hope they will see more clearly and follow what my two friends have done. In regard to material matters connected with lands and other property, I cannot speak in de-tail in such a public way. In some directions I have been disappointed; I wished to have seen affairs settled differently so as to bring seen affairs settled differently, so as to bring happiness to as many as possible, instead of yielding possessions to the very few; but while I am clouded in this way I can say I am more than gratified with what has been done in the other direction; I can see it is only a begin-ning, and will reach out to more good than can now be realized by those on earth. I thought that if I could go somewhere and speak of these things it might work some good

to me. I have been advised to come here. It to me. I have been advised to come here. It is along ways from the old home, and it is pos-sible my words may not be seen by those most interested, but I have great hope that they will. Perhaps they will not be received, but I have faith that they will work a result that may be beneficial to more than one. I bring kind regards to all friends, and want them to know, that the subrituel life means a

them to know that the spiritual life means a great deal to man. If all could realize that every step taken on earth, every movement made that has a motive behind it, would result for good or ill in the coming time, they would

for good or ill in the coming time, they would be careful what steps they took, how they moved, and look to see that every venture was one calculated to be useful to the inner man as well as beneficial to others. In looking back over my earthly life I can see many places where I might have done better, and I feel like retracing my steps, going over them, picking up what I have let fall, and mak-ing use of it. I cannot do that in a material sense, though I am told there is opportunity of making up for the past on the other side ; but I want all my friends who remain on earth to go slowly and cautiously, make as for mistakes as slowly and cautiously, make as few mistakes as possible, and do the best they can with what is given them, so that when they pass from the body they will have a very good record to show. I am John Harding.

## Charlie Fox.

My friends live in the far-off city of New Or My friends live in the far-off city of New Or-leans, and I have never had an opportunity of speaking with them since my decease, so they think of me as dead and buried. Certainly I am out of sight, and so far as the body is con-cerned there has been a burial, but they forget or ignore the fact that the body is not all of man, that it is in reality but a small part of him, the outer framework which he makes use of as a habitation while occupied with earthly things, but that the thinking intelligent mind is the great nower which lives after the framethings, but that the thinking intelligent mind is the great power which lives after the frame-work has gone to pieces. I want to call this fact to my friends' attention, to emphasize it for them, for they do not seem to understand it. I was not an old man when I passed away; I did not reach the forties; and I felt full of ener-gy and life. I had no particular desire to know about the things apart from earth, and when I stepped into another life I was unprepared to understand it; all seemed very strange to me; it was just as though I had been dropped out of a life that I was familiar with into a strange place and among strange people with whom I

seems to me if a man studies something of his inner nature, and realizes its requirements and demands, and also seeks to learn something of the life to which he is going after this brief one of earth has passed, he will not meet with such an experience, nor feel that he has stepped into a place for which he is unprepared, but he will be ready to take up the thread of life in a will be ready to take up the thread of life in a better spirit than I was. I have reason to believe that my friends, a few of them, will learn of my return to your Northern office and see my words. I hope they will make an improvident the the they will make an impression on their minds and lead them to a consideration of spiritual things. I have no desire to draw their attention en-I have no desire to draw their attention of spiritual things. I have no desire to draw their attention en-tirely from their physical welfare; I know it is their duty to look out for the best chance they can find in life, and I would help them do that—I know I could if I had the power of speaking privately to an intimate friend of mine. But I do n't want them to look at these things as the all that needs attention, but to combine a study of the physical wants with those of the spiritual. I am happy to say that those struggling ef-forts of mine, which were but feebly displayed on earth in manifesting a love of literature and intellectual pursuits, as well as those I made but have opportunities for expansion in the spirit-world. I am now quite satisfied with my condition. I have learned to fit into my sphere; but it has been a struggle and a hard lesson; and when I think it might have been easier had I sought for knowledge and undereasier had I sought for knowledge and under-easier had I sought for knowledge and under-standing when on earth, I feel that time has been wasted that might have been utilized. I wish my friends to avoid these things, so I speak to them as I do. They know me as Charlie Fox.

which she called a misfortune will prove in the end to be just what is needed. It would not have been well, even had this matter turned

the end to be just what is needed. To would not have been well, even had this matter turned out as she wished; she would have been far more disappointed with the results, for the one for whom she planned all this would not have appreciated it as she thought. This will be rather led to think that a wiser Providence than her own mind shaped the end for her. I am sure some of my friends will learn I have been here; if they do I shall be very hap-py, and hope they will accent my love, with the assurance that I come with beautiful flow-ers, and all things that make up the lovely ac-companiments to my life in the spirit-world. I would surround their hearts with just such sweet tokens of friendship, love and joy.

### Mary Grace.

I feel thankful for the privilege of speaking a few words to my friends. They do not live here, they are in Baltimore, or close to that city. It is not far away for a spirit, but when I come here and realize where I am, it seems quite a distance, and I almost wonder if I can

quite a distance, and I almost wonder if I can possibly reach them in this way. I bring them my love, and I hope they will feel sure that it is lasting, deep and strong, and cannot fail. They loved me when I was here, as I did them, and surely they will not now re-ject the affection which I bring, at least I hope not, and I hopefully make the trial. Perhaps they would like to know if I am contented and happy. I heard a friend say a few days after I passed from the body: "I wonder how May feels, and if she retains a conscious life after death. I wonder if she can be contented to be away from the friends to whom she so clung?" away from the friends to whom she so clung?" I have come to answer that question, although my friend never dreamed it possible that I could

my friend never dreamed it possible that tould give a reply. I have felt happy from the hour I left my body. At first I was a little bewildered, and could not understand my surroundings, they were so dif-ferent from what I had thought they could pos-sibly be; but in a very short time, measured by minutes, the bewilderment vanished. I looked around me in surprise at the bright faces I saw wreathed in smiles, and with outstretched hands of welcome my friends I had known, and others I had never before seen, but who seemed others I had never before seen, but who seemed

familiar to me, came to give me greeting. Then I returned to my earthly home and dear friends—for I had always felt dependent upon them for love and friendship—but they did not realize that I was there, for they paid no heed to me.

Lured by the sweet faces and loving tones of those new spirit-friends, I went with them to a bright home, one that just answered to my ideas of what a pleasant home could be. Since that time I have lived in the spirit-world, happy to pursue my studies, including music, and listen-ing to the grand souls whose every thought is one of harmony, and whose words are melody itself.

But I am never forgetful of my earth friends, But I am never forgetful of my earth rilehos, often returning to them with love and happy thoughts, pleased to gee them prosperous and contented, and sorrowful when they were sad. So I will answer my dear friend by assuring her that I am happy and contented away from the earth-life, not because I love her and other friends on earth less, but because splrit-life is a baleful to my spirit when seeking light and instruction, and so many loving friends that I could not mourn or be dissatisfied, even, if I had the heart to do so. You may simply record me as Mary Grace. Grace is my surname.

### Andrew Beal.

Andrew Beal. Somebody told me, after I got out of the body, to come here and tell you who I was and where I came from, and so on; they said I would not regret the trial, and I might get a few words to my friends. I thought it was just as easy to come as for a man to travel up one street and down another, but I found it was n't so. I came here, and I saw a great crowd of men and women and little ones; they were all shades and colors, and seemed to be of all degrees of wisdom. I found I could not elbow my way in; no matter how hard I tried it seemed to be like a wall around them; there was nothing to keep me out that I know of ex-cept I could n't get through the crowd; every

be near my old friend, Tom, when he got into Spiritualism; and I was as much interested as Spiritualism; and I was as much interested as he was when he got a test or a fact—as he be-gan to—that he could score for himself, and I felt like giving him an old-time slap on the shoulder, with one of my sympathetic laughs. Sometimes, I saw that what he put down for a fact would prove to be quite the reverse; but I could not help him any, and had to let it go. And lately, Tom has been growing lukewarm; do n't take quite the interest he used to, which I do n't think is quite right. I want to wake him up. I want to tell him that he must n't reject a good thing because he can't understand the whole of it.

I do n't think is quite right. I want to wake him up. I want to tell him that he must n't reject a good thing because he can't understand the whole of it. There is very good food for man here on earth, but there are some articles retailed as food that are polsonous—that had better he kept out of the system. Now there are some really grand truths in Spiritualism, and if Tom is careful to sift what comes to him, and look it over carefully, he can find those truths without much trouble. If he comes across any of the things that are passed off for truths, why, he can very soon master them and put them where they belong. My advice to Tom is, to keep on seeking for knowledge. He has a great deal to learn. The great trouble with him is, he has been rushing here and there among those whom he thought could give him marvelous wonders and test, instead of confining himself to those places where he knew he did get the truth and evidence of spirit communion ; he should, then, seek more knowledge of spirit life, of himself, of his own nature, and cf life in general. A man cannot learn too much of the universe or of human nature—although sometimes the experience is a bitter one—but he can be car-ried away by running after the marvelous with-out exercising his judgment. Tom may think I am using considerable/free-dom of speech ; I always did ; that is charao-teristic, and he must expect nothing else. He reads your paper because he does want to know what is going on in the ranks of Spiritualists ; he looks over it listlessly of late, but I think if he sees my name it will wake him up. I want him to know that I am interested in him : and as evidence that it is Ned who is talking, I will say kinjly. That is a word we used commonly between us at one time—it became a sort of a password. It was used in connection with a certain individual whom we considered any-thing but regal, and we almost exploded over it. He will understand. My friend has relatives and friends who do not look with favor on his interest in Spiritual-ism, and

My friend has relatives and friends who do not look with favor on his interest in Spiritual-ism, and who have tried to dissuade him from it. They have rather increased his ardor, be-cause they have been bitterly opposed, and I suppose Tom will not show them my message or say anything about it to them; but if he does, I hope that they will take a hint and be a coes, I nope that they will take a lint and be a little more mild in their opposition if they wish to accomplish good results. If you will simply call me Ned Gleason I know my words will be seen by the party interested.

### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 12. - Katie B. Robinson and White Feather; Big Eagle, with Red Plume; Daniel Kluery; Harriet Jarvis; M. A. Blunt; Margaret Holt. March 16. - James B. Wendle; Eliza Putnam; Mary Jane Carr; Fred Buxton; Mrs. Frances Williams; Timothy Ryan.

### THE MESSAGES GIVEN

As per dates will appear in due course. May 14. - Thomas R. Hazardi Lotola, for Lily Spencer, George Rollins, Mary Stackpole, Jenuio Wilson, Billy Cal-der, Sam, K. Head, Mariou Watson, John Marvin, Eliza-beth Weils. bern Weils. May 18.—Lydia Maria Child; Ann Lawrence; Joseph Hankey: Father Cleveland; Fred Barnard; Samuel Chase.

### Passed to Spirit-Life

From Hartford, Conn., April 27th, 1886, Mrs. L. A. Pas-

body, to come here and tell you who I was and the solution of regret the trial, and I might get a few words to my friends. I thought if was reat and down another, but I found if was rit so. I came here, and I saw a great if we words it and women and little ones; they one street and down another, but I found if was n't so. I came here, and I saw a great if we word of men and women and little ones; they were all shades and colors, and seemed to be if we was used as and colors, and seemed to be if the seemed to be like a wall around them; there was nothing to keep me out that I know of expected was fully compled with. She wilned to cost the river to the spirit-hand. Death, or chost and though t i was nothing to keep me out that I know of expected was fully compled with. She wilned to cost the river to the spirit-hand. Death, or chost and though t i was great a crowd, but I did n't get all right, and came up close to this little wood and though I was going to speak sure, but I tried and tried, and 'though I spoke my words and knew what I was saying, she did n't say a word for me. That to me was very strange; I could not understand it.
Then I went away again, and came once more; i but as soon as I put my hand once interists or synathy with the busch with the word the shoulder of this lady such a faint, weak, distressing feeling came over me that I was griad to let go and hurry off.. And now this lady such a faint, weak, distressing feeling came over me that I was griad to let go and hurry off.. An oncy this lady such a faint, weak, distressing feeling came over me that I was griad to let go and hurry off.. And now this lady such a faint, weak, distressing feeling came over me that I was griad to let go and hurry off.. And now this lady such a faint, weak, distressing feeling came over me that I was sick a long while, and felt pretty weal
I was sick a long while, and felt pretty weal

### William King.

Will you report me. Mr. Chairman, as Wil-liam King, and I shall be obliged to you? While I come to the friends whom I left on earth, and who, I think, will be pleased to hear of my return, I especially bring a few words of advice to a brother of mine by the name of John. He return, I especially bring a few words of advice to a brother of mine by the name of John. He is plodding along in his usual way, trying to do the best he can, and succeeding in a large measure, but I see that he is afflicted by sev-eral burdens that other people have placed upon him. Now, I think this is very unjust; I don't believe in it, and I don't believe in his submitting patiently to such a trial. I think that these people are abundantly able to bear their own crosses, and not shift them off on somebody else, because he happens to be a pa-tient, good-natured follow, who will stand it. I used to freely give advice to my brother and to my friends, when here; and perhaps I ohafed a little more than I ought to have done under the inflictions which, the world placed upon me, now and then; but I did not believe in sitting down, or in trying to move along un-der burdens that did not belong to me. I have counseled my brother to act more independently for himself, and look after the main chance while he had time. I give him the same advice now. I say, John, you are doing more than your share. While I honor you for trying to help along your fellow-crea-tures, and to make their burdens light, yet I do not think it is fair for you to take all the

you for trying to help along your fellow-orea-tures, and to make their burdens light, yet I do not think it is fair for you to take all the responsibility. I think he should see that help-ing a brother along, instead of doing all his work for him, is the better course for him. This brother of mine is doing everything for those who do n't appreciate it, in my opinion. I wish to say to my brother that I return with a very good account to give of my spirit-life. The few years I have experienced there have been pleasant to me. They have been full of work, full of effort—and that is all right, for I like work and plenty of it. I don't be-

for I like work and plenty of it. I don't be-lieve anybody will ever wear out under a mod-erate share of work. I believe it strengthens the muscles and gives tone to the brain on earth; and I am sure it don't hurt a man on the other side.

I am not now dissatisfied at all with the way matters which concerned my past life have been settled. I can see it is all right, although

÷U

where light supernal dwells, and which bears a similarity to the primal essence below. If there be truth in the statement, will you ex-plain why this intervening dearth of spirituali-ty? and is this state of darkness necessary as a support batwaen the two extremes?

by and is this state of darkness necessary as a support between the two extremes? A.—The representations shown your correspondent were given to him by spiritual guides, perhaps, for the conveyance of some leason, or spondent were given to him by spiritual guides, perhaps, for the conveyance of some lesson, or as containing a symbolical meaning. While it is true that there are states or conditions of spirit that correspond to the stage known as darkness and sterility on earth, yet we have always found that these conditions surround spirits who are closely allied to physical life. We do not mean that all spirits who are at-tracted to earthly life because of dear friends who remain in the mortal occupy this plane-which is best represented by a condition of sterility and darkness-only such spirits as those who are carnal-minded, who delight in the display and indugence of the passions of the lower nature, claiming no kinship with the higher states of spirituality, of mental and moral unfoldment. There are spirits who may come and tell you that they seldom find them-selves in the highest and most beautiful locali-ties and surroundings of spirit-life, because they are attracted earthward; but if they come for beneficent purposes, to Bless humanity and to teach the ignorant, to surround their friends and others with a loving, peaceful, uplifting in-fluence, their soul-condition may be as beauti-ful, screene and enjoyable as is that of the-spirits who dwell in the most delightin locali-spirits who dwell in the soul-souli condition may be as beauti-spirits who well in the most delightin locali-spirits who well in the most delightin locali-spirits who dwell in the most delightin locali-spirits who dwell in the soul-souli the spirit locali-spirits who dwell in the soul-souli the spirits who may

### Fannie Lewis.

Will you please say, Mr. Chairman, that Fannie Lewis comes here to send a few words to her friends in Boston and to her relatives in her friends in Boston and to her relatives in Chelsea? I wish them to feel that I am happy in my spirit-home; not sad and full of pain, nor weary, but strong and happy. I do not grieve that I did not live a long life on earth, and was early called to the other world, for I am convinced that all is for the best. I have seen both sides of life-not extensively, but sufficiently to realize that my condition is brighter, my soul stronger and wiser because of the change that came to me.

Manual and

that I am really speaking. I was sick a long while, and felt pretty well worn out by the time I let go the body; some-times I would be so tired and faint and uncomfortable that I hardly knew what to do. That was about as I felt the last time I tried to speak; but now I am getting along very well, so I hope to send greetings to friends. Be kind enough, Mr. Chairman, to tell them I am doing well. 1 have no weak, worn-out body to trouble me, and I feel full of strength and health, and con do work that pleases me can do work that pleases me. I was in what some called the prime of life,

but I felt old, and was glad enough when I had shaken off the mortal body to find myself pro-

snaken on the mortal body to find myself pro-vided with another that will not give out. I suppose it would be of no use for me to say I would like to talk privately with each one of my friends. I would like to tell them of a cer-tain event which took place not very long ago. Perhaps I shall not be able to do that, but as 1 have succeeded in coming once, and so far from home as this I thigh I mort down are the correct.

have succeeded in coming once, and so far from home as this, I think I may find a way to speak again a little nearer to my old home. If you were to go to my friends they would tell you I am dead, and that I died in the month of August, 1884. Please to give them my re-gards and say I am not dead, that I only stepped into more real life at that time. I lived on Greenock strait in forward Could for Wa Greenock street, in far-away Covington, Ky. Andrew Beal.

Ahorew Beah. Kentucky people are noted for their warm hearts-at least we so pride ourselves-and I would like very much, Mr. Chairman, to have an opportunity of repying you for your kind-ness. I hope sometime I can do so. I thank you.

### Ned Gleason.

Now, Mr. Chairman, I trust I am not intrud ing. [You are welcome.] That makes me feel at home. I should never have come here, I presume, but for one circumstance : I find that a dear old friend of mine-who is not so very a dear old friend of mine-who is not so very old in years, but we were associated so long together I call him an old friend-has become greatly interested in Spiritualism. He went into it, head over heels and heels over head; he was apt to accept all that came, and not sift it, but swallow it in a lump. By-and-bye he found he was cramming himself too much, and it did n't altogether agree with him; some things did n't set well; he found there were mistakes; and then he felt pretty badly over it-did n't know just what to do. There were facts that had come to him which he could not very well reject, for they would make them-selves felt. Every now and then there were other things, that seemed at the time to be facts, which proved afterward to be fallacies, and he felt muddled. I was not a Spiritualist when here, nor did I

big is a low of the big set and most beautiful locali-ties and surroundings of spirit-life, because they are attracted earthward; but if they come for beneficent purposes, to bless humanity and and others with a loving, peaceful, uplifting in-fluence, their soul-condition may be as beautiful ful, sorene and enjoyable as is that of the spirits who dwell in the most delightful locali-ties of the charge that came owno farse for theom. I would ful sorene and enjoyable as is that of the spirits who dwell in the most delightful locali-ties of the charge that came owno farse for theom. I would ful sorene and enjoyable as is that of the spirits who dwell in the most delightful locali-ties of the charge that came to locale the trans and the sorend for theom. I would atkness; thus we find conditions or light and beauty and stages of darkness and disord doledy in connection with earth; but we never a rk, forbidding conditions very far away been ropresentative merely. There is light around the earth sphere, because such spirits and been trans and the spirits who sore there one of a high condition; therefore we as wy mat has been around the earth sphere, because and spirits and been trans and disappointed; things had not turned to conder the spirits who spirits and the spirits who sore of the planets that sore a rate surrounded with these states cannot rise to a high condition; therefore we as wy mat has been around the earth sphere, because so har pirits and the earth sphere, because so there is light, saround the earth sphere, because to there to the a high condition; therefore we as wy mat has been around the earth sphere, because and spirits and the sorrow, and fried all could the share if the abeen here of low for a high condition; therefore we as wy mat has been around the earth spirits who are tehered to the straine and desen to brood over misfortum, she sees on the set as pirits who are tehered to the straine and the spirits. I was set a the straine and down the sorrow, and the as the sum of the abartis athe wy

From increast, N.1., may fatt, 1889, Chauthey Chitcher den, aged 70 years and 20 days. The subject of this notice came to his earthly home on the same farm where his days and years were so pleasanily, happly and usefully spent, till the transition to his heavenly home look place. He was one of eight children who came to bless by their presence and usefulness the home of Judge Samuel Crittenden and the mother of his children, all of whom, save two, have passed into spirit-life. Ho was twice married, having lived with his second wife about forty years. Three children, fourteen grand-children and three great-grand-children are his descendants. In the early days of Abolitionism he espoused that cause, and by voice and vote defonded it. As a Universalist, he ordissed in a life beyond this, but as knowledge is superior to belief, he sought for it, and in the province of Bylittualism found what he sought; and ever after, in words and deeds, hon-ored one of the greatest and best revelations yet made to mankind. His funeral was attended on the 14th hist. by a large concourse of people, to whom a spiritual discourse was delivered by lkey. J. H. Harter, ef Auburn, N.Y., assisted in the services by a band of singers, who sweetly rendered several appropriato pieces of music. From North Hennington. Yt. March 5th, 1856. Harret

From North Bennington, Vt., March 5th, 1886, Harvey Howes, aged 80 years.

Howes, agod 80 years. Mr. Howes was a voteran Spiritualist, and a subscriber to the BANNER OF LIGHT, and has done much good work in aiding in the promulgation of spiritual truth in Vermont. Ho was well known and highly respected in many parts of the State. Funeral services were conducted by A. E. Stanthe State. Function services were conducted by A. E. Stan ley, who delivered a very able spiritual discourse on the oc casion.

From her home in Brooklyn, N.Y., May 10th, 1886, Mrs. Barah Arvine, daughter of N. P. Dickinson, of Dalton, Mass. Her remains were brought to Dalton May 18th for burial. COM.

(Oblivary Notices not sweeding twenty lines published pratuitously. When they exceed that number, twenty sents for eachadditional time will be charged. Ten words in an average make a line. No posiry admitted under this landing. manaver heading.]

The Vermont State Spiritualist Association Will hold its next Quarterly Convention in the Universalist Ohurch, at West Burke, Vt., June 4th, 5th and 6th, 1886,

commencing at 10:80 A.M. Friday. The Speakers for the occasion will be Mr. A. E. Stanley. elcester, Vt.; Mrs. Fannie Davis Smith, Branden, Vt.; Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abbie W. Crossett, Duxbury, Vt. ; Mrs. Lizzle S. Manchester, West Randolph, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. A. P. Brown, St. Johnsbury Centre, Vt.; Mrs. A. P. Brown, St. Johnsbury Centre, Vt.; Mr. Alenso F. Hubbard, Tyson, Vt. Other speakers and mediums are ex-pected to be present and take part in the Convention. *Test and Otrois Mediums:* Mr. Edgar W. Emerson, Manchester, N. H.; Mrs. Gertrude B. Howard, East Wal-lingford, VL, and other good mediums are expected to be present.

Good music will be furnished for the occasion. The even-

Good nusic will be furnished for the occasion. The even-ing sessions will be short, to allow more time for rest, social visits, or for holding circles, as the friends may desire. Good accommodations will be furnished at Trul's Hotel. M. L. Colly, proprietor, for \$1,00 per day. Single meals 25 cents. Lodging 25 cents. Horse-keeping 75 cents per day: single feed 25 cents. The bearting houses and private fami-lies will also entertain people at reasonable rates. *Pres Return Obceks* will be furnished, as usual, to these who have paid full fare over the railreads to attend the Con-vention. W. B. FAITHEN, Secretary. Those who have so generously placed thempelyres to Pay.

Wontion. W. B. PANIER, Secretary. Those who have so generously pledged themselves to pay cortain sums quarterly to assist in defraying appenses, will please respond in person or send to Janus Oresett, Treas-urer, Waterbury, Vt. Per Order Beard of Managers. Slows, Yt.

### Grove Meeting in Oregon.

Grove Meeting in Oregen. The Clackamas County Religious Society of Spiritualists of the State of Oregen will hold a Grove Meeting at its grounds at Now Ers, beginning Thursday, June 17th, and holding five days, 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. THOMAS BUOKMAN, Scoretary.

Three Days' Meeting at Stargis, Mich. The Harmonial Boclety of Sturgis will hold its Twenty-Berenth Annual Meeting in the Free Church at the Villago of Sturgison Friday, Baturday and Bunday, the th, 5th and sth days of June, Able speakers 'rom abroad will be in attendance to ad-dress the meeting. A general invitation is given to all. Per Order Committee.

## MAY 29, 1886.

# BANNER OF LIGHT.



MRS. PIERCE, Sealed Letters Answered MEDIOAL. TEST and BUSINESS MEDIUM, 424 Main street, Charlestown, Mass. Office hours from 9A. M. to 12 M.; 1 to 5 P. M. 4w Mys MRS. H. B. FAY,

NO. 156 West Concord street, Boston. Béances Tuesday, Saturday and Bunday, at 8 P.M., Thursday and Bunday.

BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and two postage stamps. BY MRS. E. A. MARTIN, Oxford, Mass. Fee, \$1,00 and My15 PIANOS 19 Chas. E. Rogers Uprights in use in the N. E. Conservatory. Genuine Concert Graud Action. New Method of Tuning. Send for certificate from Conservatory, also list of purchasers, 616 Washington street, Boston. 18 Ap24

# Poems

### BY MISS EDITH WILLIS,

Daughter of Dr. F. L. H. and Love M. Willis.

This neat brochurs contains the following poems: Day; The Organist; Contoccook River; The Grape-Vine Bloom; Joy; Fireside Dreams; To the Btraw in a Horse-Car; A Bas-Beligf; The Morning Glory; At North Conway; Mount Washington; Baco River; Sweet Peas; May; Hancock Val-

A Pamphlet (especially arranged for blading)

Weekly Discourse,

The

### ELEVENTH EDITION.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of teason and Philosophy-in His unchangeable and glorious



# BANNER OF LIGHT.

# MAY 29, 1886.

# Banner of Bight.

### BOSTON, BATURDAY, MAY 29, 1886.

Spiritualist Meetings in Boston: Hanner of Light Circle-Room, No. 9 Besworth irreet - Every Tursday and Friday afternoon at 30 clock, dmission free. For further particulars, see notice on itth page, J., B. Wilson, Chairman. Autorston

Boston Npiritani Temple, Hordsanne, Bordon Npiritani Temple, Hordsanne, A. Hatch, Conductor, Paine Memorial Hall, Appleion Miroets, mear Tremont, -Children's Progressive 1, Joun No. 1, Nos-flow States, Hordsanne, Hordsanne, Conductor, Francis B. Woodbury, Cor, Sec., 45 Indiana Place.
 First Sufritani Temple, Corner of Newbury and States State

First Spiritual Temple, corner of Newbury and Excier Streets.-Sorvices every Sunday atternoon at 3 O'clock and every Wednesday ovening at 7%. All are cor-dialty invited. Seats free.

dially invited. Scats free. 1031 Washington Nircei.—First Spiritualist Ladies' Ald Society. Meetings every Friday at 2% and 7% P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 34 Easex Nircei.—Sundays, at 10% A. M., 2% and 7% P. M., and Weinesday at 2% P. M. Eben Cobb, Conductor.

Kben Cobb, Conductor. Engle Hall, 616 Wrahington Mirect, corner of Kasex. - Sundays, at 2% and 7% P.M.; also Thursdays at 3 P.M. Able speakers and test mediums. Excellent music. Present Robinson, Chairman.

Present Robinson, Contraint, **Bpiriumlistic**, Phenomena Association holds meetingsever sunday afternoon in Berkeley Hall, 4 Berke-ley street, at 25 o'clock, D. J. Ricker, President, by attenday the state of the state of the state of the state **Berkeley** and **Berkeley** a

Facts Meetings. Langham Hall, overy Thursday t S P. M. L. L. Whitlock, editor of Facts magazine, at 8 P. M. Ohairman,

Chelsen.-Spiritualist meetings at Pilgrim Hall, Odd Fellows Building; Sunday, at 3 and 7/2 P.M.

The Boston Spiritual Tomple at Horticultural Mall .- Mr. George A. Fuller occupied the platform *Hall.*—Mr. George A. Fuller occupied the platform of this Society last Sunday morning and evening. After singing, reading Geraid Massey's poom. "This World is Full of Beauty." invocation, and song by quartette. Mr. F. took for his subject. "Spiritualism an Abso-lute Necessity, and the Only Real Evidence of a Fu-ture Life." The rapid progress of Materialism with the thinkers of the world had alarmed the Christian Church to the fact that they had nothing to stop its progress ; they were powerless. Hence the necessity of some evidence to prove continued existence. When the church held physical sway, as it did in the past, by the union of Church and State, she held back every advince, and what she could not utilize to her benefit stamped out. When that yoke was broken, the think-er stood outside of it in the atr of freedom. If scien-tific though has advanced, why may not the religious? The need of continued inspiration and the demand for it was illustrated by the child's reason for daily prayer instead of once a year : Because, she said, it is better to have fresh than stale breat. Sofiit in spiration—it is wanted continued inspiration and the demand for it was illustrated by the child's reason for daily prayer instead of once a year : Because, she said, it is better to have fresh than a tale breat. Sofiit inspiration—it is wanted continued us, if we but listen. Religion should be progressive. I would not plant stakes to hold it back, for to morrow may give us light we have not loday. Theological churches are prisons to those within them and as hard to get out of as any prison can be. Those who have come therefrom well know how difficil it is to remove the degmas instilled in childhood. When reason comes to the front the old theological theta shakes the would; the reasoning materialist and the devoted theologist both find in Spiritualism food for thought and evidence of spiritu-al life. It touches the moble aspirituaism of the hu-man soul. If in the past few years itere had been no progression, you would not of this Society last Sunday morning and evening. After singing, reading Gerald Massey's poom, "This World

world. The speaker closed with an appropriate poem, and with singing by the quartette the morning service terminated. Evening.- Mr. Fuller's subject for the evening was : "The Rising and Setting Faltb." He said, underlying the theologies of today is a leaven that is working like theologies of today is a leaven that is working the theologies of today is a leaven that is working eliently; every denomination feels it. Humanity de-mands a new scientific religion.- When I say religion I mean the broad aspirations of the soul-a freedom from sectarian dognatism. Science, says one, is man's well ordered knowledge of the working the leaders of the English Church are thinking and reaching ont far beyond the church it-set. Dran Stanley stands prominent in this respect. " What was," said Stanley, "Is not what is." The old husks have nearly all been diven out, and the peo-ple want something new. The Bishop of Colenso was invited by Stanley into Westimister Abbey when many other places were closed against him. Other modern thinkers have been invited there to give out their thought, for the peonle wanted it. It was what they wanted preached—the religion of humanity. The rising faith is scen expressed in our literature— in the writings of Longfellow, Whittler, and many others. In music it is corpressed in the grand works of Beethoven and others, in the drama as expressed by Barrett. Booth, Chalotte Cushim and others. At the same time we see the writings of Jonathan Ed-wards, John Milton, and others of their thought, neg-lected. The bealtudes of Jesus on the mount surpass any

Isaacs, Louise Irvine, Laroy Thorp and Gertie Rich; song by Charlie Hatch aud Eddie Hatch; duet by Jen-nie Forcelain and Rosa isaacs, and remarks by Mrs. Thomson. Mr. Sell from the Cloveland Lyceun was a visitor. Conductor Hatch spoke feelingly of his aged mother, who, he believed, was waiting for the "Gatos Ajar" to open to ruceive her spirit into newer conditions and a more perfect life; also of Mr. H. S. Cook, lately connected with the Phenomena Association, who was called suddenly from his life on earth to realize the hopes and prospects of a spiritual existence. He was a faithful worker in our ranks, and one who interest-ed hinself in the Children's Lyceum. Still another has been -called to hay aside the outer casement and assume the spiritual – Emmas Greenles, known among us for many years as one always ready to dispense her pitts when called upon. We shall surely miss her, but our loss is her gain, and we feel assured that the many talents she possessed will be of use to her in her continued life above. Mext Sundars will be "Decoration Day"; the occa-flor will us, ty appropriate music and remarks, "when we will essay to generate the surel sinday," when Kucztor, followed by '' Memorial Sinday," when we will essay to generate will constitute the last ses-slous of Shamuut-Lyceum until September. ALONZO DANYONTH, Seo, of S. S. L. No.2 Fountain Square, Boston Highlands.

Boston Spiritual Lyceum, Paine Memorial Hall .- About sixty members of the Lyceum were present last Sunday. Dr. H. F. Tripp gave excellent present last Sunday. Dr. H. F. Tripp gave excellent psychometric readings and spirit descriptions which were all recognized as correst. Readings and regita-tions were given by Annie Barlow, Miss Helen M. Dill, Lulu Morse, Marion Besse, Helen Higgins; Song by Eva Blanch Morison. Many thanks, spiritualistic friends, for your contributions. The future grows brighter every day for this school. Annual observance of Memotial Day next Sunday at 11 A. M. Contribu-tions of flowers for our platform thankfully received. Annual picele. Tuesday, June 22d, Mellville Garden, Downer Laading. All invited. 45 Indiana Place. F. B. WOODBURY, Cor. Sec.

Spiritualistic Phenomena Association, Berke-

loy Hall .- Mr. George LeClaire, Mr. Milligan, Mrs. Edwards, and the Hawthorne choir of Chelsea, con-tributed spiritual songs to the interest and profit-able enjoyment of the auditors. Mrs. M. A. Ricker, ivance and inspirational speaker, offered an invoca-tion and dedvered an eloquent address, weaving a beautiful eulogy in memory of Mr. H. S. Cook and others who have recently entered spirit-life. Dr. A. H. Richardson congratulated the Association on the work that had been accomplished by them thus far and rejoiced that the prospects for the future are bright. Mrs. Mand E. Lord eloquently addressed us and closed this highly interesting occasion with a descriptive science. Next Sunday, May 30th, will be the last meeting this season. Mrs. Thompson of Rockland, Me., and Joseph D. Stiles will officiate. The alleged exposure of Mrs. Huston is to be thor-oughly investigated by a competent committee, Francis B. WOODBURY, Cor. Sec. 35 Indiana Place, Boston. Edwards, and the Hawthorne choir of Chelsea, con-

45 Indiana Place, Boston.

The Annual Meeting of the Boston Spiritual Tomple for the choice of officers and other business Was held at 176 Tremont street, Wednesday evening, May 19th, when the following officers were elected for the coming year: Richard Holmes, President; Henry P. Trask, Vice President; Oscar F. Rockwood, Secre-tary; William A. Dunklee, Treasurer; Finance Com-mittee, John W. Haines, Charles Chittenden, W. H. Banks, J. M. Ordway, Encos Ricker, Hebron Linby, Mrs. L. F. Dunklee, Mrs. A. A. Torrey, Mrs. O. F. Holmes, Miss Martha L. Moore, Mrs. J. W. Haines; Trustees, Moses Hunt, Dahlei Farrar, Wm. Boyce, Lucy A. Mellen, Mary B. Smith. Adjourned for two weeks to meet at Mr. W. A. Dunklee's, 426 Tremont street, Wednesday evening, June 2d, to hear the Treas-urer's report. For four years this Society has held meetings at Horitenitural Hall, where they have fur-nished some of the best talent on the spiritual plat-form. Under efficient officers that have been reflect-ed we bespeak for it another successful year. Ifs meetings have given a tone to Spiritualism in this city, and every one, not otherwise at work, should join this valuable aid to the cause. was held at 176 Tremont street, Wednesday evening,

Reception .- The Ladies' Aid Parlors were not large enough to contain all the friends of Francis B.

Iarge enough to contain all the friends of Francis B. Woodbury who desired to attend the reception complimentary to him, Sunday evening, May 16th. S. J. Ricker of the Phenomena Association presided. The exercises consisted of an invocation by Miss Emma Ireland; readings by Lucette Webster, Miss Susie Childs, Miss Mae Dinsmore, Miss Lulu Morse and Master Haskell Baxter; a poem, given for the occasion by the guides of Mrs. H. B. Lochlan, Greenwich, Mass., was read by Dean Clarke'; an original poem was also given by Mrs. H. C. Mason, through whose mediumship Mr. W. received the first positive test of splrit-control; Miss Barnicoat read a poem, given of the programme, under the direction of Prof. Fisher of the Cambridge Conservatory of Music, consisted of duets, etc., by Miss M. Garoenier, Mr. Monroe, Miss Taylor, Mrs. H. C. Mason, Mrs. G. Hanson, Master Duoley Hanson; plano kolo by Grace E. Walte. Mrs. Carlosie Josef and can be the platform bearing to his arms a large florat basket from the famous Mandell Conservatory of white, somerville, which he presented to Mr. Woodbury, with the sympathies and good wishes of friends appropriately expressed in verse. Mr. W. was completely surprised, and as soon as he could speak returned his thanks to his friends for their kindness. He was also presented, by Mrs. M. Adams, with the cash receipts from sale of tickets. Woodbury who desired to attend the reception comfor their kindness. He was also presented, by Mrs. M. Adams, with the cash receipts from sale of tickets, amounting to thirty dollars.

The Ladies' Industrial Society held its last

## Australian Notes.

Mr. Charles Bright closed his series of lectures in Melbourne, Australia, Sunday evening, Feb. 28th, his subject being " Death and After Death, in the Light of Science; or, Is Spiritualism True?" in the course of which, as reported in the Harbinger, he said that in the year 1869 his attention was first directed to Spiritualism by the reception of instructions from the Argus to write a series of articles on the rise and status of Spiritualism in America. His idea was to make fun of it; be wanted to "show it up." Before commencing his work he thought he had better know something about it, and in seeking for books was astonished at the extent and quality of its literature. This led him to make some inquiry locally, and in the course of these he met with phenomena which overturned his materialistic ideas. He subsequently wrote a series of letters on Modern American Spiritualism, showing it to be a truth, which were first published in the Argus, the paper he had been solicited to write articles denouncing it as a traud, and atterward in the Australasian and numerous other papers; since which he had met many Spiritualists who dated their first interest in the subject from the reading of what he then wrote.

In response to the question, "What is the present position of science in regard to death and the afterlife?" Mr. Bright said that real science is advancing into the occult domain. Tyndall admits that matter is evanescent and transcendental. Crookes's radiometer proves the existence of matter so attenuated as to be scarcely conceivable, and it is probable that spiritual matter is more refined and subtle even than the radiant matter of Crookes. He thought that much light was yet to be attained by science in this domain, through careful collation of facts, united with persist ent experience and unblased reflection on the part of its disciples.

As the April number of the Harbinger of Light was about to go to press, preparations were being made for an observance in Australia of the Thirty-Eighth Anniversary of the Advent of Modern Spiritualism, an event, says that journal, "as important and portentous as the birth of the lounder of the Christian religion "; adding that, " as in the early days of Christianity the believers met together to commemorate the advent of a religion which had brought more light and promise than the old, so is it equally appropriate that those Spiritualists who have been uplifted to a higher plane of thought, and who enjoy more comforting views of the future through their enlarged knowledge of man's nature and destiny, should meet together and jubilate over the New Dispensation which has brought these advantages to them."

W. J. Colville's lecture on Spirit-Materialization published in the BANNER OF LIGHT of Jan. 23d, is alluded to as an admirable one by the Harbinger of Light, Melbourne, Australia, in the May issue of which it is expected to appear.

# (From the New York Sun, May 14th.)

Talking with the Dead.

A QUEER STORY, THAT IS VOUCHED FOR BY A PORTLAND NEWSPAPER.

PORTLAND, ME., May 13th. The Express of this afternoon vouches for the following story, and prom ises to give names and additional details in a day or

"For many years there lived in this city a mar two: "For many years there lived in this city a man whose name was a household word with our citizens. He was a member of a notle profession, and houored his ministry as it deserved to be houored. He lived an honored, active, faithful, most devoted Chiristian life, and he died a death that was worthy the man. He was laid to rest by his friends and family, and was followed to the grave by many who had been alded and assisted by the good man in life. A stately mon-ument marks his last resting-place, and his memory is still held in high honor and respect. Last week his son was walking down Congress street one evening, and, when almost opposite the First Parish Church, he looked down the street and noticed aboad a famil-iar-looking figure. He was startled at the close re-semblance to his departed father, and quickened his walk. In front of the City Hall, where the electric light makes it as bright as day, the man algoad stopped and turnet about. The two stood face totace, and each knew the other. The heart of the soi almost stopped beating. He saw his father—not a shadow, but as ho was when allyo. "" Father?" he said. "" Yes, dun't be atraid, was the reply of the par-ent, as he shook the hand of his son and walked with him down the street. " The two who had so strangely met walked together

ent, as he shock the hand of his son and walked with him down the street. "The two who had so strangely met walked together for a long time. We cannot to day give the conversa-tion, but not the shadow of a doubt existed in the mind of the son in regard to the one fact—his companion was no other than his own father, as of old. He was calm, confident, as of old, loving, and interested in those near and dear to him. What message the father brought to the son from beyond the confines of the grave we do not know, but if there is to be confidence put in human testimony, in testimony that would be accepted without hesitation in a court of law, then it must be believed that a man who has for years rested in this grave, or is so believed to have rested, has appeared and been seen by those who knew him, for we are told that to the testimony of his son is to be added other evidence of an equally strong character. " If the man who appeared in this city last week was alive, needing three meals a day like the rest of us,

# Summer Camp-Meetings.

### The Cassadaga Lake Camp.

The date of the ANNUAL PICNIC and Bunday Assem bly has been fixed this year on June 5th and 6th. Damon's Orchestra will furnish music for the dances Saturday atternoon and evening, and Damon's Cornet Band will join in the Sunday morning and afternoon services. It is positively announced that Charles Dawbarn of New York City will occupy the platform on both days of this meeting. This will be a welcome statement to the friends who will be privileged to listen to his inspiration.

The SEVENTH ANNUAL CAMP-MEETING Will open July 31st, closing Aug. 30th. The following are the speakers engaged : O. P. Kelldgg, Miss Jennie B. Hagan, G. H. Brooks, J. Frauk Baxter, Mrs. R. S. Lake, Walter Howell, J. J. Morse, Lyman O. Howe, Mrs. Nellie J. T. Brigham, R. S. McCormick, Clara Watson, A. B. Freuch, Mrs. R. S. Lillie, Mrs. S. E. Bishop. Among the mediums positively engaged are E. W.

Emerson and W. A. Mansfield. It may be said that all phases of mediumship will be represented.

The celebrated North-Western Orchestra of Meadville, Pa., have been engaged for the entire season. From the reputation of this sterling organization, the concerts given daily will be a great feature in themselves.

The Children's Department has been placed under the supervision of Mrs. E. W. Tillioghast, who has a reputation as a competent and thorough instructor. Camp Meeting Circulars will be ready for distribution about the first of June. IDA M. LANG, Sec. Fredonia, N. Y.

### Lookout Mountain Speakers.

The following speakers and mediums are engaged for the Lookout Mountain Camp-Meeting in August, and others are expected : Mrs. Sarah F. DeWolf, Chicago, Ill.; Mrs. S. A. H. Talbot, Galveston, Texas; Miss Zaida Brown, Atlanta, Ga.; Dr. Samuel Watson, Memphis, Tenu.; A. C. Ladd and G. W. Kates, Atlanta. Ga.

Light for Thinkers prophesies that the meeting this year will be well attended, and the exercises of the greatest interest.

Oincinnati, 0 .- The annual election of officers of the Union Spiritualist Society took place on Wednes-day evening, May 12th. The officers of the previous year were redicted with one or two exceptions. Mrs. R. S. Lillie occupies our rostrum this month and next. This estimable lady filed her December engagement in such an acceptable manner that she was warmly welcomed back. We cannot speak too higbly of Mrs. Lillie. Her able lectures attract large and intelligent audiences who listen to her inspired utterances with the deepest attention. Her controls are of a high or-der. The enjoyment of the meetings is greatly en-hanced by Mr. Lillie's admiriable singlug. Spiritual-ism is making rapid progress in Cluchmath. The meetings of the Union are well attended and the Soci-ety is in a flourishing condition. There is one other society here—the LiberaiSpiritual Lyceum—that meets every Sunday atternoon at Eagle Hail corner Eighth and Central Avenue. We have also many good and reliable mediums who are nobly assisting in the good work. All of them are busy and doing well. MRS, J. W. HUSSEY, Cor. Sec. Union Spiritual Society. the Union Spiritualist Society took place on Wednes-

Somerville, Mass .- On Saturday evening, May

22d, a very enjoyable occasion was participated in at the home of Charles F. Wing and wife of Charlestown the home of Charles F. Wing and wife of Charlestown District. The friends convened to congratulate the host and hostess on the attainment of the fiftieth an-niversary of their marriage—or golden wedding—which but few stop long enough on this mundane sphere to see. This worthy couple are ploneers in the cause of Spiritualism, and their home has always been a stopping-place for mediums. Only two persons are now itving who were in attendance at the first wed-ding, and they were present on the evening named. Among those coming from a distance was Mirs. Fred Proctor of Albany. Beautiful presents were given our worthy friends with best wisbes. MRS. L. A. COFFIN.

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

Ings at this hair overy Sunday at 104 A.M. Bud 75 F.M. Metropolition Church for Hummuliy, 251 West 23d Street, Hev. Mrs. T. B. Stryker. – Services every Sunday, at 11 o'clock A.M. Spencer Hail, 114 West 14th Strott. – The Peo-ple's Spiritual Meeting every Sunday at 2½ and 7½ F.M.; also Thursday afternion, at 3 o'clock. No vacuation for warm weather. Frank W. Jones, Conductor.

Bencon Light Parlors, 232 West 40th Street.-**Parker Npiritual Nociety.**—Public services every sunday evening at 73 o'clock, in the new hall (Lower Hall), No, 52 Union Square.

People's Spiritual Meeting .-- Mr. Wm. C. Bowen of Brooklyn, who was a member of the "Old Vermont Brigade" and went through the Peninsula Campaign

"Another Household Necessity."

In a recent number of this paper we published In a recent number of this paper we published a reporter's interview with Mr. Joseph Wild, the venerable and estimable head of the firm of Joseph Wild & Co., of 82 and 84 Worth street, New York, in which he related his experience in the use of the remedial agent known as "Com-pound Oxygen," administered by Drs. Starkey & Palen, of Philadelphia, which he heartily en-dorsed. An error in the heading of the article gave to Mr. Wild the credit of being the invent-or of "Linoleum," which, as the letter below will show, Mr. Wild hastens to disclaim : JOSEPH WILD & CO.,

82 & 84 WORTH ST., AND 11 & 13 THOMAS ST. NEW YORK, May 13th, 1886. Drs. STARKEY & PALEN, 1529 Arch St., Phila-

DEAR SIRS-The article entitled "Another Household Necessity-Mr. Wild, the Inventor of Linoleum, Notes a Discovery as Valuable as His Own," published in the Scientific American of May 8th, is misleading, as stating that Mr. Joseph Wild was the inventor of Linoleum. It about how extend that or may stn. is misleading, as stating that Mr. Joseph Wild was the inventor of Linolenm. It should have stated that Joseph Wild & Co., 82 and 84 Worth street. New York, are the owners of the patent in the United States and sole man-ufacturers of Linoleum in the United States. Please insert the above in the upward the the Please insert the above in the papers that have had the mistaken advertisement: JOSEPH WILD.

# Rare and Valuable Works.

These interesting books, which have been out of print for some years, are now offered at much below their former retail prices :

# THE EDUCATOR:

Being Surgestions, Theoretical and Practical, designed to promote Man Culture and Integral Reform, with a view to the Ultimate Establishment of a Divine Social State on Farth, etc. By John Murray Spear, Vol. I. pp. 673. Cloth, Price \$5,00.

LIGHT FROM THE SPIRIT-WORLD: Comprising a series of Articles on the Conditions of Bpirits, and the Development of Mind in the Rudimental and Sec-ond Spheres. By C. Hammond, Medium. Cloth. Price 50

cents.

## THE CELESTIAL TELEGRAPH:

Or, Secrets of the Life to Come, revealed through Magnet-ism, where in the Existence, the Form, and the Occupa-tions of the Soul after its separation from the Body are proved, by many years' experiments, by the means of Eight Ecstatic Somnanbulists, who had Eighty Perceptions of Thirty-Six Deceased Persons of Various Conditions, etc., By L. Alph. Cabagnet. (These coplesare somewhat injured by dampuess and inscure packing.) Cloth. Price \$1,60,

## A DISCUSSION

of the Facts and Philosophy of Ancient and Modern Spirit-ualism. By S. B. Brittan and Dr. B. W. Richmond, This work contains twenty-four lutters from each of the parties mentioned, embodying a great number of facts and argu-ment. pro and con., designed to illustrate the Spiritual Phenomina of all ages, but especially the modern mani-festations, Cloth. pp. 378. Price \$1.00.

# THE SHEKINAH, Vol.

By S. B. Brittan, Editor, and other writers. Is devoted chiefly to an inquiry into the spiritual nature and rela-tions of man. It treats especially of the Philosophy of Vi-tal, Montal and Spiritual Phenomena, and contains inter-esting facts and profound expositions of the psychical con-ditions and manifestations now attracting attention in Europo and America. Three steel engravings. Cloth. Price \$1, 50.

# THE SHEKINAH, Vol. II.

Edited by S. B. Brittan. Embellished with four steel-plate portraits. Cloth. Price \$1,50.

# THE SHEKINAH, Vol. III. Edited by S. B. Brittan. Embellished with five steel-plate ongravings. Cloth. Price \$1,50.

SPIRITUALISM.

By J. W. Edmonds and Geo. T. Dexter, M. D., with an Appendix by Nathaniel P. Talimadge, Vol. 1. Cloth. pp. 505. Price \$1, 50.

## SPIRITUALISM.

By J. W. Edmonds and Geo. T. Dexter, M. D., etc. Vol. II. Cleth. Price \$1,50.

THE LILY-WREATH OF SPIRITUAL COMMUNICATIONS:

Received chiefly through the Mediumship of Mrs. J. S. Adams. By A. B. Child, M. D. Cloth, full glit. Price 75 cents.

## THE COSPEL OF JESUS:

Complied by his Disciple Matthew from his own Memoran-da, and those of Peter, Luke, Mark and John, and lastly revised by Peter. Edited by Rev. Gibson Smith. Cloth. Price 50 cents.

## SPIRIT-COMMUNION.

A Record of Communications from the Spirit-Spheres, with Incontestable Evidence of Identity. Presented to the Public,

The beatlander of Jesus on the mount surpass any The beatlander times. The humanity of Jesus The beatimdes of Jesus on the mount surpass any sermon of modern times. The humanity of Jesus charms me. Practical religion has worked for hu-manity in the rising faith, and this faith will swallow up all others, for it brings a knowledge of a future life. The scientists have found it. Professors Hare, the chemist, Winchell, the geologist, Varley, the elec-trician, Crookes, Wallace and Zöliner-all these, and others, acknowledge intelligence expressed through but not of the sciences. In the religion of humanity Spiritnalism will find a niche, and an important one, for it will relieve humanity of the superstitions of the past.

past. After remarking that the society he was addressing (B. S. T.) stands out for its free platform; that its in-fluence has extended over the country, and in this re-spect as well as in others is doing a grand work, the lecturer closed with an appropriate poem. Next Sunday Miss M. T. Shelhanner will speak morn-ing and evening. It being the last day of the season, the valedictory to be delivered in the evening by John Plerpont will be a grand effort, and will call out a large and appreciative audience. W. A. D.

Berkeley Hall Meetings .- On Sunday last; May 23d, W. J. Colville delivered three very able and interesting discourses to large and appreciative audi-

23d, W. J. Colville delivered three very able and interesting discourses to large and appreciative andiences. The services were held at 10:30 A. M. and 7:30 F. M. in Berkeley Hall, Boston, and at 3 r. M. in.Odd Fellows Hall, Cambridgeport. During the morning service a little girl was named and dedicated. By request of the mother the ceremony was conducted very simply and poetically. A bunch of Lilles of the Valley was given to the child, and the name Lily added as a spiritual symbol to that given by the mother. Both the lectures in Berkeley Hall were of a retrospective and prophetic character, reviewing the past and forecasting the future. The one delivered in the evening has been reported for the BANNER OF Light. An exquisite display of flowers graced the platform, and shiftual Healing," dealt in a radical and searching manner with the problet on "Christian Science and Spiritual Healing," dealt in a radical and searching manner with the problet on the very one can glorify his vocation, and so live that virtue will be constantly emanating from him—not only to the healing of mean's bodies but to the exaition of their spirita. Wer must lay our greatest stress upon improved morals, purer thought and juster conduct. Then as a result of a purified interior the outward health of alous the dealth of a community is bound to improve. The poems which followed the lectures profered and guilt attend.

followed the lectures received many sulogies from strangers as well as old friends and regular attend-ants. On the following evening, May 24th, a grand concert was given in Berkeley Hall, during which Mr. Col-ville addressed his Boston friends for the last time, in a touching inspirational address and a very effective poem. The last good-byes were said in Langham Hall on Tuesday afternoon. On Sunday next, May 30th, Mr. Colville delivers three lectures in Minneapolls, Minn. Sunday, June 6th, he commences his ministra-tions at Oakland, California. All letters to him should now be addressed care of (G. H. Hawes, 320 Sansome street, San Francisco, Cal; Bubscribers to W. J. Colville's lectures, a volume of which is now issuing from the press, are informed that they will be sent to those who have already paid for the m direct from the printers. Those who have not subscribed will be able to purchase the volume of Messrs. Colby & Rich, at \$1.56. The volume contains hearly thirty lectures and several poems, all delivered since October, 1885. The book is handnomely bound, and extends to nearly six hundred closely printed pages. Sinple lectures are on sale at the BANNER OF LIGHT Bookstore at five cents, as fibe. Within the Vali'' (fitteen cents), and Instructions in Metaphysics, (twenty-five cents), by the same puthor.

Shawmut Spiritual Lyceum.-Last Sunday the exercises consisted of singing and reading from Edudator No. 2 of the Silver Chain Recitations, followed

by appropriate remarks to the children from Dean Clarke and Mrs. Townsend Wood, recitations by Gracie Dyer, Jennie Porcelain, Rosa Gasayiour, Rosa

meeting for the season Wednesday evening, May 19th. The exercises opened with a song by Mrs. M. F. Lov-The exercises opened with a song by Mrs. M. F. Lov-ering, accompanied on the piano by Prof. Fisher. Mrs. Clara A. Field gave a view of the beauties of Spirit-ualism, and related interesting incidents in the early days of spirit control. Mr. H. P. Trask gave some valuable thoughts upon the reasonableness of Spirit-squiism. After another song by Mrs. Lovering, with phuo accompaniment by Prof. Fisher, Mrs. Davis, Mrs. Field and Miss L. Barnicoat gave psychometric relatings. The meeting adjourned, subject to the call of the President in the Fail.

Facts Social .- The audience at Langham Hall on Thursday evening was entertained by Mrs. A. M. Glading of Philadelphia, Mrs. Cunningham, Mrs. Glading of Philadelphia, Mrs. Cunningham, Mrs. Wheeler, Mrs. Davis, Mrs. Whitlock and Dr. Crockett, all of whom gave fine tests or psychometric readings. Dr. Stører inade a few very interesting remarks. Mr. Whitlock stated that the meeting of next Thurs-day would be the last of the present season, and that Fact Meetings would be resumed at Onset Bay on Wednesday afternoon, July 14th, and be held on Wednesday, Thursday and Friday afternoous during the Camp Meeting at that place.

### Worth Remembering.

The Ladies' Aid Society of Boston will freely open Its parlors at 1031 Washington street for the holding of a benefit testimonial (on her sixty-first birthday) by the friends of MRS. H. W. CUSHMAN to that faithful medium whose musical séances have been the wonder of skeptics and Spiritualists alike for nearly a third of a century-though she has been unable to hold them for the past two years on account of being crippled

for the past two years on account of being crippied by paralysis. The meetings referred to will occur on the afternoon and evening of Tuesday. June ist, at the Ladies' Aid Parlors ; they will be *fres* to the public, and will be made interesting by speeches, sorgs, etc. from volun-teers. The desire is to accomplish something at these sessions for the much needed pecuniary assistance of Mrs. Cushman through the voluntary contributions of the friends attending. The object is a worthy one, and we hope success will attend the enterprise.

Haverhill and Bradford, Mass.-Last Sunday, Mrs. Adeline M. Glading of Philadelphia spoke before the First Spiritualist Association of Haverbill and Bradford, attracting fine audiences. Neither the time of the correspondent nor the space of this column adof the correspondent nor the space of this column ad-mits of a synopsis of the addresses by her control; it cau only be said that they were highly interesting. In the afternoon the theme was, "Mediums, and their Ca-pacity for Control." In the evening it was "Entrance into Spirit-Life, and Occupation There." An interesting feature of the meeting was the pres-ence in the audience of people from Newburyport, Merrimac, Groveland, and other surrounding locali-ties.

Merrimac, Groveland, and other surrounding local-lies. Mr. William H. Glading, husband of the speaker, and Mr. 8. Wheeler, President of the Spiritual Tem-ple of Philadelphia, wore unexpectedly present; also Miss Alice George of Washington, D. O. Mr. Wheeler recited a poem in the atternoon and gave a brief ad-dress. In the evening Miss George added interest, by recited a poem as the opening number. Following each lecture were many interesting platform tests, itruthul and clear. Mrs. Glading was invited to remain on Monday evening and give a public circle in Brittan Hall, which she did. The reception of Mrs. Glading here, for the first time, was cordial and enthusiastic. Several local mediums ware controlled at the close of the meetings. The music was excellent, and the floral decorations fine, with prevailing harmony. Many in-vestigators were present. Mrs. Glading speaks here next Sunday. *K. P. H.* 

MORE THAN THE JURY COULD STAND.—In defend-ing a client a Bán Bernardino lawyer recently remark-ed to the jury: "Gentlemen, you would not send a man to jall for a little thing like this. Why, gentlemen of the jury, if some of you had been punished for the little offenses you have committed you would be in the penitentiary to-day." Strangely enough, the jury found the accused guilty at once.—San Francisco Chronicle.

"If the man who appeared in this city last week was alive, needing three meals a day like the rest of us, and interested in human affairs, then there must be one of the best local sensations ever heard of. If, on the other hand, a spirit appeared, if the soul of the de parted resumed its discarded body, or if, in the like-ness of the temporal body, the spiritual body was de-veloped, then a mighty boom has been given to Spirit-ualism. We have only stated the facts in the case."

Onset Bay Lycoum.-A fine 'session of the Ly coum at the Temple occurred May 23d. "Winter' was the theme for the day.

was the theme for the day. Recitations, were given by Lillie Bessie, Bertha, Blackwood, Dalsy Union, Mamie Rothermel, and Flossie Cassell; songs by Annie, Bessie and Carrie Rothermel, and a duet by Edna Nye and Eva Bey-nolds; a plano solo was executed by Cora Blackwood, and a reading presented by Mrs. Eva Cassell; a trio was joined in by Mrs. Pearce, Mrs. Smalley and Mrs. Whitemore, accompanied by Mrs. Cassell. F. L. Union led in the callsthenics, which were per-formed by the children with more than usual precision. Mrs. Doctor Hervey of the Brockton Lyceum ad-dressed the school in a very pleasing manner. Several ex-members of Boston Lyceum were among the visitors, who expressed themselves as highly pleased with the exercises. An excellent feature is the two adult groups led by Messrs. Bessie and Bates. The session closed with the Target March. D. N. FORD, Conductor.

Dovor, N. H .- J. Frank Baxter occupied our rosrum in Walker Hall, over the Post-office, Sunday, May 23d-afternoon at 2, evening 7.P. M. Very large audiences greeted him; it was our best day of the season for large attendance, and the exercises were of such a nature and character as to astound our people. The thome, "Spiritualism and the Church Face to the theme, "Spiritualism and the Unuren Face to face," was treated in a manner that net with a con-Taco, was treated in a manner that hat with a cor-dial response by those who heard it; the poem, "Backbone," was especially noted; indeed, to give a full description would be to say every part of the pro-gramme was finely executed, gave general satisfac-tion and awakened a great interest. The tests were all recomized ll recognized. Jennie B. Hagan is tobe in Dover June 13th. /, CHARLES STANSFIELD.

Haverhill, Mass. - Good Templars' Hall. Miss Jennie B. Hagan occupied the platform for the First Spiritualist Society of Haverbill and Bradford, Sunday, May 9th, afternoon and evening, giving the best of satisfaction. It was the closing meeting of the First Spiritualist Society for the present season. I learn from the President, O. E. Sturgis, that these meetings have not only been financially successful, but the platform talent, as a general thing, has also been a success. This society, being legally organized under the laws of the Commonwealth, is prepared to go forward and provide for another season of spiritual lectures that shall do much more toward building up the cause of true Spiritualism. W. W. O. Miss Jennie B. Hagan occupied the platform for the

Barah A. Byrnes, on Sunday, were very timely, presenting many topics of moment to Spiritualists and such as are thoughtful on the line of progression and development. The topic of the morning was "The True Foundation"; of the evening, "Watchman, What of the Day?" In treating these she took a wide sweep of thought, covering important points touching our social, political and religious relations.
There was a hearty and general commendation of he labors for her two Sundays' engagement, so much so that the universal wish seemed to be that she should be with us a portion of the next season.

Newark, N. J.-Henry C. Dorn, President of the Society (No. 139 Congress street), writes : "There is now an open field here for a good test 'medium ; and as we have formed ourselves into a Society and feel as we have formed ourselves into a Society and feel the need of our meetings being kept up, we send out the Macedonian cry : 'Come over and help us.' We are sustaining the meetings now by Mrs. Dorn reading lectures, but the people desire tests. The cause has taken on new interest here; and we would be glad to hear from mediums and speakers journeying in this direction."

Brigade" and went through the remnsum Campus, under Gen. McClellan, was wounded and taken pris-oner by the "boys in grey," will deliver the "Decora-tion Day" address for the People's Spiritual Meeting of New York City, in Spencer Hall, 114 West 14th street, near Sixth Avenue, Sunday evening, May 80th. F. W. J.

The Metropolitan Church.-Geo. D. Carroll, Presi dent, informs us that the Sunday services of the Metro politan Church for Humanity, Rev. Mrs. T. B. Stryker, pastor, will close for the summer vacation on the morn-ing of June 30th.

## Spiritualist Meetings in Brooklyn.

The First Brooklyn Nociety of Spiritualisis holdsits meetings overy sunday in Conservatory Hall, Bed-ford Avenue, corner of Fulton street. Speakers engaged: June, Mr. J. William Fletcher and othors. Morning ser-vice at 11 o'clock, evening at 73. All are cordially in-vited. Spiritual literature on sale in hall.

Church of the New Mpiritual Dispensation meets during the month of May at residence of Judge Dal-loy, 45 Washington Areaue, Brooklyn, N.Y. Bunday ser-vices 734 F.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% P.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. O. Dorn, President.

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

# Berkeley Hall Lectures.

# BY W. J. COLVILLE.

No. 1.-The Problem of Prayer.

- No. 9.—The Living Test of Truth.
- No. 3 .- All Saints and All Souls.
- No. 4 .- The Practicability of the Ideal.
- No. 5 .- Josus at the Wedding Feast, Turning Water into Wine, No. 6.-Spirit-Materialization : An Exposition
- of its Philosophy and Phenomena.
- No. 7.-Jesus of Nazareth; Was He the Prom-ised Messiah, King of the Jews, or only a Carpenter's Son? Part I. No. 8.-Jesus of Nazareth. Part II.
- No. 9.- In Memoriam\_Charles H. Foster
- No. 10 .- The Lost Continent Atlantis; or, The World Before the Flood.
- No. 11.—Pre-Historic America—Who Were the
- Mound-Builders? No. 19.-The Great Need of More Spirituality
- Among Spiritualists. No. 13 .- Spiritual Valentines-How to Send and
- How to Receive Thom.
- No. 14. The True Philosophy of Mental Healing. No. 15.--Who and What is God? Can Reason
- Answer the Question? No. 16.-Ancient Spiritualism Contrastod with
- that of the Present Day. No. 17.-Many Mansions in the Father's Rouse.
- No. 18 .- Mediums and Mediumship. No. 10 .- Temples of the Living God.
- No 20 .- Esoterio Buddhiam, etc.

# Paper. Price 5 cents each. For sale by COLBY & BIOH.

# **Progression**; Or, How a Spirit Advances in Spirit-Life. The Evolu-tion of Man. Two papers given in the interest of Spirit-ual Science. By Spirit MIOHARL FABADAY. Paper pp. 33. Frico 15 cents. For sale by COLBY & BIOH.

with Explanatory Observations, by damaged. Cloth. Price 50 cents.

VOICES FROM THE SPIRIT-LAND,

Through Nathan Francis White, Medium. Cloth. Price 50 cents.

THE HARMONIAD AND SACRED MEL-ODIST:

Comprising a fine collection of Popular Songs and Hymns, with Music, for Social and Religious Meetings. By Asa Fitz. Boards. Price 25 cents.

PROCEEDINGS OF THE HARTFORD BIBLE CONVENTION.

Reported by A. J. Graham. Published for the Committee. Cloth. Price \$1,00.

A LYRIC OF THE GOLDEN AGE. A form. By Rev. Thos. L. Harris. This work possesses the most exaited merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of mankind engage the giant minds employed in its production. Cloth, full gilt. Price \$2,00.

# A DISCOURSE ON FAITH, HOPE AND

LOVE, Delivered by Mrs. Cora L. V. Hatch in New York April 230, 1857, to which is added a Report of a Philosophical In-vestigation of the Nature of Mediumship. Paper. Price 10 cents.

## THE EVANGEL OF THE SPHERES.

And the Battle of Brotherhood, as illustrated in Facts and Phenomena of Bpiritual Intercourse and Messages of Love and Unity, and Uharacteristic Tokens from Departed Friends. By Mrs. C. D. French, Medium. Paper. Price locents 10 cents.

ERRORS CORRECTED.

An Address by the Spirit of Stophon Treadwell, who was for many years a Speaker in the Society of Friends, and Bosom Friend of Isaac T. Hopper, delivered through the organism of M. V. Bly. Paper. Frice & conts.

## A SUMMARY VIEW OF THE MILLEN-NIAL CHURCH.

Or United Society of Bellovers, commonly called Shakers, comprising the Rise, Progress and Practical Order of the Society, together with the General Principles of their Faith and Testimony. Cloth, Price 50 cents.

For sale by COLBY & RICH.

# PROSE-POEMS

# AND SELECTIONS.

### BY ROBERT G. INGERSOLL.

This work is a gem. It is a model in every respect. In fact, one of the richest, brightest, bast ever issued. It con-lains, beside the celebrated "Decoration Day Oration," never before published, and all the famous "tributes" heretofore published, and the specches, arguments, loctures, letters, tablet-taiks, and day-to-day conversations of the author. The work is designed for, and will be accepted by, admiring friends as a rare personal couverser. To help it serve this purpose, a fine sleel por-trait, with autograph fac-simile, has been prepared espe-cially for it. Inslik-cloth, boveled edges, gilt back and side, \$2, 50; post-age 20 conth.

BRO 20 COLBY & RICH.

For sale by COLBY & RICH. CATHERING ORUMBS. A Lecture by SA-With a view to the great unfoldment of God's truth, we with a view to the great unfoldment of God's truth, we will endeavor to unturi the banner is the word Lore. Whenever new truth is born, people are in such a hurry to cover is with swalding clothes, less it should be seen as it comes forth from the womb of Nature, that they half destroy is life before they can get it clothed to look according to their deas of "respectability." Then, when its form is muti-lated, its comes forth an Ill-shapen and hi-gotten thing is Fayer, 18 comes, postare free.

Providence, R. I.-The two discourses of Mrs Sarah A. Byrnes, on Sunday, were very timely, pre-