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

A KING AND HIS DOCTORS.—A good story is told of King Einest of Hanover. He was seriously ill, and saw numerous doctors, but he would not take any medicine. As any bottle or powder was brought, his majesty said, "Put it in the cupboard," and again and again it was "Put in the cupboard," Not one drop was touched. Starving and patience were the only remedies resorted to. At last his majesty began to feel that he could eat again with a relish, and by degrees nature flung off the disorder, whatever it was, which had run its course. His majesty was up and dressed early, and at business. "Get all those bottles, powders and pill-boxes out of the cupboard," he said, "and range them in a row round the room," It was a very small room, and they almost made a circle round the walls. The M. D.s came in, smirking and smiling, and congratulated the king upon being up again and looking so well. "Yes, doctors," said his majesty, "thank God it is soo. But look there—count it up. Do n't you think if I had taken all that stuff I should, have been dead long ago?"

The Spiritual Rostrum.

What Constitutes a Spiritual Fact?

A Discourse Given through the Organism of MRS. CORA L. V. RICHMOND, Before the Spiritualistic Phenomena Society, at Berkeley Hall, Boston, Mass., Sunday "Afternoon, Nov. 22d, 1885

[Reported for the Banner of Light.]

INVOCATION.

Oh! thou Infinite Spirit, thou Supreme Intelligence thou Guiding Light, thou Life Eternal, whatever be the name by which we address thee, Lord, Jehovah Allah, God, or whether veiled in mystic lore, man recognizes thy all-pervading presence, still would we turn from the visible to the invisible, from the outward to the spiritual, from the form to the real life, praising thee for that which is eternal; from death, and darkness, and the shadow of the grave, thy children would praise thee: while turning toward the life and light and love eternal, from the fleeting, transient forms of earthlife we would praise thee ; still turning to the immortal possessions, from the fading flowers and blooming buds of hope that have no fulfillment in time, we would praise thee for the eternal blossoms, for the life whose fruitage is in the kingdom of the soul. Oh! may those immured in the darkness of earth perceive the light eternal, and even in the midst of time and earthly sense behold that transcendent vision of the spirit, the immortal part; they would praise thee that into the house of clay, and into the darkness of material life. the light of immortality has entered; that angel hands have rolled away the stones from the sepulchres of human life, revealing the immortals who abide there; that every heart has been uplifted and every mind made clear with the understanding that life is eternal, and only the semblance is changeful and fleeting. Into this divine reality; into this possession of the spirit; into that which is highest and hollest may all the children of earth enter, passing from things visible to those that are invisible, and knowing that through revelation the worlds that lie beyond death and darkness and the realities of the kingdom of life are made manifest. Oh! may the blooming flowers and transient growth of earth give place to the rarer and more perfect fruitage of the heavenly clime, until from snowy locks and wrinkled brows, and forms bowed with age, the transfigured light of immortality shall shine, and gleaming through the dull, bare and barren wastes of time the immortal soul shall strengthen, exalt, purify and redeem the earth. May this regeneration that is going on from death to life, from mortality to immortality, from time to eternity, be so wrought in each heart and life that the ever-living wellspring of the soul itself shall be revealed, making the deserts of the earth to blossom as the rose and the wilderness to yield the brightness of immortal bloom. May every thought and aspiration, and every expression, become refulgent with that eternal light and purpose that is revealed in the wonderful and living reality of the soul. Amen.

MR. CHAIRMAN AND FRIENDS: The subject upon which we address you this evening is "What Constitutes a Spiritual Fact?" We are delighted at the name of this Society, since it means the Spiritual Evidence Society. We consider the word evidence as much superior to the word fact as spirit is superior to matter, because the word fact rests in the domain of the senses wholly, while the word evidence includes all domains from which testimony may be brought. The universe consists of two departments, that which is real, and that which is apparent. If that which is apparent is real, then there is no hope for the immortality of man. Every apparent form fades, every apparent thing ceases to be a thing, and all that man can analyze, or take cognizance of with it is the most valuable of all, that immortality his senses, must cease so far as the senses are concerned, the moment he is incapable of ex- in and of itself unassociated with ideas is a most ercising these senses; but if facts are but an illustration of real life, and if the manifestations of nature and of existence are manifestations merely of a sublime reality, then the value of the manifestations is enhanced a thousand fold. Understand us, as we may be more analytical and philosophical than you will care to follow, but we very much desire that you will follow what we say. What the visible or tangible reveals to the senses is of no value unaccompanied with the intelligence of man. Velvet and iron would seem exactly the same if you had no intelligence to test the difference between them. There is nothing in specific gravity that conveys anything of itself unless there is intelligence to perceive what it conveys. Whether you handle a feather or a stone, the consciousness of it does not depend upon the feather or stone, but upon you who handle it. You measure it not by physical but by mental capacity. These may be considered trite sayings, but if you will bear with us, they form the entire basis and fabric of what we in-

tend addressing you upon this afternoon. Much has been said in the world, especially among Spiritualists, about spiritual facts; now we would like to correct what we consider a misnomer. The facts of the universe are material; the truths of the universe are spiritual; and that which is spiritual must forever employ that which is material, while you are here, to give expression to it-but do not confound the expression with the reality. Your forms and visages that fade and grow wrinkled day after day, the bodies that decay, the senses that deceive and fall you, the eyes that grow blind, the ears that grow deaf-these are not the realities of human life. Behind the eyes is the perceiver; behind the ears is the spirit or intelligence that recognizes the sound; and all through the fading and feeble bodies are other powers, and there would be no perception of life but for the spirit which pervades them. The mother has a son who passes out of her presence in early life. In later years she goes to her door; a person is there; a man with bronzed cheek, with beard fully grown, with abundant hair, with evidence of travel and

hardship; that appearance is a physical fact;

but she does not know that it is her son until

gazing into the eyes, until looking upon the

tion, she sees behind the countenance into the

depths of the human soul, and says, "My sons | spirit-power and testimony in the midst of a | upon which no man is willing to take the tesit is you"; the "you" is not the body, the science which cannot scientifically grasp them. timony even of the dearest friends. It is the you" is that other self, veiled in the body, which the mother sees with the eyes of her science." It is not. It is the expression of love; the physical fact has undergone a change; the beardless youth has become a man; the stripling is no longer there; but the son is there, and if the body were cast aside, if there were no physical form, the son is in the presence of the mother still; she is brought into full and absolute contact with her son. Do you suppose any form or lack of form, any outward image or lack of image could veil from her maternal love that child, the life of her life, the heart of her heart?

The spirit of truth is in the world; and this is why there is the fact of Modern Spiritualism. If the spirit of truth were not here, no fact would be valuable. Understand us: a sound may occur, you may hear it; if it convoys no hessage or meaning it is but a sound, and though you have the explanation of it, still the sound itself reaches but the outermost portion of your nature; unless it attract the attention of your mind it is of no value. How does it attract the attention of your mind? By first attracting the senses. The sounds of the Rochester Knockings (or those at Hydesville), had they not occurred successively and intelligently, would soon have passed out of notice as being of no value. But when a sound manifests intelligence; when, questioned by those around, it gives answer to your questioning, it becomes an important fact, for it appeals to your senses. The value of the "Rochester Knockings" as a physical fact was contained in the spiritual evidence they brought; that spiritual evidence was the result of the intelligence of the messages conveyed by those sounds. No one can mistake the proposition that sounds themselves convey nothing as sounds, but are the means of expressing that which is veiled to the senses. So a power that could, without the usual appliances of known physical law, demonstrate its presence to your senses, became of such inestimable value that the whole world has been obliged to listen.

Now the evidence of spiritual truth conveyed there was first with the sound, which seemed to have no earthly grigin or connection with natural law, and that an intelligence was behind the fact that wished to convey something, and that that intelligence proved itself to be of a similar kind to that of human beings, so that when communication was established the intelligence proved beyond a doubt its individuality as a separate existence from any organic substances of earth; thus the great spiritual truth of existence beyond death was demonstrated by this physical fact. But the fact alone could never have demonstrated it.

mental recognition, which discovered the intelligence, but beyond all, the spiritual recognition that discovered the same kind of intelligence that belongs to man. The whole glowing background of Spiritualism, illumining the sky as the sunset glory, as the radiant noonday, is this wonderful light of spiritual fruth. It infiltrates itself through every avenue of your beings; it expresses itself through every form of expression valuable to man, and behind which is only partially conveyed. So language cumbersome thing. A dictionary flung out in vonr midst would be of no particular value to you to-day, but for the intelligence that chooses the words to convey an idea, and that idea is food for the mind, the voice of one soul speak ing to another. Figures as mere figures mean nothing, but when employed by astronomy to measure the distances between planets, to place them in the order of their movements in their orbits, they become luminous with the propositions of the whole created universe. Mathematics is purely a mental science, yet so careful in making discoveries to the senses that it never deceives or misleads. It is only by mathematics that you know anything about the solar system, for the apparent movements of the heavenly bodies are all at variance with their reality. The sun seems to rise in the east and set in the west, but astronomy tells you it is not so: that the earth is moving, not the sun. With reference to your relation to it the whole apparent structure of the heavens is changed by the revelations of mathematics; the center is made the sun, and the planets made to move around it. So with Spiritualism: the whole itual expressions. Between these two extremes structure of theology and material science is changed by the presence of Spiritualism in the world; the center is no longer the bare and living soul in the universe; no longer the bare and barren facts of materialism, but the living light of intelligence behind the forms and manifestations of nature. So does the world improve and grow by this presence and recognition here that the whole modern thought is illuminated and pervaded by this, notwithstanding the existence of materialism in the world.

It is said that the facts of Modern Spiritualism are the only scientific evidence of immortality. May we take issue with this statement | ion with that object of your affection, we | your hearing is deficient you invent something and say they constitute the only evidence of immortality that the scientific mind is able to | nished, whether by rap, table-tipping, writing, | if your vision is deficient the science of optics grasp and is not able to overthrow, and not being able to overthrow, are therefore the only evidence which that mind can receive? If the scientific mind could fain grasp the fact, it would not be evidence; but every fact in spiritual manifestations having baffled the soientific world to explain or overthrow, is proof that these facts belong to a realm in their orlgin that the world of solence has no knowledge face that time has disguised from her recogni- of; belong to a realm of manifestations which sees it, they cannot have it for you. must exist as the only material expression of

There are many who say, "Spiritualism is a spiritual truth in the form of manifestations, which no science is capable of grappling with; it is evidence which the scientific world has no analysis, no expression, no interpretation wherewith to formulate, no knowledge or law whereon to predicate a statement; and if the scientific world could grasp and analyze, it would be no evidence of spiritual existence. The fact that they cannot do this is the best evidence of the spirit-power. "But," says the questioner, "does not any fact occurring within the cognizance of the senses constitute a legitimate subject for scientific investigation?" We answer no; if the fact only exists in the domain of the senses, i.e., the phenomena of nature, then it does constitute a legitimate subject for scientific investigation; but the fact occurring within the domain of the senses, and cause being in the domain of the mind, is something else; for mind is under the control of distinct intelligences.

Science deals with methods that are amenable to what is called "law." Spiritualism is under the control of mind, i. e., à priori to law, and thus far the world of science has refused to admit the domain of mind into its sphere of investigation (unless we except the department of psychology recently introduced into the British Association of Science); the particular realm of the mind has been left to the theologian or to the individual men who have explored it, despite it was forbidden ground both by science and theology. So a spiritual manifestation which occurs independent of the so-called laws of nature, which intervenes and sets aside these laws, seemingly, for the time being, which reveals another series of laws that act, seemingly, entirely independent of the socalled laws of nature, and that the power controlling manifests direct intelligence, demonstrates that unless the scientific man is willing to lay his implements of usual investigation aside and investigate Spiritualism upon its own basis. he is not an adequate investigator. Spiritualism presents itself to the world upon its own basis and hypothesis. No man thinks of studying astronomy with a microscope nor analyzing the small fibre of a plant with a telescope. All scientific men place themselves, as far as possible, in unity with the laws governing the subject they wish to investigate. It is in Spiritualism alone they refuse to conform to its laws and desire that it shall express itself not in accordance with its own laws of intelligence, but in accordance with their wishes. Now Spiritualism has come unsummoned, almost unannounced; it reveals itself in every variety of senses merely to prove that the senses in themselves are the most fallacious basis upon which man can claim immortality that ever was presented to the world; but if you needs must have them, then the evidences of the senses are offered you. When you are entirely perplexed concerning what constitutes the evidences of the senses, you will then have recourse to the mind; when the mind is entirely bafiled in all its intellectual and specious arguments, you underlying and underneath all is the truth of

immortality. In the realm of inspiration or in the realm of spirit perception there is little quarreling. Those who cannot perceive say nothing about it; those who can are very clear and have knowledge upon what they do perceive. In the realm of logic there is a great deal of discussion by those minds who are endeavoring logically to prove Spiritualism. The basis being correct, the logic will be correct in the way of discussion; but if the basis is wrong, what can logic

do to make it right? The phenomena of Spiritualism appeal to the senses of man, and those who live to-day can testify of them, but there is a deeper investigation among another class of people in the world than those who predicate entirely their intelligence of Spiritualism upon the senses alone.

People are almost in combat upon this sub-

ject: to-day there is a conflict going on in the

spiritualistic world concerning that which is "reliable" and that which is "unreliable": a conflict concerning séances, and concerning materializing manifestations, and the more spirnearly all Spiritualists seem to say: "Oh ! the spirits can do this, but they can't do that." limiting the power by their capacity of undersenses must be satisfied every day; you cannot which you ate last year. The senses must be reof the primal evidence of spiritual life. What is you individually of spiritual existence. If do not care in what manner it has been furmaterialization or trance communication; if is called into requisition. you have once had that evidence, no human nower can take it from you. If you have not sciousness, to your individual state of mind, sufficient that your neighbor or friend can pos-

Spiritualism is the only subject in the world revealed, the dull, blind senses of a blind world

only subject in the world which no one takes upon mere credulity. There are no Spiritualists who have not fought their way into Spiritualism in attempting to overthrow it; therefore, when they are called "credulous," when they are called weak-minded, for "accepting everything," we would answer, that upon which they have accepted the truth of Spiritualism has been such evidence to their individual minds that no power on earth or in heaven can overthrow. This is why we like the name of this Society. That which is evidence to one mind cannot be evidence to another; and understanding this great diversity of human conditions and human states, spirit-power takes upon itself the entire gamut of phenomenal and spiritual evidence, and says this phenomenon for one, this evidence for another, this manifestation for a third, and if you question all these evidences there is another. The moment any Spiritualist or any outsider imagines that he or she has the power for convincing the whole world, that moment doubt is thrown upon his or her particular form of manifestation, in order to show the world that no one phase of manifestation, no one medium, can constitute the total of spiritual power, and that for every individual life, for every individual seeker, there is between the spirit-world and his or her necessity, a line of occurrences that will one day reach and answer the needs and necessities that are here.

Many witness what they call a fact to day and call false to-morrow, where the manifestations that convince the senses to-day have to be renewed to morrow. There is no value in such evidence as this. When you witness what you call a fact, be sure you know it; if you do not know, but you think you know, be certain and do not deny it to-morrow, whatever the appearances may be. For there can be no knowledge unless it shall appeal to that part and portion of your nature which is vital, which sees its relations to the truth and which can withstand even the seeming appearances of the overthrow

Spiritualists as a body are not only the most critical, are not only the most cautious, are not only the latest in believing merely upon testimony, but in every line and department of Spiritualism they make their way with the utmost carefulnesss. So the man who believes in the rapping to-day will not, perhaps, to morrow accept another manifestation, although it requires no greater power, but simply because he is unfamiliar with it. How we should like to teach you a lesson corresponding to that which astronomy teaches when it places the real centre of the universe as the sun instead of a planet; Three distinct departments of human nature | way to show that there is adaptation to every | it is this: that man's comprehension of what were called into question by this expression— human need. In reply to the clamor of the ma-the physical sense, which is the lowest, the terialist it has appealed to man's material power of the spirit. Therefore the true investiis possible is no indication of the limit of the gator may say, I have not witnessed such andsuch a thing; I have not the evidence personally, but I know that if it is possible for spiritsexcarnated spirits-to control one atom of matter, or one portion of organized substance, it is possible for them to do all these things, or more, for there can be no limit except to the conditions and comprehension of mortal life. When once the power of the spirits—we do not mean your departed friends, but all the spirits that then have recourse to the spiritual: the truth are decarnated in the universe—act upon matter: it is foolish to say they cannot do this or cannot do that; you can only say, I have not seen it: I have not the evidence of it.

The power of the human mind is almost illimitable; what, then, must it be when, freed from the trammels of the physical form, set free in the midst of eternal causes instead of effects? The realm of spirit (soul) is the realm of causation. You, individually, as spirits, are creators now, and man sets aside the ordinary laws of physical nature every time he turns streams from their courses and with the powers of intelligence transforms mere dual matter into expressions of life. The artist upon the canvas causes images of surpassing leveliness to appear merely by the dull paints and pigments he employs; they are the instruments for the expression of his surpassing visions; and yet the greater visions are within. If, instead of paints, brush, pigments and canvas, he is familiar with the atmosphere and its belongings, then the images are no longer pictures but living expressions in the visible atmosphere. He has control of your vision, and can exalt you to the realm of spiritual existence. Then, like the prophets and seers, you stand with spiritual vision unveiled, in the midst of the surpassing glories of the spiritual kingdom.

Nothing is impossible; only the weakling, he whose mind is impaired by egotism, can ever barren theology of creed, but the light of the standing. But the reason of this is, that the declare aught impossible in the realm where matter and intelligence meet, and the forces of eat for to-morrow, you cannot feed upon that the universe are intelligence. Under this dominion all the value of every manifestation of peatedly convinced, unless you have seized hold | Spiritualism consists in this: that "the spiritworld is the realm of reality; that the spirituthat? It is whatever you need to satisfy al man is the real man, and that in reaching the outward consciousness this that is within it is the message of your father, your you employs every possible avenue for its exmother, your child, your brother, your friend pression, and discovers, nay, creates those -if you have once hall intelligent commun- which material nature has failed to supply. If to give your ears more sensitiveness to sound;

When astronomy demonstrated mathematically that certain planets were in their places had it, then you have no evidence that answers | there were no suitable telescopes to prove this to your need, for the mere testimony of the | to an unbelieving world; but when the magsenses unless it appeals to your individual con- nificent telescope of Herschel was placed in position, there were the planets just as mathewill not satisfy you, nor has it been found to be | matics had shown. When, therefore, to the vision of all ages, to the seers and prophets and the spiritual teachers, this realm of reality was

refused to accept it until the splendid telescope of Spiritualism has been turned upon this sur passing realm. There, just as prophets and neers had told you, just as those who saw visions and had spiritual gifts had declared, the whole realm of the spirit-world is found to be true; and even the pigmy sight of the smallest man, the materialist, the utter unbeliever, when turned in that direction by the gigantic evidence of the stupendous phenomena of Spir-Itualism, is made to know of the spiritual reality underlying that evidence, and that the whole realm of spiritual truth employs, phenomena for its expression. But there is an eternity that is still unexpressed, which will meet you at every stage of your advancement and reveal itself more and more in the shining surpassing depths of the kingdom of the soul.

UNSEEN BUT REAL.

[BY RMMA B. DUNHAM IN BOSTON JOURNAL.]

Shall we only trust what the ear can hear, What the hand can grasp, and the eye make clear? Shall the dearest hopes of the human heart In our immost being have no part, Because we fall to understand The movements of the Unseen Hand?

Shall we sadly say there cannot be A land som where in immensity Where those we loved, who have gone before, We shall meet again, and love once more, Because unexplored by us is the spot, And those who have journeyed return to us not?

At the close of a summer's sultry day, Walk in the garden and choose the way Where the honeysuckles bud and blow; They may teach a lesson 't were well to know. The air is full of the odors rare, Exhaled from the blossoms clustered there;

Odors we never can touch nor see Nor solve the depth of their mystery. To weigh this fragrance again and again The wisest savants have tried in valu. And yet we must own. It is not wholly ideal, Unseen and unfelt we acknowledge it real.

Original Essays.

"WHAT'S THE GOOD?"

To the Editor of the Banner of Light :

I have recently been permitted to read a letter from a gentleman of high standing in the literary and scientific world, connected with a prominent institution of learning, addressed to a friend who had sent this gentleman an account of his own elaborate and careful investigations of the phenomena of "materialization," investigations which had resulted in entire conviction of the genuineness of these phenomena and their worthiness of the attention of thoughtful minds. This letter contains the following significant passage, which I have been allowed to copy:

"Had I seen what you have seen, I might well be a believer. But 'What's the Good?' Why should I make the acquaintance of creatures which emerge from 'cabinets,' exhibit fireworks, make very ordinary remarks, and, in general, behave in an inconse quent manner.'

These words aptly illustrate the lofty indifference, perhaps I might say the stolid unreason, with which the "learned" class in general always seem inclined to regard any alleged facts beyond the range of their own experience. or outside the pale of what is recognized as or thodox and fashionable.

Had this distinguished gentleman lived at Padua, in the time of Galileo, and been invited to look at the moon and the planets through the glasses of that rash discoverer, he very probably, like the principal professor of philosoply at that day, would have persistently declined, saying, "What's the good? Why should I make the acquaintance of those wandering lights, that emerge to view only in darkness, exhibit luminosity, and behave in an inconsequent manner?"

if acquainted with the facts as was his friend, and these frequently of an "ordinary" or comhe "might well be a believer." This is a virtual | monplace character. The power is mainly exconcession of the probable reality of the facts, hausted in making the demonstration against of which he might become well assured would adverse influences. Communications of an he but take the trouble to witness them for elaborate, thoughtful and instructive nature himself. Yet, instead of expressing the least can be expected only in more private circles, desire to do this, he languidly asks. "What's the good ?'/and proceeds to speak of them with | where circumstances are adapted to the purfacetious contemptuousness, as if of the most trivial consequence; and in no way worthy of his serious attention.

But what are the facts in which this learned

gentleman can see no good?

1st. To use his own phrase, certain "creatures emerge from cabinets." That fact of itself might be nothing very remarkable; but when it is considered that there is no discoverable means by which these "creatures" can get into the cabinets from which they emerge. unless they are, by some inexplicable process, unknown to common observation or to recognized science, formed or "materialized" out of invisible substance within the inclosure (as they claim to be), then the fact becomes remarkable. Is not such a fact worthy the careful study of any intelligent, thinking man-especially of one who occupies a prominent position as a teacher and leader of men? Does it not suggest that the common notions and even scientific theories about matter, its constitution, possibilities of manipulation, organization, etc., may not be altogether correct? Very likely an indolent man may not wish to have his settled notions on these subjects disturbed; but is there no good in knowing the truth instead of believing a falsehood?

2d. But what are these "creatures" that "emerge from cabinets"? They are unquestionably beings in the human form, made up to all appearance of visible, tangible flesh and blood. Is it a fact that flesh-and-blood bodies. or what appear to our senses to be such, can be made up, in a few minutes or seconds, out of invisible materials, and as quickly disappear. leaving not a trace behind? If so, is this not a fact worth knowing-a fact which every thinking man must make a place for in his system of philosophy, else his philosophy is worthless, because it does not conform to facts? Is there no good in knowing the truth about so important

a matter? 3d. But, further, these "oreatures" in human form manifest life and intelligence—can walk about, and (at least, after they by experience acquire good control of their temporary bodies) can talk. The writer quoted above concedes at least that they can "make very ordinary remarks." Well, is it not an interesting fact—a momentous fact, indeed-that such "creatures," emerging mysteriously from cabinetssometimes, in fact, springing suddenly out of the atmosphere, or out of a little mist outside the cabinet, or anon up from the solid floorthat such beings can make even "very ordinary

we give them sufficient opportunity, they sometimes tell something of the process by which they make up their visible bodies, and what they take all this trouble for. All this, surely, is something more than "ordinary." An intelligent gentleman not long since informed me that one of these "creatures," emerging from a cabinet, had made a remark to him which would furnish him food for thought for the remainder of his life. I have had a similar exporience myself.

4th. Moreover, in most cases, they actually claim to be our personal relatives or friends-in all cases, to be human beings who were once clothed in habiliments of flesh, but who, in common parlance, have "died," yet have found themselves to be still alive, and to be capable, under certain circumstances, of temporarily resuming material bodies, in which to bring us sensible demonstrative proof that they still live and love and care for us; and they say that this is their main object in coming to us. Is this something "very ordinary"? and would there be no good in making their acquaintance sufficiently to find out whether these claims are true or otherwise?

5th. Still further, the countenances which these "creatures" thus marvelously assume in many cases are seen to be exact similitudes of those our friends, whom they claim to be formerly wore, perhaps beautified beyond description - in other cases having more or less resemblance, but in some little or no perceptible likeness-facts which they reasonably explain (if given opportunity) by the "very ordinary remark" that these results, as regards likeness or unlikeness to their former selves, depend upon their individual skill and ability in controlling the elements employed, under varying circumstances, favorable or adverse-much depending, also, on the mental conditions of the persons present, whether hospitable or otherwise. Is all this so "very ordinary" as to be unworthy a thoughtful man's

6th. But more than all this, in some cases these remarkable "creatures" that appear, and disappear so strangely, and claim to be departed loved ones, when afforded suitable opportunities, not only satisfy their earthly friends beyond doubt of their reality and identity, thus settling forever the question of a future life, but also, through this or some other mode of communication, give from their own experience such information about the world or state in which they now dwell, the laws of the spiritual realm, the relations of the present life and its doing to that which is to follow, as to satisfy reasonable inquiries and furnish to mortals valuable incentives to all that is good and true and noble in this life. Can this learned gen tleman see no good in making the acquaintance of "creatures" who can do all this, and who have not done it for money? If not, it is difficult to conceive of what sort of stuff he is

It may be replied that these "creatures that emerge from cabinets," etc., seldom or never attempt anything of the kind above suggested. If so, there are doubtless good reasons for it. Observe, I have said they may do this if afforded suitable opportunity. Such opportunity, it is plain, is rarely if ever afforded at public seances, for the reason that neither time nor conditions will allow of it. Where a large number of sitters is present, each desiring a manifestation and message from some personal friend, a corresponding crowd of invisibles may be supposed to be in attendance, each endeavoring to put in an appearance; the strongest or most experienced only can succeed, and these must necessarily be limited to a few moments each. There is usually no time and no power of con-This gentleman, as will be noted, admits that | trol for more than the briefest expressions, after confidence has been established, and pose; and ordinarily they are to be had chiefly through a different class of mediums-writing, impressional, clairvoyant or entranced-who can be more readily used for the expression of sustained and definite thought than can these temporarily materialized forms. The phenomena of materialization, therefore, while serving an important purpose in arresting attention and giving sensible demonstration of another life, are not (for the present, at least, until greater perfection shall have been attained in the construction and control of these forms) adapted to imparting in public definite information regarding that life, etc. This can be better obtained through other means of communication. Are proofs of another life and correct conceptions of its nature and its relations to the earth-life of no consequence to the

gentleman whose words I have quoted? 7th. But these marvelous creatures, it is said, also "exhibit fireworks," and, "in general, be have in an inconsequent manner." Exactly what is meant by their exhibiting fireworks is not clear, unless reference is had to the luminous garments they sometimes wear, and the apparent phosphorescence that in some cases lingers on the floor when they suddenly disappear, or perhaps the electric lights that are occasionally seen. And as to their general "inconsequent" behavior, it is common for them, when recognized and accepted as the friends they claim to be, to indulge in every manifestation of affection and Joy; and sometimes, when circumstances are favorable, to give a demonstration of their power over matter and the invisible elements, by mysteriously producing material fabrics, of different kinds and colors, in large quantities, submitting these to inspection, and then dissipating them as mysteriously as they are formed; sometimes apparently creating fresh and fragrant flowers in the visitor's hand, or plucking them from the air, to be carried away as trophies of the interview. Very "inconsequent" proceedings these ! And not less so the formation, apparently "out of nothing," of their own visible and tangible bodies, seemingly in some cases in the "twinkling of an eye," and their equally instantaneous evanishment. Nothing at all of consoquence to this learned gentleman in all this behavior, so contrary to the commonly accepted notions of matter and its laws i-no reason why he should "make the acquaintance of creatures" capable of doing such things ! One would suppose that a person having any power of thought, or possessing the least interest in

is worth knowing. These do not care to have their established ideas of things-their conceptions of the "fixed laws of nature," etc .- unsettled by any "new-fangled notions," which might impose on them the necessity of reconstructing all their complacent theories of life, destiny and the universe. Ah, no! "What's the good" of any further knowledge? To this class, "ignorance is bliss." Is it worth while to try to disturb them in it?

A. E. NEWTON. Arlington, Mass.

ELECTRICITY. (Containing Impressional Thoughts of Benjamin Franklin.)

To the Editor of the Banner of Light:

In your paper of January 16th, 1886, the faithful benefactor of the world, John Pierpont, in answer to the question. "What is electricity?" says: "All that we can really tell is, that there is a vital subtle force, permeating the universe, and surcharging it with power. When we are able to explain electricity, we feel we shall be able to explain God, we shall be ready to under-stand the universe itself, with all its power and

I wish, primarily, to say a few words about this calm, strong, beloved man, John Pierpont. Many years ago I met him at a convention of Spiritualists. He was then at the mental summit of a pure life, honored, I think, by the whole republic. He was then willing to place all honors upon the holy, crystal altar of truth. The heavens were educating him for his large place in the hereafter. He stands in the BANNER OF LIGHT Circle with the beloved medium of the heavenly world, Miss M. T. Shelhamer, giving the light which he has gathered and receives, to all the world. May the radiant angels, the sons of light and power, bless him continually.

Far different has been the pathway of the writer of this essay. Through suffering, temptation, toil, and material poverty, he was brought into a condition receptive of such thoughts as were believed to be helpful to humanity, from those who desired—

To raise the fallen and uplift the lowly, To shine in shadows, near life's rolling rivers;

To dry the tear-drop, heal the aching sorrow Give peace where discord reigns in gathering night."

It is several years since "Thoughts from a Giver of Thoughts" was published in a series of papers in Mr. Miller's Psychometric Circular, Brooklyn, N. Y. They were to be corrected and annotated under the same influence which produced them. In the interval many impressions approximation to the truth have come to me produced them. In the interval many impres-sions approximating to truth have come to me. I do not come to any conclusions in regard to electricity essentially different from those given by our brother, John Pierpont, but between the first observations of this powerful entity, and the point where it disappears from mortal com-prehension, there seem to be many interesting

prehension, there seem to be many interesting facts and deductions of reason.

Spheres, to begin with: There has been much confusion here. A material sphere is a round or circular body, but a mental sphere is not one of form or dimension, but of state or condition. It is just no sphere at all, and perhaps should be termed a status, as, for instance, the status of darkness, error and discord, or of light, truth and harmony. Two persons may be walking together in your good city of Boston, and one of them may be in one state, the other in the other.

Other.

But let us first think of material spheres under our observation which form the arena of material science. They are, first, the sphere of crystals, or mineral sphere; second, the agneous sphere; third, the atmosphere enveloping vegetable and animal forms. Do these belts of our earth stop here? Are there other oceans of more refund matter, above the atmospheric of more refined matter above the atmospheric sea? If there are, we cannot weigh them nor subject them to chemical analysis, and we are left to consider antecedent processes as a base-ment of probability that there are such oceans. Material evolution presents everywhere successive forms of material refinement and expansion. The metal oxydated becomes the crystal. The crystal, under heat, eliminates an atmosphere which condensed becomes water, and from all the denser forms arises the atmospheric ocean. Is it not probable that the process continues?

Just where the facts of material science end the facts of mental science begin: This era, as the herald of immortality, has brought into our presence and to sensuous contact the immortals themselves, and they concurrently testify of the existence of six spheral oceans above the atmosphere in progressive degrees of refinement. I am impressed to fully believe their concurrent statement to be fact; and certainly they are not mere ornaments nor meaningless adjuncts to our planet; they are parts of it, and how necessary parts we shall find in fur-

If the earth has refined material oceans, our sun must have them also, for the earth is a child of the sun. These solar oceans must also exist in progressive degrees of refinement from the centre outward; for evolution is the guardian angel and divine force of all suns and worlds. And this presents clearly as truth the affirmations of the guides of Mrs. Cora L. V. Richmond, repeatedly made, that the refinement and exaltation of the planets increase in

the ratio of their distance from the sun.

I feel tempted to sit down by the wayside, and, resting, say a word about Mrs. Richmond.

I first heard of her about twenty-five years ago, from our aunt, Mrs. Amy Conant of Cuba, Alleghany County, N. Y., where the childhood of Mrs. R. was passed. She spoke of her as a child about ten years of age, standing before large audiences, and speaking such words of marge audiences, and speaking such words of wisdom and power as very seldom come from matured and cultured age. The Church passed her by as something curious but not profitable; passed her by—well, perhaps to attend a tencent sociable. Will it require a spiritual cyclone to arouse the Church of Christ on earth? There are spiritual storm-centres in formation. from that childhood to mature womanhood drs. R. has held aloft in this world's night-time

the torch of truth. Let us pursue our journey into the realms of the imponderable. We will call the atmosphere of the sun electricity, as a present name, and consider the external indications of this solar aura. It seems to be an invariable fact that this tenuous fluid pervades the denser ones, and we therefore infer that this subtle solar aura pervades every part of every planet, little planet and moon which moves in the solar ocean, pervades every metal, crystal, plant and animal form, and every part of the planetary oceans. Another fact: In the daytime this fluid is in tremulous agitation; and there is light, while in tremulous agitation, and there is light; while in the nighttime, when half the world rests in its own shadow, this fluid seems calm and quiescent, and there is darkness. It seems legitimately to follow that this refined fluid is not electricity; but the agent or medium through which it acts, as the iron rail on the railroad bed, but the locomotive contains the power which utilizes it.

Electricity then in this view, count to be not

Electricity, then, in this view, seems to be not fluid, but a force, acting in and through a

The fountain of this force is the sun. Light appears to be the result of innumerable vibrating straight lines, inconceivable in number and n the minuteness of their diameters. This fac may lie at the bottom of the ability to send elegrams in opposite directions along the same wire at the same time. And perhaps it accounts for the larger fact that these lines of force must act with power, greater wherever a planet moves in the more distant and refined spheres of the solar ocean.

In the permutations of force, light, like heat, is an electrical form, and the better conclusions that such beings can make even "very ordinary remarks"? Ought not this to suggest to a thoughtful mind that possibly, since they can make remarks of some sort, they may, on getting better acquainted and more familiar with the situation, be able to make some extra-ordinary remarks? As a matter of fact, they usually can and do undertake to tell what and who they are, and where they came from; and, if "been through college," have "finished their least interest in of solence to-day are that this permutation of the electrical force, first to heat and then to light, occurs wholly within the earth's atmospheric envelopes. When a force like electricity is obstructed by a fluid more dense it develops (changes to) first heat, then light. This is accomplified every day in the electrical force, strike the earth's atmosphere without they are, and where they came from; and, if

education," have learned all that in their view force to produce both heat and light. To illustrate: The earth's lower, denser atmosphere trate: The earth's lower, denser atmosphere would hold the same relation to light that the little aerial space between the conducting wire and the carbon pencil holds to the electric light. It would seem, then, that light is not the electrical force, but the result of it. This primary force eluder our grasp, and lies be-yond our comprehension.

yond our comprehension.

There is a sun of suns, a central sun, of incomprehensible beauty, magnitude, grandeur and power. That, too, must have a solar atmosphere, including all its planetary suns. Beyond that there are, doubtless, other central suns of systems of suns, each having its own celestial atmosphere, and always the higher pervades the lower. Must it not be true that the electrical force which is manifested on our little world finds, in the greater, and greatest, solar centre we can conceive of, a fountain and a flow? But it thus passes beyond our mental sight and comprehension, and we can see the sight and comprehension, and we can see they truth of the words of the faithful toiler in the heavens, that he who could fully comprehend electricity would comprehend God, and thus transcend the limitations of any individualized, intelligent being. The ways of action of this intelligent being. The ways of action of this force in our earth are only beginning to be un-

derstood.

How calmly, how grandly, how irresistibly the Heavenly Parent, the All-Spirit, moves at this day to bring mankind together, to pulverize error and bring humanity together under the pure and holy law of right and justice ! All these considerations suggest to us that

the following theories may be facts or approximate facts:
1. That neither our world nor any world or

sun consists of its solid nucleus only, but of that and all its refined environments of matter and its centre points of spirit.

2. That these environments increase in te

nuity and refinement from the centre out-ward. I am impressed with the belief that our earth, as it is, is about five hundred thousand miles in diameter, and that its outermost spheral ocean includes our moon, and that this was its dimension when it was in first formation as a cometary body.

3. That the Primal fountain of electri-Cal force and all other force is spirit, spirit—the first and the last, the beginning and the end of external formation (itself evolving perpetually higher formations.) Spirit! without beginning or end of being. Spirit! the fountain of unending evolution; and a little, only a little, of the vast panorama of our being can now be seen or comprehended.

It is well, in passing to notice the status of this solar fluid in and on our planet. It appears the status of the solar fluid in the status of the status of

pears perpetually to seek a state of equilibrium. When at rest its effects are silent; but when that equilibrium is affected or destroyed the results of heat. light and power immediate the results of heat, light and power immediately follow. It appears to be more than probable that when social justice shall be attained, and perhaps as an agent to produce that state of justice, this force will do largely the work

Let us try to get the simplicity and receptiveness of little children, and receive day by day the guiding and uplifting light and power

which lies nearest to us.

Penn Yan, N. Y. HENRY M. STEWART.

New Publications.

SALAMMnô of Gustave Flaubert. Englished by M. French Sheldon. 12mo, cloth, pp. 421. London and New York: Saxon & Co. The American News Co., Publishers' Agents, New York. This is the masterplece of a French man of genius.

whose works, says the London Times, have inspired more pictures in the Salon during the past few years than any book except the Bible. It is a fascinating story of love and war, rich in heroic Carthaginian lore, set in a glow of barbaric spiendor, surrounded with an atmosphere of dreamy tropical warmth and local color, and with its weird serpent scene and mysterious cults, has long been regarded as impossible of translation with fidelity to the original. But it is claimed that it is here done in a manner that preserves its vigor, realism and idyllic style. It is impossible in the brief limit of this notice to give any just conception of the artistic grandeur of the work The scene is laid during the slege of Carthage, at which time Matho, the Libyan chief, deeply in love with Salaminbo, the daughter of Hamiltar, penetrates the city by night, enters the temple of Tanit, and carries off the mysterious veil of the goddess, whom the Carthaginians held in a special and peculiar veneration. Clad in this mantle, which to look upon was profanation for the worshipers, he passes into the private apartments of Salammbo, there declares his passion and then retires, serene and composed before the mob which comes to kill him, but dares not touch him because of the sacred veil or mantle. Of the great pictures luridly portrayed, may be mentioned the banquet and riot of the barbarians, their contemplation of the crucified lions on the road to Sicca, the preaching of the revolt by Spendius, the entrance into the temple of Tanit by night, the contemplation of Mathô enshrouded in the veil by Salammbô, the arrival of Hamilear from Sielly, the interview in the tent, the Carthaginian prisoners in the ditches filled with water, the woes of Hanno, the deaths of the barbarians entrapped into the defile, the sacrifices to Moloch, and the death of Salammbo. The introduction to this translation is by Edward King, who shows his keen appreciation of the work by saying : "So long as men battle and women love: so long as human nature suffers no change in its great attributes, so long will the story be read with strong emotion and avidity. It awakens only noble thoughts, despite its sensuous setting. It is like an exquisite piece of Greek sculpture, mighty, yet too ethereal in its beauty for modern hands to create, set against a background flooded with sumptuous color."

LEAFLETS OF TRUTH: or, Light from the Shadow Land. M. Karl. 12mo, cloth, pp. 102. Chicago, Ill.: S. R. Miner, 3906 Cottage Grove Avenue.

The contents of this book are claimed to have been written by a woman whose gift of clairaudience enables her to hear the voices of beings she cannot see which she has been able to do since her earliest remembrance. There are sixteen answers to an equal number of questions, treating upon the means by which some mediums are able to handle fire without being burned; why in some instances mediums are compelled to experience the last earthly sensations of the spirit by whom they are controlled; upon the systems of education in the spirit-world; upon the ability spirits possess of visiting other worlds than this, and of informing themselves of the condition and employments of their inhabitants, etc. Though the work is introduced in a noncommittal way as to its spirit orlgin, it is of far greater value than one who reads that introduction might be led to infer; and while exceptions may be taken by some to its teachings on mat ters of doctrinal opinion, those points of belief rather than of knowledge are few, and taken in its entirety the book will meet the endorsement of every reason able mind; being confirmatory of the views of a future life already acquired, and conducive to the attainment of still more of those treasures which rust cannot corrupt and that will abide with us forever. A PRINCE OF DARKNESS. By Florence War-

den. pp. 207. NATASQUA, By Mrs. Rebecces Harding Davis, pp. 104. King Solomon's Minks. By H. Rider Haggard, pp. 320. Wirness My Hand. A Fenshire Story. By the Author of "Lady Gwendolen's Tryst." pp. 193. Marvelous in Our Eyes. A Story of Providence. By Emma E. Hornibrook, author of "Into the Light." pp. 169. Cassell & Co., 739 and 741 Broadway, New York. The above are recent additions to the excellent, low-

priced, original novels, known as "Cassell's Rainbow Series," all of which are of more than ordinary merit sworks of fiction. The fourth above named," Witness My Hand," is especially fine. Here are a few words from its closing page: "Death's partings are not wide. 'On the other side of silence' what voices are calling to us, if our ears were but fine enough to hear, .. There are some memories more potent than the hadows we call realities."

Monte Unisto's Daughten. 12mo, paper, pp. 372. Philadelphia: T. B. Peterson & Bros. A sequel to the famous romance of Alexander Dumas, in which the Count of Monte-Cristo is a promiment character, and many others associated with-him

in the novel bearing his name are introduced.

The Vaccination Question in the Massachusetts Legislature.

The Secretary of the Astor library, New York, has

To the Editor of the Banner of Light:

lately received from London a consignment of Anti-Vaccination literature to meet (as that gentleman has informed me) a growing demand for information upon this momentous question. It seems probable that the recent debate in the Massachusetts Legislature, to the report of which my attention has just been called, may create a similar need in New England, and I take the liberty, therefore, of offering in anticipation to the readers of the BANNER OF LIGHT a few facts relating to the results of vaccination in England. The Vacination Acts were passed in England through the instrumentality of the Epidemiological Society, whose report (now shown to be full of fallacies) was accepted by Parliament unexamined and unchallenged in the year 1853. Lord Lyttleton, the introducer of the Bill. said that he had no scientific knowledge of the subject. It is rather singular that this period should have been chosen for rendering the Jennerian prescription obligatory, as there was no epidemic of smallpox, and the mortality from that disease was considerably below the average. In London, for that year, there were only 211 deaths by smallpox, and the indifference to vaccination was increasing all over the country; in some districts the practice had been virtually abandoned. Immediately after the passing of the Act of 1853, smallpox began to rapidly increase in the Metropolis, as will be seen by the following annual summary of the Registrar General for the last

Decades. Estimated Mean Population. Smallpox Deaths. 1851-1860. 2,570,480 . 7,150 1861-18⁻0. 3,018,193 . 8,347 1571-1880...... 3,466,486...... 15,551

the lowest decade averaging 200 per cent. more than in the year this law was passed by Parliament. A short time ago The British Medical Journal published the details of a smallpox epidemic at Bromley, in which the Medical officer of Health reported every patient vaccinated, and not a few re-vaccinated. On the 23d February, 1884, The Lancet, referring to the epidemic at Sunderland, reported one hundred consecutive cases, of which 96 had received the benefit of the State prophylactic! With regard to the recent smallpox epidemic in Lon-

don, Dr. Sw eting, at a meeting of the Epidemiological Society, held July 9th, stated that 1,900 vaccinated patients had been received in the smallpox hospitals of the Metropolis; and the British Medical Journal for the 5th July, referring to the same outbreak, reluctantly avows that the great majority of those attacked had been vaccinated. Last year a severe epidemic prevailed at Birmingham, where vaccination is de riqueur, and the efficiency of the work is shown by the grant to Dr. Edmund Robinson (the Public Vaccinator,) of no less a sum than £1,855 during the past seven years in addition to his salary. In short, the entire pathway of the vaccinator is strewn with failures, and it can hardly be wondered that amid such experiences the imposition of the rite should be stoutly resisted by thousands of intelligent citizens. It is alleged, however, that these failures are due to recent deterioration in the lymph, and that formerly it was not so. As the Loudon Lancet (the leading organ of the medical monopolists in England,) has been particularly emphatic of late in its denunciations of "the anti-vaccination heresy," neither medical men nor the fair-minded amongst your readers can complain if I take my remaining proofs from this unprejudiced witness. In its issue of the 15th July. 1871, eighteen years after the introduction of stringent compulsion, when, roughly speaking, the entire population had received the benefit of vaccination (whatever that may be), the editor of the leading medical organ thus delivers himself: "The deaths from smallpox have assumed the proportions of a plague. Over 10,000 lives have been sacrificed during the past year in England and Wales. In London 5,641 deaths have occurred since Christmas. Of 9,392 patients in the London Smallpox Hospitals, no less than 6,854 had been vaccinated—nearly 73 per cent. Taking the mortality at 17½ per cent. of those attacked, and the deaths this year in the whole country at 10,000, it will follow that more than 122,000 vaccinated persons have suffered from smallpox! This is an alarming state of things. Can we greatly wonder that the opponents of vaccination should point to such statistics as an evidence of the failure of the system? It is necessary to speak plainly on this important matter."

I am, &c., WILLIAM TEBB,
President of the London Society for the Abolition of Compulsory Vaccination. 7 Albert Road, Regent's Park, London, May 10, 1886.

June Magazines.

THE MAGAZINE OF RIT.—A finely engraved copy of the celebrated land cape painting of John Constable, "The Hay-Wain, his given as the frontispiece of this number. The opening letter-press is a descrip. tive sketch of the famous old English town of Guildford, with eight illustrations. "Some Old English Carriages," an historical sketch, with its engravings of quaint vehicles, one of them an idol car of prehistoric Denmark, will be read with much interest. An account is given, under the title of "A Royal Artist." of the works of the Crown Princess of Germany, who, it is said, "having studied like a student, now paints as an artist," and is a member of the Berlin Academy. Copies of three of her paintings are given. Other articles, that, with their numerous illustrations, are of great merit, are "Japanese Homes and their Sur-roundings," "Needlework as Art," "Celtic Metal-Work," and "Profiles from the French Renaissance." The Poem and Picture page of this month, "Come, Swallow, Come," is an exquisite treatment by poet and artist of a charming rural subject. New York: Cassell & Co., 739-Broadway.

ST. NICHOLAS.—The young folks' favorite author. J. T. Trowbridge, commences a new story, "The Kelp-Gatherers," that starts off with promise of being one of his best. The frontispiece of this number is an exquisite production, the subject of which, "A June Morning," has been dealt with by one who evidently appreciates its beauties and the quiet repose which it brings, as it were, from near "the gates." Suggestions to the boys for utilizing vacation days are given in two sketches, "The Boy's Paradise" and "A Boy's Camp." A strongly imaginative story is told by Tudor Jenks, which he names "The Satchel." The doings of five intelligent canines are described in this month's "Dog Stories." Frank R. Stockton carries his "Personally Conducted" readers to Paris. Horace Soudder's interesting account of George Washington is continued, and other stories, sketches, poems, followed by "Jack-in-the-Pulpit" with his attractive melange of good things make this number a prince among the monthlies. Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

WIDE AWAKE .- Ed. S. Morse describes a holiday in Japan, set apart especially for girls, Hina-no-Sekku, the Festival of Dolis, which occurs every year on the third of March, and the frontispiece of this number is an engraving of a scope of preparation. A humorous sketch is given in "Some Nantucket Children "; an exciting story of prairie life in 1856 is told in "The Apples on the Crane," by Mary H. Catherwood; one of adventure and bravery, given in verse, with several illustrations, entitled "York Garrison, 1640," by Sarah Orne Jewett, and of no less interest, is an historical sketch, "A Tender Heart," by Mrs. M. E. Brush. Several new serial stories are commenced, this being the opening of a new volume. D. Lothrop & Co., Boston.

OUR LITTLE ONES for this month is all that the most sangulue of its troop of little readers can expect. opening its budget of good things with a sketch of The Voyage of Robert the Kid," following it with A Duck from the Schooner," and telling " How the Donkeys Came Home," "What Flowers are for," "What the Fly Thinks," etc. Russell Pub. Co., Boston.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.

Is a most valuable remedy for Consumption Scrofula, Wasting Diseases of children, Colds and Chronic Coughs, and in all conditions where there is a loss of flesh, a lack of nerve-power and a general debility of the system;

For the Banner of Light. IMMORTALITY.

BY WM. M. DAVIES. In the springtide of the year Saddened hearts dispel their gloom, Op'ning brightness brings its cheer, Fragrant flowers profusely bloom. All the woes of winter's hlight Are forgotten, while we raise In a chorus of delight Pmans of our heartfelt praise.

When on nature's face we see Written for a time decay, Springtide's immortality To the doubting seems to say: "Though your withered bodies die, Bouls in other spheres shall bloom, Clothed in forms of purity, In a life beyond the tomb." Handarsonvilla, N. C.

Banner Correspondence.

NEW YORK CITY .-- Mr. E. W. Capron, who, it is well known, took an active part in introducing the Fox girls to the public and defending them from the attacks of those who through ignorance knew not what they did, and subsequently wrote a volume in which was recorded the events of the early days of Spiritualism, writes as follows: "Dr. Austin Flint was a very eminent physician and rose to great popularity in his profession. When Leah and Margaretta Fox went to Buffalo in February, 1851, Drs. Flint, Lee and Coventry got up an investigation, reported at great length on the subject in the Commercial Advertiser, and in the March number of the Buffalo Medical Journal, an article that spoke wonderfully for their lack of medical and anatomical knowledge. The gist of the whole matter was in the following para-

Without entering at this time into a very minute 'Without entering at this time into a very minute anatomical and physiological explanation, it is sufficient to state that the nuscles inserted into the upper and inner side of the large bone of the leg (the tibia) near the kner-joint, are brought into action so as to move the upper surface of the bone just named laterally, upon the lower surface of the thigh bone (the femur), giving it, in fact, a partial lateral dislocation. This is effected by an act of the will, without any obvious movement of the limb, occasioning a loud noise, and the return of the bone to its place is attended by a second sound.'

Thus Dr. Filnt put himself on record, and thus he has allowed his ridiculous publication to stand, though it proved him to have been poorly informed in anatomy and a prevaricator of facts. Margaretta and her sister staid in Buffalo until the citizens who read the articles of the Doctor were satisfied that they were foolish in theory and had no foundation in fact. In later years Dr. Flint became convinced that what he so recklessly pronounced a fallacy was indeed a truth, and died in the full faith of Spiritualism; yet he never called on the Fox family, as he had abundant opportunity to do, to make an honest confession. His widow is also a Spiritualist, and claims to have communications from the Doctor. She is reading spiritual books, and is much interested in the subject. I state this knowing whereof I speak."

Michigan.

MONROE.-M. D. H. writes: "Dr. Evans has given free treatments for an hour each morning at Fraternity Hall, and has cured scores of people in public of deafness, blindness, paralysis, neuralgia, rheumatism, and various other diseases, the hall being generally crowded with spectators. Many poor people, who were unable to pay physicians, have availed themselves of his treatments and have gone away cured and happy.

The BANNER OF LIGHT of March 20th was a magnificent number. I was greatly interested in the address through Mr. Colville upon The Need of More Spirituality Among Spiritualists.' It is a theme upon which there is need to talk, and upon which very much more may be said without exhausting the subject. The fact that a person believes in spirit phenomena, if he stops there, is likely to benefit him very little. What - is needed is that we should not only accept the truth of the philosophy of Spiritualism as well as the phenomena, but that we should study that philosophy and let it influence our lives, making them purer and better, leading to higher aspirations and more noble en-deavor. Spiritualists, with the grand philosophy they possess, ought to be the very best people on the face of the earth, for they have the greater-knowledge, and with that knowledge they can see the importance of a stainless life, and of doing 'little acts of kindness, little deeds of love, while they journey in the mortal rm, and of making every an deavor' to benefit humanity. If we could each, with good old Abou Ben Adhim, ask in faith to be written 'as one who loved his fellow-men, what a happy world we might have, for that would lead us to the greatest charity in thought, word and deed; and does not this word charity embrace or carry with it nearly all that goes to make perfection of character?

I was also much interested, among other things, in reading the sketch of the Indian malden Lotela, in whom I have taken a good deal of interest since I first began to read the BANNER.

Recent information concerning the platform test medium, Mr. Bert Woodworth, is to the effect that he has made considerable improvement of late, though his powers in this line were previously quite wonderful. Engagements may be made by addressing him at 52 Harrison street, Jamestown, N. Y."

Maine.

PORTLAND .- A correspondent, "H.," writes: "On Tuesday evening, May 18th, a grand reception was tendered Mr. Thomas Fisher by his friends, who assembled in his elegant home, 245 York street, to speak a farewell word previous to his departure for England. Fully sixty persons were present. The entertainment consisted of singing, by a quartette, the beautiful hymn, Wonderful Words of Life, a fine duet by Miss Allie Hatch and Master Alfred Fisher upon the organ and violin, and songs by Mrs. John Davis, a sister of Mrs. Fisher. Mr. Jewell, Secretary of the Association, presented Mr. Fisher, with appropriate remarks, and a letter of introduction to the Spiritualists of England, after which remarks were made by President Thorndike, Dr. Lamb, Dr. Wilson, Dr. Reed Mr. George Clark, Mrs. King, Mrs. Jewell, Henry Towle (one of our pioneer workers), Mr. Hatch, Mrs. Heald, Dr. H. F. Merrill, the test-medium, and others. There were also floral offerings from friends. Bro. Fisher is a faithful, earnest worker for our cause, as is also Mrs, Fisher. Their money and influence have been freely used in every effort for its advancement. The exercises of the evening closed with responses from Mr. and Mrs. Fisher and the singing of the hymn Bhall We Meet Beyond the River?' All present pronounced the occasion one of great enjoyment. With many good wishes for a pleasant and prosperous journey and safe return, Bro. Fisher left Boston on the steamer Southta for Liverpool, Thursday, May 20th, and will return in July."

New Jersey.

VINELAND .-- A correspondent writes: "The reports of the Anniversary exercises in different localities, more general this season than on any previous one show an increasing interest in our glorious philosophy. Our numbers here on that occasion were few, owing to the severe storm of the evening, but those who did attend felt well paid, while listening to the eloquent addresses of J. Clegg Wright and J. Madison Allen, both of which were remarkable for their fitness to the occasion. Our platform since then has been very acceptably filled on Sundays by Mr. Allen, whose trance lectures, psychometric readings and clairvoyant examinations have created much interest. He seems fully devoted to the cause of Spiritualism and all reform, and should be kept in the field. J. Olegg Wright has also favored us with a number of week evening lectures which have been much appreciated."

VINELAND,-Mr. J. Loewendahl writes : "Inreference to the article in the BANKER OF LIGHT of May 15th, Remarkable Spiritual Phenomena, from the York Bunday Mercury of March 28th, I wish to say that the medium who answered my test questions, addressed to my spirit wife and Judge Edmonds, was

Mr. DeWitt C. Hough, 323 West 34th street, New York. He wrote the answers, I think, in a semi-trance condi-

Ohio.

KINGSVILLE. - Stuart L. Rogers writes: "I wish to give my brothers and sisters a little inwish to give my prothers and sisters a little inslight, through your columns, into my present condition. You who are favorably surrounded cannot sympathize with me, but those who have waded through
the fires of persecution can readily see how a religleus community can deal with a Spiritualist. For the
past twenty-live years I have been a Spiritualist in
the truest sense of the word; have lived a quiet life,
doing whatever I could to earn an honest livelihood.
My attention was mostly turned toward a musical vocation, although I have, in the past few years, worked
at carpentery and have also chopped cord-wood.
I am blessed (if it is a blessing) with a sensitive nature, and mediumship is also to me a source of pleasure, and perhaps I might say profit, although I have
never made a business of it—never charged a fee.
I will give you a history of my persecutions, brought
about by the fact of my belief and its exercise.
About four years ago a theit was perpetrated in this
town; a search warrant was procured and a thorough search made of our humble home, resulting in
finding nothing because there was nothing to find.
But the trio of persons that made the search misrepresented and evaded the truth in many respects, to
such an extent that I had two citizens go over the
ground after them, to correct their slanderous tongues
—which was done.

April 19th, near 2 o'clock A. M., a safe was blown
open, and as soon as the bigots in this community sight, through your columns, into my present condi-

ground after them, to correct their slanderous tongues—which was done.

April 19th, near 2 o'clock A. M., a safe was blown open, and as soon as the bigots in this community could make out the papers another search was made, resulting as the first. Now this matter is conducted wholly in a mallclous, scandalous way; there is not a shadow to countenance such proceedings. Any person (or persons) who speaks of me or mine as being suspicious faisifies.

I would like to hear from some of those noble souls who believe as I do—that the true aim of existence should be to live uprightly in the sight of angels and deal justly with humanity. I am poor in this world's goods and have to battle for my bread. I have an aged mother to care for, and if any one will write me, giving me advice, it will be thankfully received. The bipiritualists here are tew, but they are my friends.

May angels help those who are in need is the prayer of a brother to ail."

"Materialized Apparitions."

From the book bearing the above title, written by Mr. E. A. Brackett, of Boston, the Harbinger of Light (Melbourne, Australia,) in its April number gives several selections to show its general style, and, at the same time, how would-be scientific investigators spoil their prospects by insisting upon conditions inconsistent with those found to be essential to the production of the phenomenon. The quoted passages are introduced with the following remarks by the editor:

"The subject of Materialization is a difficult one to treat upon; the phenomenon, as a natural one, is so entirely opposed to general experience, that testimony which on other subjects would be deemed sufficient to establish a fact is, in this instance, discredited even by many believers in spiritual intercourse and less stupendous manifestations of spiritual chemistry. This antecedent incredulity is intensified by the numerous exposures of apparent and real fraud in connection with this phase of phenomena which not unfrequently occur, the particulars of which are blazoned forth to the world by a press ninety-nine per cent. of which would refuse to insert the account of a genuine, well-attested séance. Under these circumstances it is only by the cumulative testimony of clear-headed, disinterested men who have carefully investigated the subject, under such conditions as precluded the possibility of fraud or hallucination, that the probability of the phenomena can be established; but even then, in many instances, personal experiences will be essential to the realization of it as a

The author of the book under notice appears to be the class of man we have referred to. He is a sculptor by profession, and, disciaiming claims for literary merit in the construction of his matter, gives in the numerous chapters lucid descriptions of his experiences with several well-known materializing mediums, accompanied with logical deductions from the results. He, like most investigators of Spiritualism, approached it skeptically, and does not seem to have surrendered in any point until evidence compelled him to do so."

Spirit John Pierpont on Mental Healing.

To the Editor of the Ranner of Light:

In your issue of May 22d is printed a report of what Spirit John Pierpont recently said, through the mediumship of Miss M. T. Shelhamer, on the subject of Spirit John Pierpont recently said, through the mediumship of Miss M. T. Shelhamer, on the subject of "Mental Healing." Having given the subject of healing by invisible spirit forces much thought, also having read the speculative views advanced by the "Christian Scientists," or "Metaphysicians"—and I am sorry the state of the standard of the standa to say also those of some who profess to be spiritual mediums-I was delighted in reading the able and practical remarks of Mr. Pierpont on the so-called 'mind cure" craze (as it appears to me), and I wish that every individual who is engaged in teaching mental healing, or who is practicing it, would read the views he has advanced.

I have no hesitation in saying that—as far as I can understand the subject-what Spirit Pierpont advances is thoroughly in harmony with that which is recorded of Ancient Spiritualism in the Bible, and is corroborated by the philosophy of Modern Spiritualism of the nineteenth century, and is also in harmony with the laws of human life and the universe.

What the "Christian Scientists" or "Metaphysiclans" are putting forth, on the other hand, as truth, is in perfect contradiction to the philosophy of Spiritualism, and a burlesque on clairvoyance and medium ship, and I think it is high time, for the public good, to show that Spiritualism proper covers all the tenable ground that is embraced in "mind cure." or "men tal healing"; and also that Spiritualists are the fathers and mothers of the practical side of the system that is now christened with various other names by divers persons, who at the same time ignore the existence of individual spirits, and their return to bless and help humanity.

Spirit John Pierpontstruck the true key-note on this subject-that is, according to my views-as understood from a spiritualistic standpoint. AUTHOR OF VITAL MAGNETIC CURE TREATISE.

Boston, May 24th, 1886.

Maud E. Lord in Troy, N. Y.

To the Editor of the Banner of Light:

I desire to relate a very remarkable instance of spirit return and identity through Mrs. Maud E. Lord when she visited our city last. She appeared before large public audiences Sunday mornings and evenings, and after addressing her audience, as is usually her custom, I believe, for a short time, she left the platform, and moved among the people, describing what she saw. A lady stranger was scated in the audience on a Sunday evening, dressed in deep mourning, her face even being covered with a vell so that no one could recognize her. When Mrs. Lord reached where she was sitting, she said, placing her hand on her shoulder, "My dear madam, here is a little girl comes to you. I hear her say 'Mamma.', She tells me so and so (the mother assenting by bowing her head). Now this child says, 'Mamma, you have got a locket with you containing my picture.' (The lady bowed.) Well, she says, Mamma, you must show it.' The lady produced the likeness, which Mrs. Lord took, and exhibited to the people. The child further states that you have got a ring on your little finger that was hers; she wore it on her middle finger. ('Correct.' the lady said.) Well, she says you must show it." The lady removed her glove, and passed the ring to Mrs. Lerd, who exhibited it to the audience. The spirit then gave its name, which was pronounced correct. Mrs. ord then asked the lady if she had ever seen or met her before. Her reply was, " No, never."

This reminds me of a somewhat similar circumstance which occurred in the presence of Charles H. Foster on one of his visits to our city. One of our prominent ladies called on Mr. Foster one day dressed from head to foot in deep mourning, and desired a sitting. Mr. Poster informed the lady that she would have to remove her veil, which she reluctantly did; when instantly his hand, was selzed, and wrote the lady's name in full on the paper before her.

Very respectfully yours.

Troy, N. T., May 23d, 1888.

rigord futing live "Hop" ton ton

free Thought.

RELIGIOUS SPIRITUALISM.

BY WARREN CHASE.

To the Editor of the Banner of Light:

Once more the oft-repeated effort is being made by some of our writers, speakers and papers to get up a religious organization of Spiritualists. Most of those anxious on this subject want it based on the Bible and its spiritual phenomena, with Christ as the chief cornerstone. From what sect of Christians—if any—they would take the ritual, ceremonies and prayers, I do not know, or whether they would select from the three hundred and sixty sects with their conflicting creeds, all founded on the Bible and its evidence of the truth of their respective doctrines as the word and law of God, lamong which the one has more Bible evidence.

hamong which no one has more Bible evidence than the Mormons.

During the many years that we have had the old BANNER OF LIGHT at "mast head" we have ever found it on the side of and voicing the intelligent spirits that work with a part of us on this side of the line against any effort to sectarianize Spiritualism, or to draw it into Christianity, or to draw Christianity, with any of its fables and ceremonies, into it, and have them adopted, and yet we have ever had this restless Christian element in our ranks in persuase the contract of sons who were educated, and often born, in the Christian churches, and who feel it essential that we have a religious belief and organization, and they are constantly feeling the public non, and they are constantly feeling the public pulse, and pushing forward cautiously the efforts for a religious organization. The BANNER has never encouraged these efforts, and I trust never will, while of course as a matter of justice and right it allows free speech and utterance as a part of the great principle that it is safe to tolerate error with truth left free to combat it. combat it.

How any rational persons could expect to effect a religious organization of Spiritualists in this country is a mystery to me, unless they could get up a law and have it enacted similar could get up a law and have it enacted similar to those of some States that establish the practice of medicine and decide who are qualified to do it, or a college and examining board to grant diplomas to lecture or practice mediumship, and prohibit all others that the spirits might find and select.

There is a greater variety of religious views and heliefs among Suritualists than among

There is a greater variety of religious views and beliefs among Spiritualists than among Christians, and who would think of ever uniting them, with Cardinal Gibbons at the head in this country, and Minot Savage at the tail, or vice versa? There is as much difference between Beecher and Talmage in religious views (if both are honest) as there is in climate between Greenland and Cuha; and as great between Moody and Heber Newton, or Collyer and Joseph Cook, or Sam Jones and Swing; and who could get up a creed and ritual for all of these, and unite them with the Pope and Catholics included? And yet there are greater differences in religious views between Spiritualists, if the facts of spirit-life and spirit-intercourse constitute a person a Spiritualist. I know of some who are Good mediums, and as firm in the belief in spirit-intercourse as I am, that adhere to even the Catholic Church, and attend it and receive absolution, dip in holy water, etc.; I know others who are Universalists, and some in various sects, and some who are absolute atheists. What is to be done with all of these, who know that spirits live and communicate? Can they be stretched out and cut down to the procrustean creed that some Christ-

down to the procrustean creed that some Christ-worshiper can get up? But this is not the only difficulty: there is even a greater in the well-established fact that spirits differ as much as we do on all matters of belief and faith and the future to themselves and in their ideas of God, as they have no more evidence than we have of the personal existence of a God or of the Infinite Divine Mind.

Should we found a creed on the Bible, which furnishes ample evidence for all of the creeds, the contradictions of which render it useless for me to prove Spiritualism with? Which Christshall we take from the spirit-world for our chief corner-stone?—the one that comes to the grand Tomple in Exeter street, Boston, or the one that comes to T. L. Harris's grand home in Santa Rosa, Cal., or the one that controls Jennie Leys in Los Angeles, Cal., or any one of the score or more that come through other mediums, each one ignoring all others as spurious and frauds? Or whose mestages shall we take as a basis of doctrine for our creed? If it is to be founded on the Old Testament, I must be left out, as it is not sared to me. If it is to those of persons in this life but are as really from finite minds. If it is to be founded on any one of the "sixteen crucified saviors," I must be left out, as they were not gods to me, nor infallible. If it is to be founded on the fact of spirit-life and intercourse, that is a scientific fact, and not a matter of religious belief.

If religion does not consist mostly in belief, faith and hope, on subjects of which we lack knowledge, then I misunderstand it, and on these subjects Christians have divided into over three hundred and sixty sects, and cannot be

united, and we could form nearly as many among Spiritualists even now.

Spiritualism seems to me to be a subject of diffusive knowledge for all mankind, and its facts educational. We first observe its phefacts educational. We first observe its phenomena as we do those in astronomy or physiology, and then study the laws by which they are produced, and ascertaining the fact that our friends whose earthly bodies we bury or burn are still alive, we try to learn from them what we can of the life and country in which they live, and as we find they enter that life mostly as ignorant of it and its laws and conditions as they were of this when they came here, we should expect what we get a great variety of condiexpect what we get, a great variety of condi-tions, and as great a variety of beliefs and faiths on subjects of which they know nothing, such as God, the origin of life and all things, and their destiny, as we find among us here. Under such circumstances, how then shall we formu-late a creed or a uniform belief for a religious organization? Not for me. Cobden, Ill., May 22d, 1886.

Verifications of Spirit-Messages.

MARY HAINES,

It is my duty, and affords me great pleasure, to be able to verify the message of MARY HAINES, formerly of Richmond, Ind., printed in the BANNER OF LIGHT May 15th. In 1870 I was employed in a family of the Society of Friends in Richmond, Ind., for ten months; and although I was an outspoken Spiritualist, I made many acquaintances among that estimable people, the Friends. Joshua and Mary Haines were members of the Hicksite branch, many of whom are Spiritualists, because they have kept alive in their minds the injunction of George Fox, one of the founders of Quakerism, viz: "Mind the light—quench not the spirit!" hence are living in the elements of spiritual progress. Mary Haines, in earth-life, had a progressive mind, ever seeking to gain knowledge and to grow in thought, because she felt it the duty of every soul to inform itself concerning the universe, and all that pertains to being in every kingdom, etc. Hence, when she entered spirit-life her spirit could and did enter into the progressive conditions of spirit-life and its blessings. Her whole message is filled with that meek, kind and loving spirit of concern, as Friends call it, for the welfare and blessing of others, Her trying to bring her influence to console Joshua and to give him cheer, etc., etc., as given in her message, is proof of that fidelity and affection in married life on earth prominent among members of the Society of Friends, and that those affections do not cease with earth-life, but continue in spirit-life. FREDERICK HAASE.

Fraternally. FREDERICK HAA
National Military Home. Montgomery Co., O.

GEORGE HALE. In the Banner of Light of May 15th I find a communication from my elder brother, GEORGE HALE, and wish to say to you, and all readers of your paper, that it is truthful in every respect, style, sentiment, com-position and facts, and I have no more doubt of its genuineness than if I had received it in his well-known handwriting, and over his own signature; and this is

the sentiment and expression of his numerous friends here, whether Spiritualists or Orthodox. Brother George had lived in this place about twelve years, and his bent form, his feeble steps and kindly face were daily seen on our streets. He passed to spirit-life about two years since in the State of Iowa, at the age O. P. HALE. of eighty years. Kenosha, Wis.

Hinle's Honey, the great cough cure, 25c., 50c. and \$1 Gleun's Sulphur Soap heals and beautifies, 25 cts German Corn Remover kills Corns and Bunions Hill's Hair and Whisker Dyo-Black and Brown, 50c Pike's Toothache Drops cure in One Minute, 25c, Dean's Rheumatic Pills are a sure cure, 50c,

The Vermont State Spiritualist Association Will hold its next Quarterly Convention in the Universalist Church, at West Burke, Vr., June 4th, 5th and 6th, 1886, commencing at 10:30 A.M. Friday.

The Speakers for the occasion will be Mr. A. E. Stanley, Leicester, Vt.; Mrs. Fannie Davis Smith, Brandel, Vt. Mrs. Emma L. Paul, Morrisville, Vt.; Mrs. Abble W. Crossett, Duxbury, Vt.; Mrs. Lizzle S. Manchester, West Itan dolph, Vt.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. A. P. Brown, St. Johnsbury Centre, Vt.; Mr. Alonzo F. Hubbard, Tyson, Vt. Other speakers and mediums are expected to be present and take part in the Convention.

Test and Circle Mediums: Mr. Edgar W. Emerson, Manchester, N. H.; Mrs. Gertrudo B. Howard, East Wallingford, Vt., and other good mediums are expected to be present.

lingford, Yt., and other good meaning are expected to a present.

Good music will be furnished for the occasion. The evening 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 jurnished at Trul's Hotel.

M. L. Colby, proprietor, for \$1,00 per day. Single meats \$5 conts. Lodging 25 cents. Horse-keeping 75 cents per day; single feed 25 cents. The bearding house and private families will also entertain people at reasonable rates.

Free Return Checks will be furnished, as usual, to those who have paid full fare over the railroads tontend the Convention.

Those who have so generously pledged themselves to pay certain sums quarterly to assist in defraying expenses, will please respond in person or send to Janus Crossett, Treas urer. Waterbury, Vt. Per Order Board of Managers. Stone, Vt.

Grove Meeting in Oregon.

Grove Meeting in Oregon.

The Clackamas County Religious Society of Spiritualists of the State of Oregon will hold a Grove Meeting at its grounds at New Era, beginning Thursday, June 17th, and holding five days, or more if agreeable to campets.

Efforts will be made to secure the usual reduction in fact to too attending the meeting.

Good order will be maintained. How is convenient. A cordial invitation is extended to all.

WM.1 HILLIPS, President.

THOMAS BUCKMAN, Secretary. THOMAS BUCKMAN, Secretary,

Three Days' Meeting at Sturgls, Mich.

The Harmonial Society of Sturgla will hold its Twenty-Beventh Annual Meeting in the Free Church at the Village of Sturgla on Friday, Saturday and Sunday, the 4th, 6th and 6th days of June.

Able speakers from abroad will be in attendance to ad-dress the meeting. A general invitation is given to all. Per Order Committee.

Passed to Spirit-Life

From Topeka, Kan., April 17th, 1886, Major John Trenbath, aged 61 years and a few months.

bath, aged 61 years and a few months.

About fifteen years ago he became convinced of the truth of the Harmonial Philosophy, since which time he has been a firm and consistent believer. It leaves no family except his estimable wife, and, so far as is known, he is the last of his name. His character was without spot or blemtsh, and his removal from the earth-sphere is sincerely regretted by his many friends.

O. ULNEY.

From Shortsville, Ontario Co., N.Y., April 28th, W. Liv-From Shortsville, Ontain Co., K. I., Sp., Ingston Browne, In his 62d year.
He took the deepest Interest in all reforms, and his home was ever open to reformers. He was known as a worker here, and in higher spheres his labor will not cease.

11. K. B.

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

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of Phreno-Magnetism and Neurology. A new view, and
division of the phrenological organs into functions, with
descriptions of their nature and qualities, etc., in the
senses and faculties; and a full and accurate description of
the various phenomena belonging to this state; including
its division into two distinct conditions, viz.; the waking
and sleeping, with practical instructions how to enter and
awake from either. The identity of these conditions with
other states and mysteries, together with an account of
several obstetrical cases delivered while in this state; the
proper method of preparing subjects for surgical operations; their management during and after the same, and
the latest and best method of curing disease, etc., in those
persons who are in that condition.

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CIGIL. PIGES, 23.

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By MRS. JACOB MARTIN.

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It proves by the Bibbe that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Christianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not upheld by an honest desire to serve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and robukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the probable results of her convictions.

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This volume gives a careful account of the author's investigations into Spiritualism, and his reasons for becoming a Spiritualist. There is also added an appendix, giving an authonite statement of that wonderful phenomenon known as the Solid Iron Ring Manifestation.
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the varied shades or opinion to wince correspondences witterance.

E We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain mather for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for period.

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

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

Crematory and Cemetery.

The subject of cremation is one that will not be suppressed by the denunciations of those who are socially and ecclesiastically respected. It may be of slow growth, but that growth is a steady one. The Forum for May contains a strikingly good article from John W. Chadwick (without any title), in reply to the recent screed of Biship axe. If it is temperate, it is all the closer on that account. It begins with speaking of "the Bishop's somewhat bolsterous and rollicking, not to say brutal, treatment of a subject that demands the utmost tenderness." It points to "the evident relish with which the Bishop dwelt on every grosser aspect of his theme." He does not think it necessary, in order to justify cremation, to parade on the critic's narrow stage, "all the horrors that belong to inhumation." It is granted that inhumation is still the almost universal method of disposing of our dead, and therefore it would be cruel to add a single pang to griefs already hard enough to bear.

Cremation, Bishop Coxe is reminded by Mr. Chadwick, has "a boundless range of precedent." It was universally practiced by our Aryan ancestors. It was in steady favor with that portion of the Greeks which was most nobly civilized. It rose in favor with the Romans in proportion as they rose in culture and morality, and was never held in such honor by them as in the period of the Antonines, which was the period of Rome's highest attainment in government and religion. And men of affairs as well that onward and upward movement which is as men of science are cremationists. The Bishop's charge that it is a "craze," kept alive by a lot of "cranks," is more than disproved by the character of the articles and the books which have been written in its advocacy. The literature of the movement and the standing of its authorities entitle it to the very highest repect. Hence the Bishop's sarcasm and sneers only react upon his own position and chimself. His objections, too, are not levelled at the matter itself, the real and only question in issue. but are brought merely against certain incidental features of the experimental stage of cremation. If a certain amount of vulgar curiosity has been disclosed, so has there been vulgar curiosity in respect to the ordinary disposal of the body; and Mr. Chadwick triumphantly asks if the discoveries made by the latter have been "more agreeable than the crematory's worst potentiality." But curiosity would very soon cease with the novelty of the practice.

The Bishop's objection to the erection of crematories near to populous cities is met with an objection to intramural burying as an objection to inhumation. His assertion that by cremation "human bodies are reduced to a few ounces of dust, without diffusing the residue into air and earth," is met with the charge of insufficient information on the rudiments of the subject. He certainly can know nothing of the inventions of Siemans and Brunetti. It is not claimed that what is not made "dust" is reduced to zero; but only that "all nocuous gases are made innocuous by a simple process." And the claim is made, too, by the most eminent scientific men, such as Sir Henry Thompson. Mr. Chadwick expresses a perfect willingness that the crematory should follow the cemetery into the suburban solitude, although it cannot be shown that there is any sanitary reason for its doing so. He concedes it for the sake of the sentiment alone.

Bishop Coxe is so much accustomed to see the relatives of one whose body is about to be buried standing about an open grave while the grave-diggers fill it in, that he imagines the same scene as the accompaniment of the process of cremation. But if cremation should become the custom, it is certain that such a barbarism would be abolished; and Mr. Chadwick replies that such an allegation is without a particle of warrant, from the necessities of the case. "The process," he explains, "is invisible to mortal eyes. The receptacle in which the body is incinerated, without touch of fuel or flame, is neither open nor transparent. If it were either, there would be nothing horrible to see, the alum-moistened sheet in which the decently appareled form is wrapped outlasting its contents." So that the Bishop's question of who can enjoy an imagination enlisted on the relies and imprints of an existence thousands side of all that "should be kept out of mind as well as out of view," has no pertinency. For all that, he goes on to draw a highly imagina-tive picture of the process of cremation from

ever should be kept out of view in cremation," declares Mr. Chadwick, "is so kept by the necessities of the process." And as for keeping it equally out of mind, that can be done quite as easily as can what happens to the body lying mouldering in the ground. It is hardly to be hoped, summarily remarks Mr. Chadwick, that any method of disposing of our dead can be devised that will make it an agreeable transaction. There must be painfulness for our imagination, though we know that there is none for

All the hardness, however, that goes with cremation is far less than a single short hour, while that which belongs to inhumation goes on for months and years. A Swiss physician, who is an earnest advocate of cremation, has exposed to the common view, in his writings, the horrors that pertain to inhumation. And he asks at its conclusion-"Why, in the name of a merciful God, should we subject ourselves and those we love to so dreadful a condition, when science at once offers us ways and means of avoiding it by a rapid and complete destruc-tion of the body?" Says Mr. Chadwick, There is nothing that Bishop Coxe can imagine of cremation that is not sweet and tolerable in comparison with the process of decomposition in the earth."

And the Bishop's assertion that there is "no odor where there is no exposure" has been disproved a hundred times by careful observation, he is told by Mr. Chadwick: He says the chemist and physician can detect "the odor of the charnel house" in our most spacious cemeteries. And there are odorless gases that are as full of death as the malodorous. The water, too, which contains the poisonous cemetery germs, may sparkle with the most persuasive invitation.

At the conclusion of Bishop Coxe's arraignment of cremation, as Mr. Chadwick reminds him, he neutralizes almost every word of it by conceding that cremation may be accomplished decently and in order, and that "ashes" may be restored to "ashes" at last with fitting burial rites. He shows plainly that he is more concerned for the ritual of his church than for the fortune of our dust. But after cremation the consignment of our ashes to the earth would be more honorable than their preservation in the most lovely vase that genius could devise. The Bishop insists that, "after combustion, the interment must follow, or heathenism prevails." To which Mr. Chadwick replies that it would be hard to prove that Christianity consists in burying a man or his residuary ashes in the ground. If it does, then he asserts "there were many Christians before Christ." Inhumation is but accidentally a Christian practice. It came from Judaism into Christianity, being greatly encouraged by the doctrine of a bodily resurrection; and it has always been encouraged by this doctrine and its attendant/superstitions.

These are the replies to Bishop Coxe, to which Mr. Chadwick adds a brief but cogent summary of the reasoning on the subject that makes his treatment of it conclusive. With that our readers are substantially familiar. He says he does not see how any one who has followed with intellectual seriousness the investigations and the arguments that the subject has produced, can doubt that cremation is a practice that deserves the approval and the advocacy of the intelligent and the humane among us. He says the investigations have amassed an amount of evidence that is astonishing and appalling, that the dead are persecutors of the living; that there is an almost endless catalogue of miserable epidemics that have been caused by the proximity of cemeteries; and by their disturbance when for a long time

Progress the Only Law.

Among the timely and truly reflective articles that editorially appear in The Valley Visitor, there was one recently on the subject of named Progress, in which it was declared that. however much men might fear and resist changes, they would go on according to the law of evolution, which is the law of nature. The men of to-day, says the editor, who, in making their fortunes, have developed all their energies and talents, are frightened when they see an upheaval of the people, as it occurs in the organization of the working-classes of the country. Only the timid souls, however, feel any alarm. The same thing has been occurring every few years from the beginning of time, and still the world remains.

It is the order of nature that, by what we regard as revolutionary processes, the bottom should at stated periods be thrown to the top, there to enjoy and possess and become cultivated and strong, until a new substratum is collected which it is necessary, in order to the improvement and progress of the race, should be dealt with in like manner. The evolutionary wave is felt and acknowledged after a certain time has passed. And so it continues to the end. The old order continually gives place to the new. It is the same with plants and animals as with men. It is an instinct implanted in us, and seems to be a part of the gift of life

The editor of the Valley Visitor presents some striking illustrations of the ceaseless working of the law. The European flowers. as soon as they gathered fresh strength by touching the soil of the New World, swept away the native plants. The grasses of the Western plains on which the buffalo fed are receding before the cultivated, or civilized, grasses. The buffalo themselves are forced to recede before the imported cattle of Europe. The same, too, with human languages. Those in disuse are very appropriately called dead. Nobody now converses in Hebrew, Greek or Latin. The English tongue itself has so changed in a few centuries that a wide chasm stretches between the old and the modern languages of

the same country..
Thus modes of life change, also; men do not eat, drink or wear what their grandfathers did. Nor do men think and believe as they did; literature, science, philosophy and religion are each and all different, and consequently man cannot be the same that he was. The very globe is all the time in process of transformation. Valleys stretch where mountains stood; mountains occupy the place of plains; lands exist where the tides came and went and the ocean waves rolled; and seas cover the places where were once fields and cities stood upon them. Sea-shells are gathered on the tops of the mountains. The rocks tell the story of the ages past. Animals and birds have left the of years before man was, that no longer have an existence. Worlds have died out of the

heavens, and new worlds have been born. Everything is in a state of change, of evoluwhich no element of terror is left out. "What | tion; it is all beginning and ending; from the | streets, Boston."

very dust that floats in the sunlight to the vast system of worlds in the heavens, it is a continuous series of changes and progression. So it has been from the beginning, and so it will be forever. Then how weak and childish to set up a wail over the occurrence of the inevitable, over the falling away and restoration in new forms, over the decay and reproductions in the vast scheme of nature. What do we mourn for? Why do we lament over the happening of what is sure to happen? Is it because we cannot live as we are now living, without end? that we do not see the visions recorded in the Scriptures of old? Utterly insensate are we in

Nature takes no step backward. Hers is forever a forward movement. We proceed continually from the lower to the higher, from the lesser to the larger. If we cast a retrospect over even our own short lives, we can hardly fail to see and realize it, and if we project our vision into the other world we shall find the same process of unfoldment going on, the same effort for advancement toward broader measures of spiritual perfection and power.

The Testimony of an Old Church-Member.

We have read with satisfaction and pleasure a printed discourse delivered before the Willimantic, Conn., Spiritualist Society by John Hooker, a lawyer of high standing at Hartford, in the course of which he utters some earnest and serious words. After making allowance for frauds and delusions, he asserts that there is left a great mass of phenomena that must not only be regarded as genuine, but can be explained on no other theory than that of actual communication between human beings that have departed this life and those who are still in it. After a long and thorough personal investigation he was compelled to accept the acknowledged theory of Spiritualism, and admit that "actual facts are God's facts, and have a place in the divine economy."

He feels forced to confess that the culture of the world is running to materialism very strongly, to the old Sadduceeism which said there is no spirit; and Spiritualism comes in to antagonize it. He cites Lord Brougham and Joseph Cook in favor of this view. And he refers to the New Testament prophecy regarding a great spiritual outpouring and experience in the coming days, as meaning great spiritual phenomena. If all the communicating spirits are evil spirits, as is often asserted, he rightly replies that this is a libel upon God, who would keep his children from access to everything good and allow them companionship only with the bad.

The special points which Mr. Hooker sought to impress on his hearers were, that in becoming a Spiritualist there is no need that a man should give up his special religious faith, if he has any; that communications from spirits in the other world are not to be accepted as coming with any more than human authority, their judgment being only human judgment, and their talk about the future being lit tle more than human conjecture, which supplies a conclusive reason for our not trying to build a system of theology on what they say to us; and that men are not to get the impression that they may lead lives of wrong-doing, and that all will go well with them. "I have never had," said Mr. Hooker, "the direful effect of sin impressed upon me so strongly as it has been by what I have learned through Spiritualism. I have never had the transcendent importance of character so impressed upon me."... "Spiritualism teaches that if a man descends into the pit of sin here, he has got to work his way out of it over there, by slow and most painful-struggles upward, perhaps for long years. The hell is in the man's own soul And no picture of a material hell has ever overdrawn the horrors of that inward hell."

Mr. Hooker had been a member of a Congregational church for nearly forty years when he began the investigation of the phenomena, and for over twenty years a deacon, and is still a member. His testimony of the great value of Spiritualism to him is as refreshing as it is convincing.

"Regular" Tactics.

As an illustration of the desperate measures to which the "regulars" in medical practice are forced to resort in their efforts to obtain a monopoly in their avocation, the following copy of a circular said to have been by the Medical Advocate mailed to every Allopathic physician in the State of Texas is to the point. The italics, which are our own, show that the most essential part of any statement of facts is of no importance to them. The value of reputed "facts," with "names, dates and localities' omitted, preferably so, can be easily deter-

mined:

mined:

Dear Sir—I am desirous of collecting for our State
Medical Association, all possible evidence against irregular doctors. Mistakes, blunders and malpractice, either ludicreus, serious or fatal, are especially
asked for. Anything showing incompetency, lack of
education, want of fitness in medicine, surgery or obstetrics, will be gratefully received.

Names, dates or localities are not of so much importance as facts, and might be omitted. Every
neighborhood has its interesting item, and I would be
much obliged to you if you will detail yours. This
information may be utilized by the Committee on Legislation in securing the passage of an act creating our
long wished for Health Board.

Hoping a speedy answer, I remain,
Yours,
Denison, Texas.

Denison, Texas.

Kate Stoneman of Albany, N. Y., having applied for admission to practice in the Courts of Record of the State of New York, passed an examination lasting seven hours, that was reported satisfactory. The clerk of the Court publicly declared that she was the least nervous of the whole number subjected to close questioning. The thirty men who were examined at the same time were told in open court the next day whether they were admitted or not, but the judges decided to hold her case under advisement, for the sole reason that she was a woman. Mrs. Stanton upon sending a letter received by her from the victim of this judicial prejudice to the New York World. says: "Here is one of the noblest and most gifted women in the State, a most successful teacher in the Normal School. On what principle should her case be under advisement one hour ?"

Spiritualism comes not to give free salvation to every soul, for every soul must work out its own salvation through mighty effort, through grand endeavor and unselfish living. .. Spiritualism differs from so-called Christianity—which we call Theology—inasmuch as it offers knowledge instead of faith: It provides unmistakable evidence of immortal life in place of theory."—Spirit John Pierpont.

13 J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province | are not aware; but wherever he is, friends, do

Banquet of the Woman Suffragists.

The Massachusetts Woman Suffrage Association commemorated its annual meetings in this city by a banquet in the Meionaon on the evening of Wednesday, May 26th. Mrs. Mary Eastman presided, and the most notable event of the evening was the address of Frederick Douglass, who had that afternoon spoken to five hundred young ladies at Wellesley College. He said no effective argument can be made against woman suffrage. No man can talk five minutes against it without talking arrant nonsense. Right and truth are of no sex and of no color. The equality of woman will one day become recognized. But the reform is one which requires patience. The same old questions and objections must be answered over and over again. The same old sentiments must be reiterated and the same old lessons repeated. This must be done patiently and voluminously. The argument will be understood at last and all objectors will be silenced. Contradiction and opposition will aid the cause, as they aided the anti-slavery cause. So long as anybody will contest the propositions made by the suffragists and cry out against them, there is ground for hope, and progress will be made. A state of indifference in the public mind is what is most to be dreaded.

Mr. Banks of Washington Territory gave an account of the success of woman suffrage there. Rev. S. J. Barron, Mr. C. W. Ernst, Mr. H. H. Faxon, Mrs. Annie Shaw, Mrs. A. A. Claffin, Mrs. A. C. Bowles, and two or three others also spoke, and there was singing by a quartette.

The Lecture on the First Page.

The excellent lecture printed on the first page of this paper will be read with interest by all to whom it may come. It is one of the best of the many good ones that have been given by the spirit guides of Mrs. Richmond. The nice distinction made between the relative meanings of the terms fact and evidence will strike many minds as new, yet the more they consider it the more deeply will they see and feel its truth. We trust no one will fail to read the lecture carefully and studiously in its entirety, for none can do so without great profit men-

tally and development spiritually. In this connection we call attention to the publication in pamphlet form of Mrs. Richmond's weekly discourses in Chicago, issued every Saturday. The series reaches its eleventh number in that of May 22d, which is a verbatim report of her discourse of the Sunday previous, the subject being, "Cain, Where is Thy Brother?" This series is folioed consecutively, and will form a handsome volume of reading, that will never grow old, at the close of the year.

THE SPIRIT MESSAGE DEPARTMENT opens with the usual Invocation, followed by an installment of the Questions and Answers Department which every friend of spiritual mediums should make it a point to read, and whose contents should be carefully pondered by those who, for any cause, feel to ascribe mercenary motives to these struggling instruments of the unseen powers: the Controlling Intelligence describes the presence of Spirit Katie B. Robinson (of Philadelphia,) and her beloved guide, "White Feather," also "Big Eagle" and Daniel Kinery, and speaks a word of comfort to one in attendance, in the mortal, on the day specified; Harriet Jarvis brings her own love and that of Lucy, also, to friends in Boston : M. A. Blunt, of Milford, Mass., (who passed to spirit-life from Pueblo, Col.,) assures his friends of his continued interest in their welfare : Margaret Holt, of Chicago, Ill., bestows a sister's blessing upon her brother Charles; James B. Wendle, of New York, announces that he finds conditions in spirit-life pleasant and prophetic of grander unfoldments to come; and Eliza Putnam, of Providence, R. I., describes to those who knew her when on earth the great and now-welcome difference between the mystical heaven for which she had looked and the natural and substantial world she found on passing out from the physical form.

While we uphold and sanction mediumship as a divine gift to mortals, we cannot possibly endorse those mediums, if others do, who simulate the manifestations themselves when the spirits have not the power to come at will. This class of mediums are proverbially jealous of each other, hence they oftentimes unquestionably deceive in order to gain prominence over their rivals.

Some mediums continue to sit for spirit-form manifestations seven and eight times a week. when it is a well-known fact among experienced Spiritualists that it cannot be done legitimately. The sooner physical mediums place themselves under the proper conditions the better it will be for all concerned. We warned several materializing mediums some years ago of the penalty they would be obliged to undergo if they did not sit a less number of times each week; but they did not heed our warning, and are now confirmed invalids.

This is the way the Presbyterian General Assembly, sitting at Augusta, Ga., deals with the current doctrine of evolution and the "creation" of our first (Scriptural) parents. The Committee on Evolution submitted a report that the Presbyterian Church remains sincerely convinced that the Scriptures, as truly and authoritatively expounded in its confessions of faith, teach that Adam and Eve were created body and soul by the immediate acts of the Almighty power, thereby preserving a perfect race unity; that Adam's body was directly fashloned by Almighty God without any natuin animal parentage of any kind, out of matter previously created from nothing, and that any doctrine at variance therewith is a dangerous error, inasmuch as by the methods of interpreting Scripture which it must demand, and in its consequences which by fair implication it will involve, the theory will lead to the denial of doctrines fundamental to the faith. Here we have Old School Theology in its naked, willful ignorance of spiritual things, and proud to

We advise Spiritualists and others to look out for the traveling mountebanks who frequently turn up in different parts of the country as "spiritual mediums." They may always be known from the fact that they invariably issue their extravagant lies upon vellow paper in the form of handbills. The last one of this ilk we have heard of calls himself "Mr. Harry Slade," and he advertised to be at the St. James Opera House, Sunday evening, May 2d. Where he has floated (?) since that date we I not get "sold" by his artful programme.

Spiritualism at Yale College.

According to the New Haven (Ct.) Morning News, Spiritualism is the subject of talk, experiment and belief in the best circles of social life in that city. Mr. John Hooker, a Yale man and reporter of the Supreme Court, is said to be"the most ardent disciple of spirit-communication in Connecticut." The News credits an eminent Professor in Yale College (Prof. Lyman, we understand) as having said: "Spiritualism cannot be ignored. Narrow-minded and prejudiced people may laugh at and pooh-pooh it, but if they will look at the matter fairly and candidly, they will find in it much that is worthy of calm consideration."

"Spiritualism," said the Professor above quoted, "is growing in the world. It may surprise you to know that within the limits of civilization over one hundred journals are devoted to the theory. Spiritualism has many distinguished devotees here, in England and in Germany. Members of the English nobility are believers, as are eminent British University professors and scientists."

Orion Lake, Mich.

A Spiritualist Camp-Meeting will be held at Orion Lake, Oakland Co., Mich., commencing June 5th and ending June 14th. Friends visiting, who may be desirous of obtaining works on the phenomena and philosophy, will find Bro. Augustus Day, of Detroit, on the grounds with a choice assortment of spiritual books for

The Father Davenport Fund.

The account of moneys thus far received for this worthy and needy veteran in the spiritualistic field stands as follows, for which amounts he gratefully thanks the friends:

THE MASSACHUSETTS SCHOOL SUFFRAGE Association held a public meeting in this city on Wednesday of last week, Mrs. E. D. Cheney, Vice-President-Miss May, President, being absent on account of sickness-occupying the chair. In her opening address Mrs. Cheney said women should feel happy over the prospects of the school suffrage movement, there now being over one hundred women on the school committees in different parts of Massachusetts. The presence of two ladies on the Boston school committee was referred to as a partial victory in the suffrage movement. Mrs. Kendall of Cambridge, a member of the school committee of that city, recited her personal experience on the committee, and concluded her remarks by saying that the moral condition of school children is improved by having women on the committee. Mrs. Fifield, Mrs. Stone

The disposition of certain parties to charge Indians with the committal of crimes in which they had no part directly or indirectly, is again brought to the front by statements made by Capt. Doane of the Second Cavalry, and reported in the San Francisco Bulletin, going to prove that the Apaches are not as bad as they have been represented to be. One of these statements is that the murder of the Peck family, attributed to the Indians, was committed probably by the husband and father, and the guilt laid on the Apaches.

and others made brief remarks.

"This," says the Record of this city, "is an old dodge on the border. 'Say the Indians did it, is the standing order when rascality is to be covered up. It is peculiarly interesting to note that an army officer, a member of a class supposed to see no good in an Indian, exposes this outrageous plot to increase the feeling against the Apaches."

The funeral of the late Stephen Pearl Andrews occurred at the Liberal Club Rooms, New York City-which were filled to overflowing-on Sunday, May 23d, T. B. Wakeman and Rev. G. W. Sampson officiating.

UIRCULATE THE BANNER, FRIENDS. IT IS CONCEDED ON ALL HANDS TO BE THE MOST INTERESTING PAPER IN THE WHOLE WORLD.

Medical and business scances are given daily by J. W. Fletcher at St. Nicholas Hotel. corner School and Province streets, Boston,

William Eglinton.

We are in receipt of a private letter from our personal friend, Mr. Eglinton, under date of St. Petersburg, Russia, May 12th, 1886, (whose mediumship the BANNER has noticed favorably many times), in which he says that the statement which got into the papers some weeks ago to the effect that the noted Russian savant and firm Spiritualist, M. ARSAKOF, had passed to spirit-life, was erroneous; that he (E.) is now a guest of this gentleman at the Russian capital. or was at the date of his letter to us. He also states that himself, M. Aksakof, Profs. Wagner, Butlerof. and thirty other professors, are endeavoring to obtain photographs of objective phenomena and materializations, in order to refute the absurd theories of Edouard Von Hartmann.

In regard to Mr. Eglinton's movements on the Continent, he informs us that, after a serious iliness. which delayed his trip to Russia, he went to Moscow where he had a splendid season of success—his medial powers there being fully admitted by the most competent witnesses of them. One of the results, it is a great satisfaction to know, was the means of establishing there a Society by the leading members of the University, which is under the charge of Prof. Marcovnic, the noted chemist.

STATUE TO DANIEL WEBSTER. - June 17th there will be unveiled at Concord, N. H., a statue to the great "Defender of the Constitution." single stone, about 9 feet square, weighing 11 tons and showing cut-work of some 6 inches above ground. The plinth is 61/2 feet square, 4 feet high, and weighs 18 tons. It has bevelled edges and a series of finely-cut moldings. The die is 41/4 feet square and 51/4 feet high, and tapering toward the top. It will stand directly in front, and some 50 feet from, the State House portico. The arrangements for dedication are substantially perfected, and it is expected that the largest number of people ever assembled in the city will be present at the unveiling ceremonies.

Dr. H. P. Fairfield called at this office on his way to Fall River, Mass., where he lectured last Sunday before the Spiritualist Society. The Doctor is in excellent health; evidently the climate of the State of Maine, where he is now located, agrees well with this veteran in our ranks. His address is Rockland, Mc.

Dr. A. W. S. Rothermel is at present holding successful séances at 26 Sophia street, Rochester, N. Y. He next goes westward—expecting to be in Cleveland, O., about June 10th. Any desiring his services can address him at Rochester as above.

We are informed that, owing to indisposition, Mrs. H. B. Fay will give no more scances the present

To the Spiritualist Public.

Lbeg to say that it will be impossible for either myself or my wife, Mrs. S. Wills Fletcher, to accept any locture engagements whatever. We have been com-pelled, through other interests to cancel those already made.

3. WILLIAM FLETCHER.

61. Nicholas Hotel, Boston, Mass.

In Re Joseph Caffray.

To the Editor of the Banner of Light: I read with pleasure your editorial in the last issue of the BANNER in reference to exposures. It is an able, just and clear exposition of the subject. These unfortunate occurrences, which have lately been so frequent, might be considered by many as disastrous to the cause of Spiritualism, but I cannot so consider them. A person who possesses medial powers is not different from any other human being, except in the degree of his mediumship. It does not make him an honest man nor cause him to be a fraud. He is liable to the same temptations which assail a lawyer, doctor, minister or merchant, and, therefore, quite as likely, if so disposed, to lie, steal or defraud his neighbor as either of those. Nearly all transgressions of law are traceable to a selfish desire for money.

The materialization craze—for it can hardly be called less-has led to the comparative neglect of the intellectual phases of mediumship, and materializing se-

ance-rooms have been crowded to overflowing.

Mediums have naturally desired this phase of mediumship, and the temptation to produce these manifestations has, I am inclined to believe, caused some persons who had good mediumship in other directions, to undertake fraudulent exhibitions of mate-

If these exposures result in causing honest mediums to make such conditions for their sitters as shall be perfectly satisfactory, Spiritualism will have gained a great advantage, and tricksters, whether actual mediums or not, will find no support in their questionable

The late exposure of the Caffrays in New York while it seems to prove the fraudulent character of their alleged materializations, does not allude to the independent slate-writing, which has always been a feature in Mr. Caffray's circles, and which has been proved by many personal experiences of my own and those of numerous witnesses to be genuine.

In this phase of mediumship I consider Joseph Caffray beyond queston one of the finest mediums I have seen. It would take too much of your valuable space to give a full description of this phase of the spiritual phenomena which I have witnessed:

space to give a full description of this phase of the spiritual phenomena which I have witnessed:

On the 15th of April, 1883, in company with Capt. Austin of the Globe Hotel, Syracuse, N. Y., I bought a bottle at a drug-store in that city and took it to a scance of Caffray's the same evening, where, in the presence of eight persons (including the medium and his wife), in a bright; light, I placed a blank card, of which I kept a plece for identification, in the bottle, which I then sealed. The bottle was then marked with a file, and I-held it upon my knee during the entire scance, which was light enough to read a newspaper, and we all joined hands in a circle, there being no table or other impediment to prevent all present from seeing the bottle. At the close of the scance, upon the card was found written these words: "I will try again.—JOHNNY GRAY."

Passing over several other experiments of a similar nature, I will mention one which took place at Onset, Mass., in the summer of 1884. I had been invited to attend a scance one afternoon at Mr. Caffray's, and took with me, as I usually do, my own slates, properly marked for identification. I was holding them in my hands while Mr. Caffray was obtaining writing upon his own for others in the room, holding them upon the shoulders of different sitters, when he said to me: "Mr. Whitlock, hand yours to Mrs. Beecher and Mr. McBiroy" (two of the sitters). I did so. They stood in the middle of the room in full view of all present, holding the slates between them. I naturally sumised that if any communication were obtained it would not be for me. In a few moments we heard writing between the slates, which, when opened, were found to contain a communication to myself. This was in the afternoon, in sufficient light for reading fine print. I have published these and other personal experiences of the same nature in Facts Magasine during the past four years, and have in my possession nearly a hundred specimens of independent writing, drawings, etc., which are but a small portio

We have witnessed similar manifestations in slate-writing through the mediumship of Mr. Caffray described above, as our columns attest. Mr. C. denies that he confessed to the World's crew, which attacked him contrary to law, stating in a recent letter to us that the whole story was a fabrication. The only method, therefore, of arriving at the truth under these circumstances, is for Mr. Caffray to hold a séance under strict test conditions, and, if his wife is a materializing medium, which we hope is the case, prove the fact in the presence of competent witnesses. We shall decline to advertise him or his wife as mediums for spirit-form manifestations unless he does so. It is high time to know the facts in such cases, thus setting at rest all controversy upon the subject.

Foreign Notes. --

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

La Revue Spirite contains in full the speeches held in honor of Allan Kardec at the banquet commemorat ing the anniversary of his death.

La Châine Magnetique. In Paris the one hundred and fifty-second anniversary of the birth of Mesmer was observed on the evening of May 22d, by a fraternal banquet, at which were present many celebrated Spiritualists. Those interested in magnetism are much exercised over the new society about to be formed by physicians, its object being to protect the honor of physicians and to expel without pity charlatans and all those without diplomas, who interfere with their self-assumed exclusive right to heal or attempt to heal the sick. Among other ideas, M. Nemo, in defending magnetism, says: "A power to heal has been found, which goes by the name of magnetism; its cures have been innumerable, and have been proved to be so. Nevertheless, this powerful agent has been and is repulsed by physicians." A part of an excel lent discourse is given, delivered by Dr. Regnier at a demonstrative seance held at the Magnetic Institute of which he is the presiding officer.

GERMANY.

Sphinx. This publication contains an article by Dr. Leo Hofrichter, upon mesmeric experiments, made by the celebrated Jean Martin Charcot at La Saltpétrière. in Paris. Opening with an account of the discovery of mesmerism, he gives its history up to the present, and to a certain extent the details of the unsually interesting experimental lectures of Charcot, which have been attended by physicians and those interested from all countries. Dr. C. is an excellent mesmerist, and operates with an ease that often baffles the observer. His glance is most penetrating, he is educated in medicine, and knows what to apply, and what to omit. As a substitute for chloroform, to use mesmeric influence has been found judicious, there being much less danger connected with its use, and the reaction being less unpleasant.

An article upon "Mind-Reading," by Max Dessoir, attracts no little attention, relating its history up to the present time, and closing with the remark that mind-reading as well as Modern Spiritualism dates from America.

Spiritualistische Blätter gives an interesting accoun of observations made by a skeptic upon visiting Dr. Slade in Hamburg. The gentlemen assures the editor that he entered the rooms of Dr. S. a skeptic and doubter. After describing matters already familiar to our readers and phenomena he witnessed, the writer closes by saying : "Whoever would dare to deny such self-experienced manifestations would belie himself and injure his own honor : but he who wishes still to remain 'an honest skeptic, for him there is yet an' open circle, where the beautiful truths of Spiritualism may be revealed to him. Then the conscientious man should have the courage to express himself freely thus: 'I was once an opponent and in the wrong!'

From the BANNER OF LIGHT is quoted a paragraph upon Mr. Edison, pronouncing him a Spiritualist, and relating the circumstances which enabled him to make his last great discovery.

A short article upon "Spiritualism in Germany," relating its propagation and prophesying its future, concludes with the following remark: "We may boldly

ALL SORTS OF PARAGRAPHS

DECORATION DAY. "Oh! brave and true, all hall!
Though south winds sound their wal!
And sprigs of cypress fall upon your grave,
In memory ever shall-able
The gallant ones who died
Our land to,save;
No better place to die beneath the sun—
No better time to die than when our duty 's done."

It has at last been definitely settled that Francis Scott Key, who wrote "The Star Spangled Banner." is to have a fifteen thousand dollar monument in Baltimore. The State of Maryland will erect it.

"Yes," he explained to the young woman, "I am the adjective editor of the magazine." "The adjective editor?" "Yes. We get a great deal of manuscript from young ladies, and it is my duty to go through their copy and kill the adjectives. And," he added, with a tired look in his eyes, "the work is very laborious."—New York Sun.

Archduke Joseph of Austria has submitted to the Hungarian Academy of Sciences a comparative grammar of the gypsy dialects. The whole manuscript is is in the Archduke's handwriting, and comprises 239

The "graduating" time draws nigh, and the Progressive Age of Estiliville, Va., feels moved to remark bucolically : "Soon will all the schools be closed, and the Ciceros and Demostheneses come down from their lofty oratorical flights, and grub corn, the same as or-

Little Boy (studying his Latin lesson)—"Pa, what does 'mort' mean?" Pa (ex-Alderman and builder)—"Is that word in your book?" Little Boy—"Yes." Pa-" Well, it means 'more mortar,' but I didn't know it was a Latin word."

The only boycott which the head of the knights favors is the boycotting of strong drink.

SPRING SONG Of the Woman Who Does Her Own Work.

Spring ! to be sure—so it is—and I'm going to sing. To be sure—so it is—and I'm going to sing...
I know it too well, for it's all spring for me;
From long before breaktast till long after tea.
I spring with the mats and the rugs out-of-doors;
I spring to the carpets—drag them from the floors;
I spring to the garret, where cobwebs abound;
I spring (if I may be allowed the expression) to the
cellar half-way underground;
I spring—but, good gracious! to tell everything
I spring at would take me the whole of the spring.
And when spring is over I feel, I declare,
As though my springs were broken beyond all repair.

NATURAL ELOQUENCE.-When the Apache chief Chihuahua was made prisoner he was asked what he thought of his present situation, when he replied through the interpreter : " When the wind blows, the dead leaves are its sport." When asked where he supposed he was going to, he replied: "I do not know; I am flying through the air now, and the air is

An English statistical writer says that while pepulation in Europe and the United States has risen 34 per cent. since 1850, working power has increased 105 per cent., and as a consequence of this, five men can now accomplish as much as six in 1870 or eight in 1850. The world's steam-power is now five-and-a-half times what it was in 1850.

without end—but the Great Spirit dwells there !"

WOMAN SUFFRAGE.—There is a slow but steady gain from year to year. As a rule, it is stronger in the country towns than in the cities. In view of this fact the woman suffragists naturally feel cheerful and confident.

The plan of throwing a bridge over the Straits of Messina, that separates Sicily from Italy, will, when consummated, be one—of the most striking feats of modern engineering. The place selected is where the channel is two and one-half miles wide, and 361 feet deep, and two plers will support a viaduct of steel rails to the height of 328 feet above the water.

Boycotting is severely deprecated by Master Work man Powderly, whether practiced directly or in the form of discriminating against employes because they are Knights of Labor, as has been done by some manufacturers. In a letter to the New York World he states as his opinion that the whole system of boycotting should be abolished. Labor, he says, is setting an example in that direction, and asks, "Will capital emulate it?"

Now is the season for visiting the country. The green grass, the fruit-trees in blossom, the woods and flowers—all beautiful; while the birds by the wayside furnish music gratis. Ho! for the country.

A contemporary pertinently asks: "Why should we prohibit-the wares, goods and merchandise of England, France, Germany-of all the world-coming here, because they would supplant our home manufactures, and then allow the rude labor of other counries to be dumped on to our pier-heads by the shin loads to reduce the wages of our workers to starvation prices and drive them to strikes or the almshouses." Sure enough-why?

Memorial Day was quite universally celebrated on the 31st ult. Boston and points adjoining were allve with crowds: music, flags and flowers were the rule and a beautiful day lent its smile to the exercises. Among other suggestive expressions of feeling on that day in this vicinity it may be noted that the Charles Stewart Parnell branch of the Irish National League of Dorchester and Milton decorated the grave of Wendell Phillips at Milton (Mass.) Cemetery, in honor of his efforts in the cause of Ireland's freedom. The most impressive memorial service on the continent was that rendered at the tomb of Gen. Grant at Riverside Park, N. Y.-when the grand parade was reviewed by President Cleveland, and navy and army and swarming populace combined to pay the tribute of grateful remembrance at the tomb of the grand citizen-soldier of the Republic.

The following figures show the rapid increase of the valuation of property in Kansas: The valuation in 1860 was \$31.000,000; in 1805, \$72,000,000; in 1870, \$188,-000,000; in 1875, \$242,000,000; in 1880, \$321,000,000; in 1835, \$550,000,000, indicating that the State increased in wealth even more rapidly than in population.

There seems to be a loud call for the interference by the police for the suppression of the herdic nul sances which nightly infest Scollay Square. All night long the drivers make night hideous. It is simply astonishing that the city authorities do not take action in this matter, as complaints have repeatedly been made against these noisy hoodlums.

The bill recently passed by the New York Legislature, authorizing the construction of an underground or areade railroad through Broadway, in New York City, has become a law. It is to be known as the Arcade railroad, will have four tracks, and its trains will be run by electricity. The cost will be about \$100,000.000, and it will require five years to construct it, with a working force of five thousand men.

The molten lava from Mt. Ætna in Sicily has overwhelmed the town of Nicolosi, a place of 4,000 people. Many dwellings were destroyed, but the inhabitants escaped.

It was Freddy's first experience with soda-water. Drinking his glass with perhaps undue eagerness, he was aware of a tingling sensation in his nostrils. "How do you like it?" Inquired his mother, who had stood the treat. Freddy thoughts moment, wrinkling his nose as he did so, and then observed: "It tastes like you foots was asleep."—New York Tribuns.

On Saturday, 20th ult., the Foremen's Association of the American Waltham Watch Company celebrated with a dinner at Young's Hotel, Boston, the manufacture of the 3,000,000th watch turned out at that fac

The subject of cremation has been recently discussed in the French Chamber of Deputies, and it has been decided that the mode of disposing of the dead will be left optional to the frends of the departed, unless special arrangements have been made during the lifetime of the latter.

A destructive fire, involving a loss which is estimated as ranging from \$80,000 to \$100,000, occurred in Branklin, Mass., May 27th. Beveral public buildings

prophesy that before the end of the present century

Spiritualism will have conquered the seats of learning

of our universities."

Our friend Primus Tucker has a dog that he cells

"lilogical Inference," because it does not collow."

Texas Stitings. 11:13 (13:10) (13:10)

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week. ?

Mrs. H. W. Cushman, of Boston, will be at the Onset Bay Camp-Meeting grounds in about four weeks; and will also visit Lake Pleasant during the summer.

Mr. Frank T. Ripley has just closed a third engagement at New Bedford, Mass., speaking to large audiences, also giving tests. He can be addressed at 3 Concord Square, Boston, Mass., for lectures and plat-

Dr. and Mrs. Henry Rogers, the noted slate-writing mediums, will be at Lake Pleasant Camp during the

Mrs. A. H. Colby's address for June, July and August will be 176 Terrace street, Bunalo, N. Y., care of A. H. Leank. Mr. J. William Fletcher, at the request of many old patrons, can be consulted during June at St. Nicholas Hotel, corner School and Province streets.

A. E. Tisdale, formerly of Norwich, Ct., has removed to 104 Oak street, Springheid, Mass., where he may be addressed for engagements.

J. Frank Baxter spoke to noteworthy acceptance last Sunday, 30th ult., in Woonsocket, R. I.; and next Sunday, June 6th, will lecture, sing, and delineate both afternoon and evening in Concert Hall, Fall River, Mass.

According to the Kentucky papers, Mrs. Helen Stu-art-Hichings is at present awakening a decided inter-est in that State regarding Spiritualism by her ad-dresses and psychometric readings.

New York Medical Law.

To the Editor of the Banner of Light : I am informed by Mrs. H. W. Chapin, of Albany, that, during the recent struggle with the M. D.s; she caused to be printed a circular aimed against the disgraceful bill referred to the Public Health Committee of the State Legislature—a copy of this protest being placed in the hands of every member of both houses; she also interviewed many of the members in the interests of medical freedom. She further states that Mr. Flikins also worked in the Assembly, and when Dr. Crafts, Chairman of the Committee to which the bill had been referred, called it up out of its regular order, objections were made to its being read the third time, it was sent back to its proper place, and was not reached before the Assembly adjourned—which was on Thursday, May 20th—thus ending the fight for this year.

It seems, therefore, by Mrs. Chapin's letter, that the bill is still before the Assembly and Senate, and is in readiness for a "still hunt" at the next session. The friends of justice in medical matters must be ready to meet it at the next session with a petition which shall show the law-makers that the people are in earnest; and the voters of the Empire State should keep the matter in view at the next election.

It seems to me that if the progressive citizens of New York could not succeed in repealing the obnoxious law of 1880, because five old-school doctors were on the Committee, and out-voted the four liberal-minded ones, they certainly have reason to congratulate themselves that they have prevented the passage this session of one of the most disgraceful bills regarding medical practice that self-seeking Allopathy has yet attempted to fasten upon a long-suffering people. caused to be printed a circular aimed against the disgraceful bill referred to the Public Health Committee

Spiritual Grove Meeting.

The Annual Grove Meeting of the Spiritualists of Summit County, O., will be held in Dr. A. Underhill's Grove, two and a half miles north of Akron, on the last Sunday (27th) of June. O. P. Kellogg and other speakers will be present. To commence at 10% A.M. A. UNDERHILL, Secretary.

Special Notice.

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

COLBY & RICH, Publishers.

Our San Francisco Agency.

It will be seen by reference to our "Business Cards" Department that Mr. I. K. Cooper has taken up the work laid down by Mr. Albert Morton, and will in future act as our Agent in that city, his place of business being at 746 Market street; which fact we trust our friends on the Pacific slope will bear in mind.

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The Bannes of Light cannot well undertake to vouch for the honesty of the 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 adsertising 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 proted to be dishonorable or univerthy of confidence.

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Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers scaled letters. Terms \$3, and 10c. postage. 4w* My15

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

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 embraced in the Universal Postal Union.

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

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My Dear Friend—I received your Magnetic Remedies the 7th of this month, and have used them just fifteen days to-day, and am well pleased to think that there is such a good doctor in God's world to cure the stek. Why, the first time I took it it went right to the spot, and I began to feel better, and have continued to feel better every day. When I began your treatment I only welghed 148 pounds; now I welgh 138 pounds—ten pounds more in only fifteen days' time. Glory to God in the highest for what you have done for me. I was sick for two long weary years. I have doctored with five of the best doctors in this place; they did me little or ne good. Oh! to God I could have found you long ago, for I have suffered everything but death with this terrible kidney and bladder disease. Doctor, I have done more work and taken more comfort in the past fifteen days than in two long years, and I can't express my gratitude for this God-send to me.

Y. S. CARR.

FIREMONT, OHIO, Jan. 18th, 1886.

done more work and taken more comfort in the past incent days than in two long years, and I can't express my gratitude for this God-send to me.

FREEMONT, OHIO, Jan. 18th, 1886.
This certifies that Aiva Woodford, aged 19 years, son of William Woodford, residing in Riley Township, Sandusky County, Ohio, in the spring of 1821, experienced a decline of health—general weakness and nervous prostration and other diseases, which increased in severity until August, 1883. He was very much emaciated, his weight having decreased from 140 to 137 pounds, and his strength had failed so that he could scarcely walk around the house. During the time above mentioned he was examined and treated by two of our best regular physicians, without any apparent benefit or relief, and after having tried various other remedies with no good effect, and almost despairing of a cure, we saw in a newspaper the advertisement of Dr. J. S. Loucks, of Canton, N. Y., Clairvoyant and Magnetic Physician. We wrote him and sent him a lock of his hair. He rent us a true diagnosis of the case and a box of Magnetic Remedies each month for four months, which have so improved his health that he can now perform manual labor, and weighs 135 pounds, and still gaining in fiesh and feel; quite well, and we think he does not need any further treatment. We most sincerely thank you and your good band for your kindly assistance. May you prosper long in your good work.

ALVA WOODFORD.

Sworn to and subscribed before me this \(\)

11 In a letter of May 20th, 1886, the said;

"My son Alva is enolving good health, and weighs 150

JOHN L. GARVIN, Justice of the Peace.
In a letter of May 20th, 1886, it is said;
"My son Alva is enjoying good health, and weighs 150 pounds.
WM. WOODFORD."
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The Messages published under the above heading indicate that spirite carry with them the characteristic of their earth-life to that beyond—whether for good or evil; that shose who pass from the earth) sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no decrine put forth by spirits in these columns that does not comport with his or her readen. All express as much of truth as they perceive—no more.

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

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

All expressions of their spirit-friends will wority them by informing us of the fact for publication.

All expressions of the fact for publication of the such from the friends in earth-life who may feel that it is spiess to to place upon the altar of Bpirituality their form inferings.

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

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

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SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held March 12th, 1886. Invocation.

Infinite Spirit, we recognize theo as the soul of all love, all tenderness. We know that we are in thy hands as the clay in the hands of the potter, and that thou wilt mold our lives and work upon our spirits until shapen and fashioned according to divine will. What though the fire of affliction burn into the soul, and we are tossed upon the wheel of adversity! Shall we not, as intelligent creatures, understand that it is the divine power molding our lives as it doemeth best, and bow in submission? We desire to grow strong in encurance, to gain purity of spirit and nobility of character, so that through all the experiences of life we may be able to say we are not crushed, we are not swept aside from the path of right living; that we intend to press onward, doing our duty faithfully, knowing that in God's good time we shall be released from all burdens, and brought up to a plane of happiness and peace.

Our Father! such lessons of endurance and of particular in the state of the s

Our Father! such lessons of endurance and of pathence we would learn from thy ministering spirits.
Oh! may they be permitted to come hither to-day, bearing to each soul present just that degree of influence, of inspiration, of kindly cheer that is needed to stimulate each life anew, and give it power to press on with its burdens and with its duties day by day.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques:—[By C. E. Brooks, Baltimore.] Why is it that the spirit-world selects only such mortals for public mediums as are known to be comfortably well off in this life, or to use a plainer expression, "people who live in brown stone fronts"? If the mission of the invisibles is to benefit, enlighten and bless humanity, as they claim, why then this partiality I Why not they claim, why then this partiality I Why not take up poor, humble, struzgling, honest folks, and make mediums of them—people who would not charge their fellow-creatures so many dollars per head before imparting to their longing souls this "new salvation"?

Ans.—Your correspondent is either fright-fully ignorant of the true structure concerning.

ANS.—Your correspondent is either frightfully ignorant of the true statistics concerning mediumship in this line, or he speaks with very bitter irony. It may be possible, in his experience, that he has found a medium sitting for the public, and dispensing the truths brought to him or her from the spiritual world for mankind, living in what he terms a "brown stone front" dwelling; but in our larger experience with mediums, through the different cities of this country, we have rarely failed to find that those mediums who are performing the greatest amount of good for their followmen and for the spirit-world are those living in humble habitations and surrounded by the men and for the spirit-world are those living in humble habitations and surrounded by the plainest of material conditions. So far as to the spirit-world selecting as its officers on earth those who are wealthy, influential and intellectually educated, it is a well-known fact in the annals of Spiritualism that that world has invariably selected its instruments from the humble ranks of mortal life. Nine mediums out of ten, who are called upon to work for the public service, are poor, uneducated, depending public service, are poor, uneducated, depending upon their own labor for the most humble living, and they are obliged to tax their sitters a cortain sum for the time and power expended upon them. Spirits, many of them, in returning to mortal life, eager and auxious to reach their loved ones, do not take into consideration the fact that the instruments they employ give of their vital powers as well as their time and service to this work; they are, to an extent, selfish, not menting to he for they never ask whether the medium they use is provided for or not, their whole purpose being to reach their earth-friends through some avenue. It then becomes the duty as well as the work of those spirits the duty as well as the work of those spirits who do understand this necessity to organize bands for the protection of such earthly instruments—bands of spirits who will guard their mediums and see that they are supplied, at least, with the necessaries of life. It also becomes the duty of mortals, those who are investigating Spiritualism through such mediums, those who receive the evidences of immortal life, and of the love of their departed friends, for extend to their mediums the means at least life, and of the love of their departed friends, to extend to their mediums the means, at least, of obtaining a comfortable living. We have seen the tendency in large cities like Boston of mediums reaching out into popular highways, desirons of earning the means for obtaining a residence that might be called a "stone front." But why is this? It is not so much, as has been publicly supposed, to cater to a personal ambition or desire for popularity, as it is because they recognize the fact that unless they do make pretensions, and do live in what appears to be "grand style," and, in fact, keep up appearances before society, they are passed by as unworthy of patronage by the unthinking public, even in its search for knowledge and its desire to gain light upon the great question ing public, even in its search for knowledge and its desire to gain light upon the great question of immortality, preferring rather to visit a medium in a "brown stone front" than one who occupies a humble cottage in a bywho occupies a numble cottage in a bystreet. This may be the secret, and we know
that it is, of many mediums reaching out, and
going beyond their means, keeping up appearances at the expense of bodily comfort and the
wear and tear of the mind, simply because they

wear and tenrof the mind, simply because they cannot draw patronage in any other way from those who can afford to pay for what they receive from the spirit-world; and it is well known that very few mediums are so situated that they can sit for the public without money and without price, they being, like other mortals, obliged to have food, shelter and clothing.

Q.—[By the same.] As the angel-world is at present conducting the phenomena of Spiritualism, we cannot see in what respect they differ from the Orthodox Church and the world generally in their attitude toward the "poor and needy." The church advertises salvation to be free, "without money and without price"; yet the "well-to-do" Christians alone enjoy its happy privileges. In what, then, does Spiritualism differ from the church, after all?

A.—The church advertises, as your corre-

alism differ from the church, after all?

A.—The church advertises, as your correspondent says, to give salvation free, but its ministers are galaried, they are provided with the means of obtaining a comfortable living, they are surrounded by conditions that enable them to give their whole time and attention to church work and to the "saving of souls"; Spiritualism comes not to give free salvation to every soul, for every soul must work out its own salvation through mighty effort, through grand endeavor and unselfish living. No soul can be saved from unhappiness, from remorse, grand endeavor and unselfish living. No soul can be saved from unhappiness, from remorse, from unrest, unless it has obtained its height of salvation through such ways and meabs. But when Spiritualists, and mortals generally, understand the great necessity of providing for the instruments of the spiritual world, so that they will have the means of living comfortably, without fear of embarrassment if they do not can adollar to-day or to-morrow from some transient sitter, then will the fundamental truths and evidences of Spiritualism be transmitted as well as the magnetic aura to those who are qualified to heal the sick, and inspirational spiritual ethics that will oulture and refine the mind, leading it to grain higher congiven free by returning spirits who love hu
given free by returning spirits who love hu
pressing upon him to-day, and although he can hardly see which way to move, they are guiding the may to move, they are guiding the may to move, they are guiding the may to move, they are guiding him, they have not deserted his side. It is end my love to my family and to all friends, and and am glad to see them getting along so well. I shall merely give you the initials of my Ohristian names, as I was accustomed to using them. I cannot tell why my parents particularly wished to give their son the name of a great tions. These spirits can guide him; they imperent without his own mental instructions. These spirits can guide him; they imperent without his own mental instructions. The sound in them.

I send my love to my family and to all friends, and and am glad to see them getting along so well. I shall merely give you the initials of my Ohristan names, as I was accustomed to using them. I cannot tell why my parents particularly wished to give their son the name of a great are remarkable career for himself; but I feel as though the had disappointed them in the wished him; they imperent particularly wished to give their son the seek tilings of them.

I send my love to my family and to all friends. I send my a

manity. Spiritualism, differs from so-called Christianity—which we call Theology—inasmuch as it offers knowledge instead of faith. It provides unmistakable evidence of immortal life in place of theory, inasmuch as it emphasizes to the mind of man the necessity of living a pure life here on earth, day after day, chiefly depending upon his own efforts in successfully obtaining happiness hereafter, rather than by promising him a state of beatitude through the atoning power of another's blood. Therefore we claim that Spiritualism is in advance of theology, of ecclesiasticism. When humanity understands Spiritualism as it is, it will be ready to surround those spiritual instrumentalities with proper conditions, so as to enable talities with proper conditions, so as to enable spirits to give feely, without price, the grand

truths which they have to reveal.
Q.—[By the same.] It seems to your questioner, who has watched this thing very closely, that all public mediums and spirits are in league together to make a money monopoly of the hereafter, dealing out the proofs and gifts of mediumship at two dollars per head. Is it

A.—We think not. The experience of your correspondent must have been a very unfortunate one. We have come in contact, individually, as a spirit, with many mediums, and have nate one. We have come in contact, individually, as a spirit, with many mediums, and have influenced them, in different cities and towns of this country, and have yet to find those who are not sympathetic by nature; who have not a fellow-feeling for the unfortunate; who do not, in many ways—unobserved by the world—extend assistance, spiritually and materially, to the unfortunate. If your correspondent has come in contact only with sordid, grasping minds, who, through some occult power which they possess, get into communication with the spirit-world, we are sorry for him and for them; their gifts are valueless to their own souls; they will only gather dross instead of the pure gold; they will only reap from their exercise unhappiness and future remorse. But there are, in this country alone, thousands of mediums, and hundreds of them exercise their power publicly for the benefit of humanity. As we have said, most of these mediums are obliged to depend upon their daily labor for their head—they must, therefore, ask a price for their services. But while they ask this of the public who come to them, and who can well afford to pay the price, very few refuse to sit for the unfortunate and the poor without pay; very few of them but what have given hundreds of sittings free, and through those sittings imparted strength, and cheer, and consolation to wounded hearts. If through other avenues of labor—public or private—the members of every profession were to give the same solation to wounded hearts. If through other avenues of labor—public or private—the members of every profession were to give the same amount of free service to humanity, and extend to the world the same amount of sympathy and good cheer as is given through mediumistic organisms, we would find our fellowbeings happier and sweeter and better, in spirit and body, than they are at the present time. We have felt called upon to give something of a dissertation on mediums and mediumship. a dissertation on mediums and mediumship, called out by the questions which have been propounded, because we have seen a tendency in the minds of many Spiritualists to criticise mediums because of their attitude toward the public; forgetting or ignoring the fact that these mediums, like themselves, must find the means of obtaining their living, and that they are unable to do this when their vital powers are so heavily taxed by unseen intelligences, and also by sitters who come to them seeking aid, in any other manner than they do. We are glad to believe the time is not far distant when men and women will come together in a wirst of solve agreement against the solve the size of solve the solv spirit of sober earnestness and inquiry, to ascertain just what conditions are best for the unfoldment of the highest degrees of mediumship and for the protection of mediums. We look forward to that day with hope and patience tience.

Controlling Spirit.

Before giving way to those spirits who can personally control for themselves, we wish to speak for one or two spirits present who are unable to take possession of the medium.

WHITE FEATHER-KATIE B. ROBINSON.

This spirit, in the higher life, has exercised a wise influence through the spirit-spheres in executing measures for the benefit of humanity. Years ago she felt called upon to enter into communication with an earthly medium for the purpose of coming into contact with mortals, and bearing to them not only mes-sages of consolation and cheer, but also what to her was of more importance, influences that would inspire and stimulate those to whom she came with new courage and an earnest spirit of endeavor to do their work more successfully. The medium to whom she came has but just entered the spirit world. This spirit is known to mortals by the name of White Feather, but she is not known by that name in the spirit-world. As we have said, she is an influential, highly exalted intelligence. She comes to-day to our circle, leading her exhausted medium,

This medium, who has been well-known to you, lovingly and familiarly, as Katle B. Robinson, is unable to take control of our medium and speak for herself, but she wishes it known and speak for herself, but she wishes it known that she sends her great love and sympathy to the kindly friends who were with her in her last moments, as well as to the dear friends to whom she has felt bound by many ties and with whom she feels in kinship. She would have them know that it is well with her; that she has safely passed all the trials and struggles incident to the great change, and is happy and free in the spirit-world. No one on earth can realize that this woman had many secret moments of bodily suffering, that great rain came ments of bodily suffering, that great pain came to her at times, with discomfort and attendant distress. She was not prone to speak of this very much, but preferred to keep it to herself, for she did not wish to alarm or to annoy her friends, but chose to bear her burdens bravely and well, assisted as she was by loving guardian spirits who came to her night and day. You all know this medium was a grand worker for the spiritual world; she was not one who possessed a "brown stone front," or revelled in luxury with princely appointments; but she was one who loved humanity, and extended many times, in private, helpful assistance to the needy that blessed their lives. She is a type of many such self-sacrificing men and women living on earth at the present moment.

We wish to say a word in relation to White Feather, who desires also to speak. She declares that her mission on earth is fulfilled, and if the friends with whom she has talked in times past, giving advice and counsel, question why she does not appear to them through other sources, she wishes it understood that, having worked out her mission fully in connection with mortals, she passes on to a higher plane—there to continue her, work for humanity in broader fields of labor. It is possible that when friends, but chose to bear her burdens bravely

there to continue her work for humanity in broader fields of labor. It is possible that when her medium regains strength and vitality she will still use her occasionally by transmitting through her agency some needed message of nstruction or cheer to a child of earth; but the great mission in which she was engaged is now accomplished, and she passes higher, leav-ing her love and good wishes, joined with those of her former medium, to friends of earth.

BIG EAGLE. We see an Indian spirit, a tail and powerful being, who desires to give a few words to a gentleman who is present. This Indian is one of a band of such spirits who approach the party in question. He is full of magnetic strength and power; he does not manifest himself, but rather assists in guiding others of his band, as well as controlling the forces of the medium to whom he comes. He desires to give a word of encouragement, to tell the gentleman that although there are clouds and annovances a word of encouragement, to tell the gentleman that although there are clouds and annoyances pressing upon him to-day, and although he can hardly see which way to move, they are guiding him, they have not deserted his side. It was not their influence that brought him into his present condition; they endeavored to guide him otherwise, but through outside influences he was led in this way. They are

before him. We think this will be understood, because the work is not in this line; it is elsewhere; and they wish to utilize his forces. These spirits understand what they want, and it seems to us that they are able to perform it; it only rests with the party to do as they desire. Annoyances have come, and they will still come for a little while, until the way can be smoothed, the pathway of work made more plain. We get the name of Big Eagle from this spirit, and he comes in connection with one called Red Plume.

DANIEL KINEBY.

Now, before we leave, we will say that there is a spirit present giving the name of Daniel Kinery, who desires to send his greetings and those of his wife—who is with him—to friends at Bellows Falls, Vt. He would have it known that they are happy in the spirit-world. He says: Mary has not yet come fully to understand the new life; it is pleasant to her, but it is in many respects different from what she thought when on earth. She is like a child, pleased with every fresh novelty that appears. She wishes to send her love to her friends, and tell them she is very happy. She does not wish to return; she is only glad that she passed from the body and found a new home. the body and found a new home.

TO ONE IN THE AUDIENCE.

We feel impelled to utter one more word. We sense the condition of one who is in the audience; called Sadie, who is suffering under an affliction called Sadie, who is suffering under an aimetion that brings a shadow to the heart, and pain and tears, and seems almost too hard to be borne. We can see that though the clouds now come to that one, and the present seems full of adversity, yet in a little while it will be recognized that the shadow was only preparatory to something better to come. It is true spirits often say this become content in the present of the shadow has a sufficient or earth, but it in connection with misfortune on earth, but it is especially true in this case. There is a little hardship—there will still continue to be the same for a time—but not too much to be borne, and we can see that the early summer will bring greater can see that the early summer will bring greater relief than was deemed possible, strength of mind and body, more open conditions that will enable the lady to do more as she desires, and to feel that she is living her own true life as she has not yet been able to do, under the guidance and light which she feels pressing within and around her from heavenly sources.

Harriet Jarvis.

My name is Harriet Jarvis, and my home was in Boston. I have friends not far from this street; some of them are engaged in business, and are influential in social circles. I feel aland are influential in social circles. I feel almost timid in coming to reach them, fearing I may be rejected. They may say: "It is not she; it is some interloper; it may be but an imposture on the part of those who claim to hold communion with the dead." They may also say: "She never would come in public, seeking her loved friends." But they do not understand that they have the way for may for may be the say they way for may be they way they understand that there is no other way for me to come; they will not try in their own homes to gain communion with me or other friends who have gone on, and they will not go privately to some medium and seek for knowledge from the spirit-world; and what is there left for me to do but to come here and try to reach

them?
I bring them my love; and Lucy, too, sends her love, and wishes our friends to know what a beautiful, tranquil life we lead in the higher a beautiful, tranquil life we lead in the higher world. Yet we do not forget our friends on earth; we see their experiences, we know their efforts and their successes or their failures; we sympathize with them, and we would help them in some way in life, if not materially, at least spiritually. I do not know as I would help my friends to one dollar more of worldly wealth if I could; I think they have sufficient for their needs, and enough to spare to help the unfortunate a little. That is all that is required, and I do not come to advise them on material things: I only come to speak of my love and friendship, and of my interest in their spiritual welfare. I only come to speak of my love and friendship, and of my interest in their spiritual welfare. I ask them to seek for knowledge concerning immortal things, to look upward for spiritual guidance, to unfold in loveliness of soul-power, and to do their duty day after day. I feel that they have a duty not only to do the best they can for themselves and their families, but a duty toward their fellow-men. It seems to me every one who is placed here with more than enough to provide for their own bodily wants, is given a responsibility to see that the surplus is used a responsibility to see that the surplus is used in benefiting and educating the ignorant and the lowly. I hope my friends will do what they can in this line, and I shall be happy to help them if I can.

M. A. Blunt.

You will excuse me, I hope, Mr. Chairman, if I am out of place. I feel impelled to come here to-day. I have known of your office before this, and I have taken an interest in it from the spirit-side. I was interested in the press myself, and I believed in its power for usefulness, particularly in educating the people. I think I could call myself a practical printer when here, and I feel something like the same now, although I am what is comthe same now, although I am what is commonly called a spirit.

I have been interested in the doings of the

I have been interested in the doings of the members of my family whom I left on earth, and also in my fellow-townsmen. For the latter portion of my life I made my home in Milford, Mass., although I did not pass from the body from there, but from Pueblo, Colorado, where I was on a little business trip.

I have seen changes taking place with my family. The home is not what it was a few years ago. If I had been able to predict what the present has brought to them, especially to my wife, they would have stared at me in amazement, and would have said that I had certainly gone orazy: yet who can tell what

certainly gone crazy; yet who can tell what the revealments of time will be.

I am not at all melancholy over what has taken place, what is passing, or what is to come. For myself, I am very well conditioned. I am satisfied with the spirit-world. I have entered upon new associations there, and see entered upon new associations there, and see new prospects; but I do not wish to sever the associations that bind me to earth-life, and I come with a kindly, loving feeling, to all who cared for me in the past. I could, from my present standpoint, predict yet other changes of a strange character that are to take place within the next four years; but I will not venture to do se, for I might startle some of my friends, and I might trespass too far upon their credulity; but I tell them I do see changes that will arise, events that will seem very strange to them, but which to me, will changes that will arise, events that will seem very strange to them, but which, to me, will be interesting in their outgrowth. I feel myself, to all intents and purposes, as much of a man as I did when here—and a little more because my understanding is clearer, and I can appreciate things more faily.

As I said, I am interested in my fellow-townsman and their delays and I have been event.

men and their doings, and I have been exceedingly interested in the discussion that has reingly interested in the discussion that has re-cently been going on, and is at present, con-cerning the division of our town. I have en-tered the homes of my friends, and I have list-ened to this great topic of conversation. I have heard their exciting remarks, and of course have come into sympathy with many of them. My own personal feeling leads me to wish the old town to remain intact, that there could be no division. I hallow there is attraction now. old town to remain intact, that there could be no division. I believe there is strength in numbers and power in union, and that the greatest good will be consulted by keeping the town intact. But there are those connected with me, perhaps I may say those in whom I am interested, who desire this change to take place, and who are doing all they can to have the division made, who think it will be for their interest. Well, I don't know but that fast what is best will be accomplished in this and other ways. We are told that all things happen eventually We are told that all things happen eventually for the best, so I think we can afford to wait and see what the result will be. I speak of these things because I really do feel interested

and seeking to help him. He has struck out in various ways, hoping to be successful in life. I think he is so, in a measure, but he sometimes I think he is so, in a measure, but he sometimes grows a little impatient; wants to do more and to accomplish greater results than he can reasonably expect to. I come with my love, asking him to be patient, to work steadily on, doing the best he can, and there is no doubt but that he will find a useful career and do very well in life. I hope he will receive my words of affection, and that he will extend them to all our friends.

I would like them to know that I have a pleasant home in the spirit world. I have my

pleasant home in the spirit world. I have my dear friends with me; they are happy, as I and

dear friends with me; they are happy, as I am, and find their work, as I do. We are not all working in the same line; each one does just that which is best adapted to him, and so we find better results than though we were trying to do something that we did not understand and did not fit into.

I hope very soon to find some way through which I can come to my brother and speak to him privately. I could tell him many things concerning my past life. We were very companionable; we discussed our plans together; I listened to him with sympathy, he gave me his encouragement, and we were united. My brother folt very sad when I was called from earth, and I mourned to leave him as well as my other friends.

my other friends.
I did not know anything of Spiritualism. I I did not know anything of Spiritualism. I could not realize the possibility of a spirit having the power of possessing a body, one that could touch its earthly friends and realize their conditions. When I found all this was true it made me happy, for then I knew I need not part with my triends on earth, although I had gained new friends and companionship in the higher world. I hope my words will be received. I bring them with love. I have only peace to leave with my dear friends. Margaret Holt of Chicago.

Report of Public Séance held March 16th, 1886. Questions and Auswers.

Questions and Abswers.

Questing Properties of the partial state of the partial state of the partial state of the partial state were distinctly visible through a materialized form which appeared and talked to the audience. Are such forms are not transparent; many of them are dense and opaque, just as appear your mortal bodies to the sight

just as appear your mortal bodies to the sight and touch; but many of the most satisfactory demonstrations of the phenomena of materialization are presented in a transparent form. To us this phase furnishes the most undoubted evidence that can be given of the reliability of materialization, yet it by no means follows that all materializations must appear in this manner. Of late, thinkers and students upon this subject have begun to call this phase of ma-terialization etherealization, inasmuch as they claim that the body thus presenting itself is of an ethereal nature, not being dense nor opaque, and not resembling matter, so they claim it is a misnomer to class it under the head of ma-

a misnomer to class it under the head of materialization.

Q.—[By E. Chenery.] Are not immatured spirits incessantly passing to the immortal state, who, with an affectionate and magnetic treatment, should have ripened hygienically into a good old age in the earthly form?

A.—It is an undoubted truth that many spirits are constantly passing out of their earthly tabernacles for want of proper medical treatment. We have accessions to the spiritworld every day of beings who, had they received, as your correspondent puts it, "affectionate and magnetic treatment," from some individual filled with vitality and understandtionate and magnetic treatment," from some individual filled with vitality and understanding how to apply that vital force so as to have it assimilate with the low condition of the patient, might have still been retained in the mortal form. It has been claimed by some spirits that no one can pass from the body until his time has come. In one series that may be spirits that no one can pass from the body until his time has come. In one sense that may be true, because of the ignorance of medical men and women. In consequence of the woful lack of proper knowledge of human beings generally, children as well as adults are constantly passing to the spirit-world; their time may have come because the right treatment in their case was not applied to keep them here, and it case was not applied to keep them here, and it is impossible for them to stay under their present conditions. But when man becomes so thoroughly imbued with knowledge as to understand the laws of the universe as well as the laws of being, then we shall not find so many passing from the earth-form before they have ripened in experience and gained the discipline which undoubtedly they require in order to be called ripened men and women. When that time does come, you will not know what it is to lay away a child in its early years, or part with your friends when the first flush of youthful beauty is upon them, but you will see them retaining their hold of physical life with the natural vigor that belongs to them, until years have ripened their forms and experience and wisdom have crowned their experience and wisdom have crowned their lives in the mortal.

James B. Wendle.

I give you greeting, Mr. Chairman. I am hardly qualified to speak in relation to those laws of hygiene which your last speaker has mentioned, but from my own experience I can mentioned, but from my own experience I can most truly affirm that what he says is true concerning the ignorance of humanity upon these most vital questions of human welfare. When I look over my business and acoial career, and realize that in attending to the duties incident to them I at times neglected the best welfare of my physical form. I see that I neglected an important duty. lected an important duty. Perhaps my friends will deny that I did not attend to myself, but who can know this best? I know that had who can know this best? I know that had I been careful, had I paid more strict attention to my health, had I given less time to the pursuit of business and of social duties, I might have been standing in the body to-day, pursuing my avocations and attending to my friends.

I suffered considerably at times before passive from the bedge reference. I suffered considerably at times before passing from the body. My sufferings were not all known to friends—many of them I kept to myself. I had a complication of troubles. I know what the verdict of doctors has been in such cases, and I know they have been partially right, but only partially, for they cannot see the interior working of the system as I have understood it since I passed from earth: However, I will not dwell upon these things. I am now freed from the body. Perhaps had I been ever, I will not dwell upon these things. I am now freed from the body. Perhaps had I been granted a few more years of physical life. I might have gained no more insight of the human system or enjoyed life better than I did. I am sure that my present position in the spiritual world is one that is adapted to me.

I was well known in social circles and in business relations in New York City. I was also

I was well known in social circles and in business relations in New York City, I was also known in other parts of this country, and I have been familiarly known in portions of Europe; yet I cannot say that my name has gone forth to the world accompanied with any grand achievement in life. I was considered a man who could entertain socially certain distinguished people and make them feel at home; but in looking over my career I cannot say that I accomplished all that I might have done, either for myself or for humanity. humanity.

his life where he laid it down and press on to grander unfoldments and higher achievements. grander unfoldments and higher achievements. I now look upon my mortal career as but a passageway, a mere opening into something larger, into a grander field, where my energies and powers may be employed to greater advantage. As I have only dwelt in the spirit world about half a year, I am not prepared to announce to my friends any history concerning it. My association has, been a pleasant one. I have met friends who passed on before I did; and one very dear friend, who was called away in the early flush of youth, gave me a royal welcome. Those to whom I was bound by ties of consanguinity received me with open arms, and friends whom I had known and parted with appeared to give me greeting.

to give me greeting.
I left no family here, but I have friends: I I lett no tamily here, but I have friends; I have those bound to me by tender ties to whom I would send greeting and love, and with whom I hope to communicate sometime in the future. As I told you, I was known by many in New York City; it happened that I passed from the body at Newport, R. L. James B. Wendle.

Eliza Potnama

My name, Mr. Chairman, is Eliza Putnam, and I have friends and relatives in Frovidence, where I once lived. I have long sought an upportunity of sending my love to those friends.

and telling them concerning the great change and telling them concerning the great change which death brought to my mind. I did not understand Spiritualism; I had no belief in the return of the departed. I thought that the good when they died passed far away from the confines of earth, and that we were unable to come in contact with them. I thought they would find a place prepared for them in a heavenly life, where all was rejoicing, where no remembrance of the griefs, the sorrows or the interests of their friends would come to mar their bliss; and I also thought that those who had done ill would be assigned to a place where they would reap the punishment of their sins. I did not think they would be given any preparation, or would find any opportunity of rising upward into the light. I had been taught that the way of the transgressor was hard and should remain so forever.

should remain so forever.

Then what a change came to me when I passed from the body! I very soon realized my surroundings. I saw my friends on earth bending over the clay-cold form I had left and weeping beside it. I followed them to its grave. I knew that I had forever parted with that outer form. I then became conscious of the dear friends around me—of a mother's love supporting me, of a sister's affection guiding me, and I asked them where I was—what place this was. They told me I was in the spirit-world, and had come to their home. It looked to me very much like the home which was ours when, a happy girl, I dwelt in my father's household. I could not understand it. I inquired for heaven, for the white-robed angels and for the great throne of God. They told me they had found nothing of the kind, and they had learned not to look for it.

I felt sad at first, but in a little while I be-I felt sad at first, but in a little while I became reconciled; everybody was so kind and sweet, the atmosphere was so pleasant and fragrant, and all things made me feel so entirely at home, that I, too, forgot to look forward for anythingless natural than what I had seen. I was quite a while getting into this condition, and I have tried to make my earth-friends understand it, for I feel it will be very much better for them to learn the truth before they pass from the body than to wait as I did, and have it come to them like a great shock.

pass from the body than to wait as I did, and have it come to them like a great shock.

I have never forgotten any friend. I have tried to bring them peace and comfort: I have watched their ways and seen the events taking place in their lives. I know that a change of importance has come to one who was very dear to me, who is dear to me still. I have watched his career, and know that he is reaping the experiences that are best for him. I would be happy to come into private communication with that dear one as well as with other friends. I have that hy coming here it will open the way hope that by coming here it will open the way for me to accomplish this.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

March 16.- Mary Jane Carr; Fred Buxton; Mrs. Frances Williams; Timothy Ryan
March 19.- Rev. D. R. Biddlecome; William; Downey;
Florence Weaver; Herbert V. Moulton; Etta Storrs; Charles
Codman.

THE MESSAGES GIVEN As per dates will appear in dus course.

May 21.—Ifannah Stot-on; William Dorsey; Mary; Lo-tela, for Hannah Tripp, Harvey H. Kirk, Harriet Sievens, Alanson Vanghan, Lyman Strong, Libbie Rice, John G. Williams.

May 25.—John Pierpont; Controlling Spirit, for Judge
Edwil Lawrence, A. W. Bears, George W. Simmons, Wil-liam Lakey, Carrie Fogg, Dudd Brewster, Sarah Ford,
May Wheeler, James Oldbam, Lily Bell.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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

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Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq. entitled, "WITCHERAFT OF NEW ENGLAND EXPLAINED BY MODEIN SPIRITUALISM"; Colby & Rich, 9 Bosworth street, Boston boys it on selection of the selec ton, have it on sale.

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Banner of Wight.

BOSTON, SATURDAY, JUNE 5, 1886.

Spiritualist Meetings in Boston:

Spiritualist meetings in Boston:

Banner of Light Circle-Room, No. 9 Bosworth
Street-Every Tucsday and Friday afternoon at 30 clock.
Admission free. For further particulars, see notice on
sixth page. L. B. Wilson, Chairman.
Union Park Hall,—The Shawmut Spiritual Lycoum
meets in this hall, corner Union Park and Washington
streets, every Sunday at 104 A. M. All friends of theyoung
are invited to visit us. J. B. Hatch. Conductor.

Paine Memorial Hall, Appleton Street, near
Tremont.—Children's Progressive Lycoum No. 1. Sessions Sundays, at 104 o'clock. Seats free, and all are cordially invited. Benj. P. Weaver, Conductor. Francis B.,
Woodbury, Cor. Sec., 45 Indiana Place.

First Spiritual Temple, corner of Newbury and
Exeter Streets.—Services every Sunday afternoon at'3
o'clock and every Westnesday evening at 14. All are cordially invited. Beats free.

uiany invited. Seats free.

1031 Whishington Street.—First Spiritualist Ladies' Aid Society. Meetings every Friday at 2% and 7% F. M. Mrs. Henry O. Torrey, Secretary.

College Hall. 34 Easex Street.—Bundays, at 10% & M., 2% and 7% F. M., and Wednesday at 2% F. M. Eben Cobb, Conductor.

Elen Cobb. Conductor.

Eagle Hall. 616 Washington Street, corner of

Eagex.—Sun 1ays, at 2; and 7½ r. M.; also Thursdays at

2 r. M. Abbe speakers and test mediums. Excellent music.

Prescott Robinson, Chairman.

Chelsen.—Spiritualist meetings at Pilgrim Hall, Odd Fellowshulding; Sunday, at 3 and 7½ P.M.

The Boston Spiritual Temple at Horticultura Hall .- The last meetings of the season were held last Sunday, when Miss M. T. Shelhamer gave two excellent addresses. It being Memorial Day the subject of the morning was "Our Departed Friends." The even-ing subject was "Our Season's Work," the remarks on which will be printed in full to the BANNER OF

ing subject was our period of the Banner of Light.

The morning service opened with a song from the quartefte, an invocation, and as solo and chorus, the song "Beckoning Hands." The Chairman, R. Holmes, E-q., before presenting the speaker, gave an address suitable to the occasion, thanking the audience, the Society and the officers for the cordial support he had received from them, and congratulating all upon the successful closing of the fourth year of the organization.

organization.
Miss Sheihamer, upon being introduced, said,

upon the successful closing of the fourth year of the organization.

Miss Shehamer, upon being introduced, said, "Through all, the history of human life there has run one dark line of mystery, deepening in intensity and gloom until it hung over the despairing heart of man like a pall—a mystery that to every race and clime resolved itself into the one word Death. The question has ever recurred to the human mind, 'After death, what? Whither have our departed friends gone?' To all appearance, the death of the body meant loss of consciousness, of vital energy, the suppression of activity, the destruction of intellectual power, and the final collapse of all the affectional qualities of the heart. Something within rebelled against this supposition. The intuitive spicitual—nature of humanity would not accept this mindate, and man has forever persisted in believing in and hoping for a continued life beyond the fomb."

The speaker referred to the custom that has become so universally adopted in this country, of setting apart aday for decorating the graves of the departed, as a beautiful tribute to the memory of those who have cast off the mortal, a natural expression of the love and tenderness welling up in the heart toward those who have passed on, which must find vent in some such way. "Not that we believe our friends lie in the cold grave, but because we hope they may see and know our care for the resting places of their former bodies, and understand the love and yearning of our hearts. We behold forms and faces before us to-day of those that have been a part of some family circle. They bring a hallowed influence with them that makes this more than a common occasion. We feel the vacancy that has been caused by their transition, and, but for this knowledge of their presence, a sorrowful feeling would overshadow us. They have not passed beyond the sound of the volce, the yearnings of the soul or the feeling of love in our hearts toward them. They dead? No, they live evermore. Many valuable minds have passed over within

Who would mourn a Grant could they see the oration given him as a spirit by those who had been with him in the field or government when he entered the higher life." Not long since a reformer passed away. He was interested in the poor. A crowd of spirits attended bis transition; not those once known to earthly fame, but children of the oppressed, the suffering, it o lowly; these blessed him for his work. Can you not sympathize with this reformer in receiving such an ovation? Referring to the man whose greed for money had caused him to forget his fellow-man, she said, "When he passed away he was not cognizant of it until he went to his office and commanded his employes to do certain things, and they did not obey because they did not hear him. After several efforts without success he met a spirit who told him his condition, He had so absorbed his whole mind in material things that he had neglected to cultivate his spiritual nature, and in the other world he was as an allen from home." She referred to the child spirit going to receive her dying mother, whose love for family, whose trials for their comfort, were great; early and late she had labored to make them happy. When the mother's eyes closed on the physical, they opened on the spiritual to behold her child, her hew home, and friends that had come to give her wekcome. It is impossible to describe the homes of your departed friends. Such homes as they have made are theirs. Instead of drawing our dear friends to us, let us rise to their plane of love and pure thought. Let us make our surroundings here lovely, and we shall carry the same with us across the river." Mr. Frank T. Ripley followed with descriptive tests. Who would mourn a Grant could they see the ora-

The exercises of this evening close our fourth annual series of kinday services. By the assistance of my associate officers, the generous aid of members and regular attendants, and by placing upon our platform eloquent promulgators of liberal and progressive thoughts, we have been enabled to bring this, as well as former seasons, to a successful issue. Successful in a pecuniary point of view, for the reason that we are able to liquidate every claim and leave our organization free from debt. Buccessful in other relations for the reason that we have established the fact that we are justly entitled to the name we bear, guaranteed to us by the Commonwealth, for not only here but elsewhere we have gained the reputation of being a standard bearer of progressive thought, a ploneer in the promulgation of liberal and logical spiritual ideas. Should we not, then, be inspired with renewed courage for the future, and each of us firmly resolve that . CLOSING REMARKS OF PRESIDENT HOLMES. age for the future, and each of us firmly resolve that the standard of the Boston Spiritual Temple shall be

age for the future, and each of us firmly resolve that the standard of the Boston Spiritual Temple shall be raised higher and higher?

One month ago I had not the remotest idea that I should be with you upon this occasion, but unforeseen circumstances delayed my departure, and I am allowed the privilege of closing the work for which I enlisted, and also of expressing my grateful acknowledgments to all who have so kindly aided me in the position I have occupied.

To the speakers, one and all, from whom have emanated the beautiful thoughts that have proved so acceptable to their hearers; to those whose sweet, musical strains have materially added to the harmony and enjoyment of our gatherings; to the attentive and appreciative audiences for their uniform kindness and respect, I would express my warmest thanks, assuring all that the tokens of regard, the warm words of approval, the welcome smiles and the cordial greetings that have met me on every side have been gratefully received. The recollections of them are deeply engraved upon the tablets of my heart, and they will ever be held in grateful remembrance. During my temporary absence from Boston, often will my thoughts revert to the platform of the Boston Spiritual Temple in Hortfueltural Hall and those with whom I have been so pleasantly associated. Whether or not I maybe permitted to resume the duties of the position you have again assigned to me, there will ever emanate from my heart fervent prayers for your ultimate success.

Shawmut Lyceum .- The members of the school cordially invite their friends and the public to he present at their hall, corner of Union Park and Washington street, Boston, on Sunday morning next, June The occasion is the floral and memorial exercises of the school, and a special programme has been prepared which will doubtless meet with approbation from the visitors. The flowers used for decorating the hall at the time are, after the meeting, to be distributed to the children and sent to the sick at the hospitals. Donations of flowers from garden or field are kindly solicited, and will be gratefully received at the hall on the morning mentioned. Bervices to begin

Thorp, Jennie Porcelain, Rosa Gasaviour, Louise Irvine. "Decoration Day" was recited by Gracie Dyer, and a cornet solo was given by A. L. Gardner.

Next Sabbath will be observed by this Lyceum as "Memorial Sunday," in honor of our arisen workers. This will be the last session of the Lyceum for the present season.

ALONZO DANFORTH, Sec. of S. S. L. No. 2 Fountain Square, Boston Highlands.

Roston Spiritual Lucoum, Paine Hall .- Ploral and Memorial services were held by this Lyceum Sun-

and Memorial services were held by this Lyceum Sunday, May 30th. The platform was tastefully decorated as usual with flowers, ferns and vilias—an ample supply being contributed by friends of the school. The attendance was very large, both of Lyceum scholars and guests of the school.

Conductor Weaver in his opening address alluded to the transition of Mrs. Martha Pratt (an honorary member of our Association,) also Miss Emma G. Greenleaf, Mr. H. S. Cook, and M. V. Lincoln, friends of this school.

Dr. A. H. Richardson in his address desired us to remember kindly on these occasions Mary Stearns, Mrs. Starbird, Dr. Currier, Susan Richardson, all of whom had in years past served so hunorably in the ranks. He said these flowers are typical of their ranks. He said these flowers are typical of their spiritual unfoldment since their departure to spirit life. We should not mourn for those who have gone

spiritual unfoldment since their departure to spiritual unfoldment since their departure to spiritual unfoldment in the process who have good but rather let our sympathy and love go out to those yet in earth-life.

Jordan's Orchestra rendered by request "Departed Days," and Miss May Waters sang a sweet song. Miss Marion Besse read a poem entitled "Decoration Day" (by Julia Russell Walcott); Miss Flossie Butler read charmingly "What Did the Privates Do?"

Andrew Jackson Davis made an address comparing the C. P. L. to the G. A. R., stating briefly the work of each. Miss Lulu Morse read acceptably "The Countersign," and "The Sword of Bunker Hill."

Excellent readings were given by Miss Lena Ontansk, who has recently volunteered several times to aid us. Miss Jennie Smith, Mrs. Eva Morrison, Mr. Mathews, Mr. Morrison, each assisted with vocal selections, memorial and patriotic, as did Mr. Ward, cornetist, and Mr. Hamilton, violinist, in instrumental solos. Dr. Dean Clarke, Mrs. Clara A. Field and many others were present, whose inspired words we should

solos. Dr. Dean Clarke, arts. Clark A. Frein and many others were present, whose inspired words we should have been pleased to hear had time permitted.

Last session of the Lyseum for the season next Sunday. We hope for a debt raising jubilee. Beats free. Everybody invited.

FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston.

Spiritual Temple, Newbury Street .- On Sunday afternoon, May 30th, Mrs. Sarah A Byrnes delivered atternoon, May 30th, Mrs. Sarah A Byrnes delivered an inspirational address appropriate to Decoration Day. Among other thoughts, these were expressed: "You are accustomed to speak of the ited; but there are no dead. We, spirits, are happy in the thought that we are remembered by the tokens placed upon our graves; but we are not in the graves. We are in your homes, and by your sides day by day. We prefer that you decorate our memories, not our discarded bodies. Some say, if spirits are so near, why do we not know it? It is because of your want of sensitiveness. Responses to your thoughts and appeals are constantly coming to you from us through the subtible laws of magnetic influence, but you do not recognize their source. The great and simultaneous uprising in this land in defense of liberty in the late contest, in which so many lives were sacrificed, was from this source, in answer to demand and aspiration. And all achievements in discovery, in art, in progress of every kind, and in general human enlightenment, are from the same source. You say, you could believe more fully if your spirit-friends would come direct to you, instead of through mediums. But you do not know how near we come—you do not recognize our influence on your daily thoughts and words. You expect, perhaps, to meet your friends "over there," but you can meet them here just as well—not visibly or tangibly, perhaps, to meet your site and words. You expect, perhaps, to soul to soul—spirit to spirit—the real to the real. There are no vacant chairs at your tables or at your fresides. All are actually filled by the presence of those whom you have loved, and who love you, and are still drawn to your side, though you see them not. You may not be able to decorate graves with flowers, but you may decorate lives with kindness and acts of mercy."

In conclusion, attention was called to the rapid change which is being made in popular ideas by the mollifying and spiritualizing though generally unrecognized influence of the unseen who are ever about us. an inspirational address appropriate to Decoration

Spiritualistic Phonomona Association .- The last meeting of the season was held on Sunday, May 30th. Mrs. Edwards and Mrs. Wakefield contributed to the musical part of the programme. Short but very interesting addresses were given by Mrs. M. E. Thompson and Mrs. Abby N. Burnham. George LeClaire rendered a solo in a pleasing manner. Joseph D. Stiles then gave one hundred tests in forty seven minutes, most of which were recognized. The next meeting of the Association will be held the first Sunday in October. WM. C. VAUGHN, Secretary.

[A series of Resolutions passed by this Association in memory of the Explanation the late of Company. 30th. Mrs. Edwards and Mrs. Wakefield contributed

in memory of its Ex-President, the late H. S. Cook, has been received, and will appear next week .- ED. B.

Facts Socials .- On Thursday evening the last of these meetings was held at Langham Hall. Several these preetings was held at Langham Hall. Several well-known mediums were present, among whom were Mrs. Glading, Mrs. Davis, Mrs. Whitney, Miss Rhind, J. V. Mansfield, Dr. Matthews, Mr. Roscoe, Dr. Crockett and Mr. Frank Ripley. Several of these mediums gave descriptive tests or psychometric readings, some of which were remarkable for their accuracy and detail. Mrs. Lovering and Mr. Chas. W. Sullivan furnished the music.

Mr. Whitlock, in his closing remarks, thanked the friends who have contributed to make these meetings so accreable, and said he was clad to know that no

so agreeable, and said he was glad to know that no unpleasant thing had occurred to mar their harmony. Fact Meetings will be held during the season at Onset as heretofore, commending on Wednesday, July 14th.

Ladias' Aid Society.—We shall print next week a report of the Memorial Services held last Sunday by his useful organization.

Closing Incidents of Mr. Colville's Work in Boston.

On Monday evening, May 24th, at W. J. Colville's farewell concert in Berkeley Hall, over five hundred persons were in attendance. The programme was an exceedingly fine one; the artists acquitted themselves admirably; many of the numbers were encored, and the unanimous expression was of great delight and satisfaction. Prominent among the vocalists was Mme. Fries Bishop, who was in excellent voice. This lady, with her gifted pupils, Misses Sarah Downing and Annie Hedman, has always been one of the strong and Annie Hedman, has always been one of the strong supporters of the Berkeley Hall Musicales. Mme. Pinault and Mrs. Lovering also sang exquisitely. Mr. Joseph Fennelly's violin solos, Miss Lena Onthank's brilliant recitations, and the fine plane solos and accompanying of Mme. Dietrich Strong and Mr. Rudolf King, together with a solo by Mr. Louis Miller, and three songs, in addition to a brief but most felicitous address, followed by a poem of unusual merit from Mr. Colville, occupied the time from 8 till 10:30. Suppor was served in Langham Hall from 9 till 11:30, so that persons having to reach suburban trains, as well as those who lingered till near midnight to say goodbye, enjoyed the bounteous collation prepared and served by fifty ladies of the society. Floral offerings were numerous and beautiful, and both halls presented a gay and festive appearance.

served by fifty ladies of the society. Fioral offerings were numerous and beautiful, and both halls presented a gay and feative appearance.

On the following day. Tuesday, May 25th, all the members of Mr. Colville's, classes, and many friends who were invited as visitors, crowded Langham Hall at 3 P. M. to attend the closing session of the class. The lecturer spoke with unusual fire and perspiculty, answering many difficult questions of a metaphysical nature in a manner to call forth loud applause.

The exercises closed with the presentation of a very handsome slik purse worked in red, blue and yellow, containing fifty dollars in gold, which Mr. Colville received from Mr. Krnest Howard, the representative of the class, with many heartfelt expressions of gratitude and affection. Commenting upon the colors of the slik, the recipient defined red as love, blue as truth, and yellow as wisdom; love, wisdom and truth are the three spiritual primaries without which we cannot possess the pure white ray of spiritual perfection. A more felicitous termination to a season's work can scarcely be imagined than W. J. Colville's farewell meetings just passed.

farewell meetings just passed. A report is now in circulation that the Berkeley Hall Society have leased Parker Memorial Hall for next season, and that Mr. Colville is negotiating for s fine house in a central location where a great amount of spiritual work will be attempted. One thing is certain, and that is that this popular trance-medium never left Boston with more if as many friends to wish

him Godspeed and a safe return to us as this season. W. J. Colville left Boston at SA. M., Wednesday, May 20th. en route for Minnesota, thence to the camp-meet ing at Oakland, Cal. His departure was witnessed by

a large assemblage of friends. Cleveland, O.-Memorial Services.

The second annual services in memory of all the LYCKUM SESSION.—Last Sunday the Shawmut's services commenced with instrumental music by Messrs. Milligan and Gardner, followed by singing and reading from Educator No. 6, of "Decoration Day," Allen Putnam, Esq., being present, was called upon, after a few introductory remarks by Conductor. Hatch, and spoke upon the events that led the way to the observance of the day, of the arisen ones who laid their lives upon the altar of their country, that through their actions the nation might still live.

Reclations were given by Edith Jewett, Leroy Reclations Reclaim spiritualistic friends and workers who have passed A. M. Special exercises will be introduced. The resi-

The Second Annual Meeting of the American Congress of Churches, Held in Cleveland, O.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

This alliance of prominent ministers and laymen of all Christian denominations met in the new Music Hall, commencing Tuesday, May 18th, continuing Wednesday and Thursday, holding five sessions. The gathering was an important one, and discussed several very interesting questions, such as "A True Church; Its Essentials and Characteristics"; "Religion and our Public Schools"; "The Present Necessity for a Re-Statement of Christian Beliefa"; "The Workingman's Distrust of the Churchits Causes and Remedies"; and "Re-Adjustments in the Church to Meet, the Modern Demand."

Five very vital questions—especially when

Five very vital questions -especially when Five very vital questions—especially when debated by such a variety of thinkers, from Bishop Gilmour, of the Roman Catholic Church, to Rev. J. Coleman Adams, the Universalist minister of Chicago, and the well-known Henry George, of New York, the eminent political economist and author of "Poverty and Progress." The widest divergence of opinion existed, yet it was a harmonious interchange of thought, proving both interesting and instructive.

the following correspondence, taken from the Cleveland Plain-Dealer, will show the attempt made by the Spiritualists of this city to

tempt made by the Spiritualists of this city to get a hearing:

CLEVELAND, O.. May 19th, 1886.

REV. WILLIAM WILDERFORCE NEWTON. Pittsfield, Mass., Scoretary American Congress of Churches:
DEAR BIR: In the press notices of this city the announcement is made of the forthcoming Congress.
On reading its aims and objects I find these words:
"It simply aims by holding public meetings from time to time to make provision for a full and frank discussion of the great subjects in which the Christians of America are interested," etc.

As one raised in the fold of the Episcopalian Church and now a believer in the philosophy of Modern Spiritualism and the "full and frank discussion" your preamble alludes to, I would respectfully ask the privilege of presenting to the Congress when in session a concise statement of the fundamental features of Modern Spiritualism, believing that it is destined to become an important factor in the churches of the near future.

Very respectfully yours,
Thomas Lees.

In writing also to the Chairman of the Congress, the

In writing also to the Chairman of the Congress, the Rev. Joseph Anderson, D. D., Waterbury, Ct., Mr. Lees supplemented his request to the Secretary with the following:

Rev. Joseph Anderson, D. D., Waterbury, Ct., Mr. Lees supplemented his request to the Secretary with the following:

"In justification of this demand, I cite the respectiful hearing the subject of Spiritualism received at the Church Congress of the Established Church of England at Newcastle-on-Tyne in 1881, and the favorable views held on the subject by many of the clergy present. I ask the privilege, as one deeply interested, for I am severed from that which in my early life I held most dear. My growth in ideas and adherence to my later convictions while the Church creed remained stationary, has placed me out of its pale. If wrong, I ask to be set right; if right, I ask that Spiritualism may receive a respectful hearing before the Congress while in session. I ask not to debate the subject, but merely to lay a conclese statement of the fundamental features of Modern Spiritualism before the Church Congress for the members to debate if they so wish.

Respectfully yours, Thomas Lees.

In reply to the above request, the following letter

In reply to the above request, the following letter was received from the Secretary: PITTSFIELD, MASS., May 21st.

was received from the Secretary:

PITTHEILD, MASS., May 21st.

THOMAS LEES, ESQ.:

MY DEAR SHR—In reply to your letter I would say that the rules of the Congress of Churches limit all speakers to their connection with some one of the churches represented by the general committee or those who have been chosen to speak by them. Under these circumstances it would be impossible to listen to your paper, interesting and instructive as it might be upon any other occasion.

Very sincerely yours.

WILLIAM WILBERFORCE NEWTON.

At the meeting of the Society of Spiritualists in Weisgerber's Hall, Sunday evening, Mr. Thomas Lees, the presiding officer, prior to the regular services conducted by their present speaker, Mrs. F. O. Hyzer of Baltimore, laid the foregoing correspondence before the assembled friends, when it was proposed, on motion of Mr. George Ingham, "That this meeting endorse the request made by Mr. Lees, and through him ask the Congress, when in session, for permission to lay before it the cardinal principles of Modern Spiritualism, verbally by Mrs. F. O. Hyzer, or by a written paper on the subject by himself."

The motion was carried unanimously by a rising vote.

The subjoined request was presented to the Con-

The subjoined request was presented to the Congress when in session:

ries subjoined request was presented to the Congress when in session:

To the Executive Committee of the American Congress of Churches, now Assembled in New Music Hall, Cleveland, O., Iku, Dr. Joseph Anderson, D. D., Chairman:

DEAR SIR—The Spiritualists of Cleveland as represented at their regular service in Weisgerber's Hall, on Sunday evening, at which a unanimous vote was taken, authorize me to add their request to the one already sent you by Mr. Thomas Lees, asking that a brief, unvarnished statement of the philosophy of Modern Spiritualism may be laid before you, either oral or written, white in open session, believing that the subject is one of vital and sufficient importance for your earnest consideration. for your earnest consideration.

Very respectfully yours,

SAMUEL RUSSELL, Secretary C. P. L.

SAMUEL RUSSELL, Secretary C. P. L.
Following this letter to the Executive Committee (composed of Rev. Dr. Joseph Anderson, Chairman, Rev. William Wilberforce Newton, Secretary, Mr. James Francis, Rev. Chas.
H. Hamlin, Rev. Jonathan L. Jenkins, Rev. Dr.
Daniel Merriman and Rev. Geo. Skene), a personal request was made to the Chairman and sonal request was made to the Chairman and Secretary to admit a statement of the cardinal features of Modern Spiritualism, and a promise was given that the subject should have a hear-ing at the next Congress; whether it was a mere excuse to shift the responsibility on the incoming officers, or whether they really mean to be honest in the matter, remains to be seen. Anyway, we should be on hand to repeat the demand and urge them to redeem their promise, for the Congress of Churches is a move in the right direction. Yours for the truth,

THOS. LEES.

Reception to Mr. and Mrs. Glading. At the residence of Mrs. Pope, 375 Columbus Avenue in this city, a reception was tendered to Mr. and mue in this city, a reception was tendered to Mr. and Mrs. Glading of Philadelphia, on the evening of Wednesday, May 26th. Among those present were Richard Holmes, Esq. (director for the evening) and his wife, Mr. L. L. Whitlook, Mr. and Mrs. J. W. Haines of Cambridge, Mr. and Mrs. W. A. Dunklee, Mrs. C. N. Meilen, Thomas Dowling of Malden, Mr. J. V. Mansfield and others. Mrs. L. C. Clapp and Mr. Claifin of the Boston Spiritual Temple quartette entertained the company with vocal music. Remarks were made by Mr. Dowling and Mr. Mansfield, the latter giving a very interesting account of the development of his mediumship. Mr. Whitlook's remarks on the phases of mediums themselves, were very interesting. Mr. Dunklee said that while the mediums had many trials to endure, if true to their work they would come out as gold when relieved of its dross. He admired the phase of Mrs. Glading's control for the teaching of correct living and of spiritual elevation that characterized her discourses.

Hr. Holmes then gave, as chairman, beautiful greetings to Mr. and Mrs. Glading as the honored guests of the evening, in the name of those present and the many friends in the city who were unable to be present. This called out Mrs. G.'s control, "Hoolah," who responded with feeling for the warm reception she had received in a city where she was a perfect stranger, and thanked those present for this manifestation of their regard for Mrs. G. "Winalce" followed with excellent remarks in the same line of thought. Dr. Samuel Wheeler of Philadelphia gave a sketch of Mrs. G.'s development into the field of Spiritualism as a speaker, followed by general remarks on the cause.

Mr. Halnes, under control, extended to the guests the kindiy greetings of the triang. Mrs. Glading of Philadelphia, on the evening of

cause.

Mr. Haines, under control, extended to the guests the kindly greetings of their friends. The time of separation arrived, and the friends, pleased with the expression of the evening, bade the guests good-bye. They carry with them the best wishes of their fluston friends for their future usefulness.

Providence, R. I.—The closing Sunday of the season at Blackstone Hall was one of the best, and the large audiences listening to Mrs. C. Fannie Allyn will large audiences listening to Mrs. U. Fannie Allyn will not soon forget the two thoroughly common-sense, practical lectures delivered by her. The morning subjects were supplied by the audience, and their treatment was interesting in the extreme. A poem upon the subject of "Mother," given at the close of the morning service, was beautiful in expression, and impressively rendered.

The evening lecture was founded upon the question "The Three-fold Nature of Man, Body, Mind and Spirit, and Their Relations to Kach Other," and was handled in a masterly manner.

Spirit, and Their Relations of handled in a masterly manner.

haudied in a masterly manner.

Next Sunday morning our annual meeting for the election of officers, and to make arrangements for another season, will be held in the hall at the usual hour of service, and a large gathering and an increased interest is looked for. We shall close the year without a dollar of indebtedness, and with the prospect of still greater success the coming season.

D.

Newark, N. J .- H. C. Dorn, President, writes Our Sunday evening meetings will hereafter be held at my house at 139 Congress street, instead of at the hall on Academy street."

Summer Camp-Meetings. Rare and Valuable Works.

Onset Bay Grove.

As evidence of the rapid advance in the prospects of the Onset Camp it is recorded that land which cost fifty dollars nine years ago cannot be bought for twelve hundred dollars now. About one hundred and twenty-five cottages are occupied by families for the sum-

On the 1st of June the Old Colony trains began their stops at the Onset Station.

Hotel Onset and most of the other public houses are now open, mainly under the old managements.

The season begins July 11th and ends Aug. 29th, meetings at the stand occurring on Sundays, Tuesdays

Mrs. J. F. Rogers, mother of Dr. Henry Rogers, the independent state-writing medium, writes us from Onset that she has rented a new furnished cottage of Mrs. M. B. Williams, and will be glad to correspond

Lake Pleasant.

with parties desiring rooms.

We understand a movement is on foot toward forming a stock company for the purchase of the Lake Pleasant Camp-Meeting grounds, now owned by the Fitchburg Railroad Co., and that \$10,000 have already been pledged. The plan is to start off with a cash capital of \$25,000. There is every prospect of the scheme being speedly carried into effect. Supt. Adams was present during the past week at the Lake, and has ordered improvements to be at once com-menced in clearing up the grounds ready for the season's business. H. L. Barnard, of Greenfield, will open the Hotel July 1st. So. it is pleasant to know that things will boom in the right direction the present

Letter from Mrs. Maud E. Lord.

To the Editor of the Banner of Light: As I am about closing my engagements in Boston and vicinity preparatory to a short visit West, I feel to express my sincere thanks and gratitude to you, the friends, and that sweet, womanly advocate of all that is good and true, Mrs. M. A. Ricker, and all who have so kindly aided and supported me in the grand work which I have been endeavoring faithfully to carry on

Knowing that all reasonable and intelligent Spiritualists appreciate and' approve honest efforts made in the cause, it becomes a pleasure to bear testimony to the activity not only of mortals, but angels, in disseminating the truths of spirit ministrations.

I would not be a worthy representative of the cause did I not speak a good word for that earnest and able worker, Dr. C. C. Wakefield, who will occupy the rooms I vacate at 1308 Washington street. I have watched with great interest his method of correct diagnosis and treatment of physical and mental diseases. His system of teaching and practice being so different from other physicians, I can heartly recommend him to the sick and afflicted, and to those who desire to more thoroughly understand the law of their being.

Long may the BANNER OF LIGHT live to shed its light and influence like benedictions upon the believer

avenue through which our kind spirit-friends can reach us with their teachings and blessings. MAUD E. LORD. Yours fraternally, 1308 Washington street, Boston, May 31st, 1886.

and the unbeliever alike. May it continue to be an

Woonsocket, R. I .- Large and representative audiences were those gathered to hear Mr. J. Frank Baxter last Sunday, the 30th ult., in this place, espepedially so when most of the churches at the same hours were holding Soldiers' Memorial services, attendant upon which were G. A. R. Posts and Orders. Mr. Baxter has every reason to feel flattered under these circumstances, and it surely proves the hold that he has in this place and the interest of many in the subject of Modern Spiritualism.

During and following the afternoon discourse, several unexpected and remarkable tests of spirit-identity were given. The lecture itself on "The Spiritual Outlook" was a powerful one, and no other name than "tests" could be so truthfully used in denominating the spirit-descriptions.

The exercises of the evening were replete with interest, the eyes of both young and old seemingly riveted on Mr. Baxter, as he held the audience in spell-bound attention and slience. The test scance of over one hour was beyond anticipation, both as regards the many spirits who manifested and the marvelous detail of description.

Great credit is due, and many thanks are tendered to the venerable and devoted Mr. Ell Pond, who has been and is so generous in securing for Woonsocket the best available talent from time to time the spiritual field affords. Mr. Peter Holmes, Mrs. Annie Wood and others are likewise due merited praise for their devotion and labor.

Ont. Baxter last Sunday, the 30th ult., in this place, espe-

Onset Bay Lyceum .- As the people begin to flock into the place for the summer our audiences increase and the Lyceum grows. The school now shows to good advantage, and May 30th the number of children

good advantage, and May 30th the number of children was larger than ever.

After the Banner March Mrs. Cassell was introduced, who favored us with an excellent reading. This was followed by recitations by Lillie Besse and Guy Parker, songs by Carrie Williams, Carrie Rothermel, and Brainard and Brooks Bates, and a duet by Edna Nye and Eva Reynolds. Mrs. Pierce, Mrs. Smalley and Mrs. Whittemore then finely rendered, "Hark, the Angels Sweetly Singing." Charles W. Sullivan favored us with a song in his own good style.

Mrs. M. S. Wood being introduced kindly addresses the school, referring in the course of her remarks to

Mrs. M. S. Wood being introduced kindly addressed the school, referring in the course of her remarks to Mr. J. B. Hatch of Shawmut Lyceum, Boston, who stands by the flag under the most trying circumstances in his labors for the children. She predicted a glorious future for Onset Lyceum.

Mr. W. W. Currier closed with an effective speech, and after the Target March the Lyceum adjourned.

D. N. FORD, Conductor.

Haverhill, Mass .- We are in receipt of a report of the closing services at Brittan Hall on Sunday lastwhich were highly appropriate for "Memorial Day"and shall print the account in our next issue. Mrs. Glading, of Philadelphia, officiated afternoon and evening to excellent acceptance.

[From the New York World, May 25th.]

To the Editor of The World: To the Editor of The World:

If the aim of your great paper is, as you represent, to do justice to all, allow us to briefly reply to the letter of William E. Jackson in to-day's World. He falsely states that we fied from the city of Washington through fear of exposure. Had he taken as much trouble to make proper inquiry among the many reputable citizens who were cognizant of our general movements as he did to invent his vile iles, he would have learned that we left the city at the same time we have always done after our regular annual visite. nave learned that we left the city at the same time we have always done after our regular annual visits there—the middle of May. We are glad we do not know who this man is, but we will take this opportunity to inform him and his clever detectives that we shall return to Washington in October to remain through the winter, and they will then have the opportunity—the loss of which they so deplore—for all the investigation and "exposure" they may feel disposed to make. Respectfully.

Brooklyn, May 24th. KEELEB BROTHERS.

Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 23d Miroct.—The First Society of Spiritualists holds its meetings at this hall every Sunday at 10% A.M. and 7% P.M. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 2% and 7% P.M.; also Thursday Afternoon, at 3 o'clock. No vacation for warm weather. Frank W. Jones, Conductor.

Beacon Light Pariors, 232 West 46th Street The Children's Lyceum meets every Sunday at 3 P.M. Parker Spiritual Society.—Public services every Sunday evening at 7% o'clock, in the new hall (Lower Hall), No. 52 Union Square.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holdsits meetingsever Bunday in Conservator Hall, Hedford Avenue, corner of Futton street. Speakers engaged: June, Mr. J. William Fletcher and others. Morning service at 11 o'clock, evening at 7%. All are cordially invited. Spiritual literature on sale in hall. Church of the New Spiritual Dispensation meets during the month of May at residence of Judge Dalloy, 451 Washington Avenue, Brooklyn, N. Y. Sunday services 7% F.M. John Jeffrey, President; W. J. Oushing, Secretary; A. G. Kipp, Treasurer.

The Brooklyn Spiritual Union holds its meetings every Bunday in Fraternity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Circle, 10% A.M.; Collidron's Lyceum, 2% P.M.; Conference, 7% P.M. Beats free.

NEWARK, N. J.—The People's Spiritual Fraternity holds meetings every Sunday at No. 139 Congress street, at 7% P. M. H. C. Dorn, President.

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

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