

# VOL. LIX.

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# ONE SEASON'S WORK.

The Spiritual Rostrum.

A Discourse Given through the Mediumship of MISS M. T. SHELHAMER. Before the Boston Spiritual Temple Society, in Horticultural Hall, Sunday Evening, May 30th, 1886.

# [Reported by Miss Ida L. Spalding.]

We have chosen for our subject this evening "One Season's Work," for we feel greatly honored at having been called upon to deliver the closing address of the season before this Boston Spiritual Temple, in Horticultural Hall. It is our purpose to briefly review the experiences and work of the past year, in which the members of this Society have been engaged : yet it will not be possible for us to go into details sufficiently to speak of the special merits of the various lecturers who have come before you, each doing his work in that manner which has been deemed best by himself or his controls. A brilliant galaxy of names has been presented to you. There have been upon this platform Sunday after Sunday men and women of pronounced ability, who have given to the members of this Society the result of their best thought, or of their highest inspiration, in their own eloquent way, and comparisons at such a time would seem invidious and unwise. Every individual who has stood upon this platform. whether recognized as a spiritual medium or not, whether acknowledged as an inspired or unconscious speaker, has been brought before | you for the purpose of presenting some grand truth to you, or of appealing to your own individual minds, and stimulating them by their inspiration and influence, so that you might learn to think for yourselves, elaborate your own ideas, and develop mental ability, which would be to you throughout life a grand and a mighty comforter and teacher. While it is the province of those who have arisen to higher courts of learning, and can now look down upon mortal life, observing its weaknesses and ignorance, to wing their way from immortal heights, bearing to you the knowledge which they have received from their researches, yet it is their special duty to so reach out to your life to so shower down upon you their influence and inspiration, as to assist in developing your own mentalities, and make of you active and thoughtful men and women. The artist in earth-life finds his greatest glory in transferring to canvas the ideals that stir his soul. In presenting to mortal view those beautiful pictures he feels the power within expanding, and as landscape after landscape is hung upon your walls and you gaze upon them with admiration, the soul of the artist aspires higher and higher, while his productions attain greater perfection and become more true to his loftiest conceptions. The sculptor, dreaming of the image that he alone can see in the block of senseless marble, finds his greatest pleasure in revealing to your sight, with the aid of chisel and hammer, the marvelously beautiful semblance of a human form, the ideal of which exists in his soul. Do the souls of the artist and the sculptor become so devoid of the sense of the beautiful, when they are called to the spirit-world, as to cause them to forget how to work out their ideals in color and form? Do they lose the power which was so great-a source of satisfaction to them on earth? Ah! no; the painter, the soulptor, the poet and the musician still possess the same genius and exaltation of being that was theirs while in the material form, but their power has become enhanced, expanded and glorified, and they look about them in their new life, anxious to perceive and understand how best to outwardly express the ideals of beauty that stir within their spirits.

ous works which we have seen, of all the grand creations of thought, none has appealed more to our sensibilities, none has seemed richer, grander, more beautiful or diviner than that which the returning spirit, filled with love for humanity, has wrought in the hearts of the people of earth. In this connection we speak of the work of those tender influences 'who, during the past season, have been attracted to your hall, have stood in your midst and made use of whatsoever instrumentality has been placed upon your platform, to instill into your minds beautiful truths of the life that now is, as well as of the immortal life that is to come. No grander work have we conceived of or known than that executed by returning spirits in exerting upon you an influence that tends to make you better men and women, more thoughtful souls, more sympathetic beings, and in teaching you how to live in closer communion with the great natural world about you as well as in harmony with yourselves and your fellows.

This is the work of ascended ones; this should he the work of their instrumentalities placed before you here; and during the year that is now drawing to a close, who shall say how many invisible sculptors have sought to carve an image of beauty to your minds, to work upon your hearts, and to polish your souls with the influences of truth and the divine magnetism of love, until you have developed a new thought, found a higher motive for living and become essentially better and wiser?

No words can express, no figures estimate the incalculable good that may be accomplished in one season. As we look back to the opening of your hall in the autumn when you gathered together the members of your society, united in heart and purpose, each eager to do something for the Cause you all love, each anxious to be of use in some way in spreading the gospel of truth before mankind, and mark your course month after month, recalling each earnest, zealous one who was placed here to speak in some form the words of truth burning within the soul, to voice in tender tones the message of love floating downward from on high, we perceive that most surely an immeasurable amount of good has been accomplished, the results of which will not be effaced through all the ages to come. Women, slender and delicate, have stood before you and spoken in eloquent language. Although in appearance so frail, yet when inspired, their very forms have seemed to dilate with power, their voices to gain in volume, strength and sweetness, and the swift, sure message of divine love, eternal truth and undying affection, which you could not choose but accept, has been borne to your hearts. Others have come before you who have been called iconoclastic in their ideas and expressions. These men and women, feeling a power stirring in their hearts, and knowing that they were a part of the great and mighty force of the universe, have felt that they must be heard, that they must pour forth their burning thoughts, and have given utterance to sentiments which, to some of your tender, sympathetic souls, may have seemed crude, harsh and severe; but they have had their work to do, they have had a mission to accomplish. There is not an iconoclast on the earth to-day but he is needed ; there is not a reformer in any department of life but the time has come for him to appear and to speak. Before we can build new temples, grand in architectural design and beautiful in finish, we must tear down the old building that disfigures the landscape and encumbers the ground : before we can reyeal to mankind ideal pictures of life, destiny and divine purpose : before we can bring them beautiful conceptions from the world beyond and call upon them to behold the glory of immortal life, we must sweep away the rubbish that has accumulated during the centuries and make clean the spot whereon we would rear our temples and exhibit our beautiful pictures. Therefore we say the iconoclast, with his sweeping force and his crushing blow, is needed just as surely as is he who follows after with tender word and spiritual material with which to build an enduring structure in which you may worship, and in which your love of the beautiful may be gratified through every sense of your being. During the past season you have had such workers as these, each voicing the truth that appealed to his own soul, each expressing a thought borne downward from the heavenly life, and each doing a noble work. Who shall say what the influence of the season shall be. or when its mission is accomplished? Who shall have the temerity to declare that, as you pass out from this hall to-night, acknowledging your season's work finished, there will be no influence going on and on, the outgrowth of the labor performed during the past few months? Whoever shall make such an affirmation is wofully ignorant of the facts. Not one strong. good, noble word has been uttered, not one glorifying, uplifting influence has gone forth to you from this platform, encouraging and cheering your spirits and brightening your lives, but has passed from your own hearts to the hearts of your neighbors, and its results shall live forever. While we speak of the work accomplished on Sundays from this platform, of the mission fulfilled by those who have gathered here in loving and gentle spirit, receptive to the higher ministrations of the angels, eager to learn the truth, ready to reason upon what has been given, accepting that which appealed to their judgment, and laying aside that which they could not assimilate, let us not forget other work which has also been performed. We understand that conneoted with this Association, there is a useful high as he sought to sing it to your hearts when | branch known as the "Ladies' Industrial Sohe stood here upon, earth ; but of all the glori- | clety," to which belong many true and faithful | or for us, unless every individual takes hold of | power to a beneficent work. We also declare | country."

friends of this Society. The purpose of the members, who meet fortnightly, is to improve and cultivate their own minds, to exercise a beneficent influence upon those brought in contact with them, and, with heart, brain and hand, to befriend and assist the needy silently and unostentatiously." Here is an object worthy the attention of those who would assist in a noble work. We cannot measure the good that has been accomplished by this branch organization, but its influence will be felt in the future and its usefulness increase year after year.

Our purpose this evening is not alone to recount the results of one season's work. All that is past we know; all that has been performed day after day we understand. They are ours; we have had them, and no one can take them from us. We will now look forward to another season that is to dawn, one that is to open before you with fresh encouragement, new hopes, plans and ambitions. We should at this hour ask ourselves what we intend to do in the coming time. / The heated term is upon us, and we are about to take our needed rest. Not alone those in the mortal, but we on the spirit side, feel that a cessation from labor is necessary for the recuperation of forces and mental powers, that we may bring to our work of another season renewed energy, higher thought and a grander incitement for living a noble, self-sacrificing life. Shall we not em-ploy ourselves during the summer months with thoughts of what is to come, with the elabora-tion of plans for the future, and seek to grow in sympathy and congeniality, so that when we meet again we shall find ourselves' closer knitted together, heart to heart and hand in hand, each anxious to share the burdens of the whole, each ready and willing to do his part of the great work before us? Much good seed has been sown, many grand truths and thoughts have been utfered, but they by no means comprise all that is to be done. The field is a large one; we have gone over only a small portion of the ground. Constantly coming up before us are hungry souls who cry out for bread. Weary ones who know naught of their own lives, needs, but who feel a want within them that Constantly the cry moni hungering souls goes forth, and you who have the bread of truth, the knowledge of the divine life of the angels, will be recreant to your duty unless you respond to their despairing cry, and with hearts warm with love, sympathy and charity, impart that knowledge and light which you possess to those who are ignorant and in need. This, then, must be our work in the days that are soon to dawn, to supply the wants of those who have not been fed, those who are hungering and thirsting for the bread and the water of life.

the work manfully and resolves to do his duty faithfully and without reward. To the soul who is eager to be of use in the world, who desires to bless mankind, who hopes to make some one happier because he has lived, the thought of reward, of personal compensation for labor. rarely comes. He finds satisfaction, day after day. in the efforts which he makes; and when a good work is accomplished, and he sees a smile of joy, peace and contentment come to the lips of a neighbor, through some kindly act of his. the fullest and richest compensation that a heart can know is his from that hour.

We will not attempt to outline any plan of action for the season to come. Not only one season's work has been nobly wrought, but several seasons have rolled away since you first gathered in this hall as a united society; several seasons in which good seed has been sown and glorious thoughts born and given to the world, in which great truths have rolled downward from the heavenly heights and reached the hearts of those who have listened, until they have dreamed of the golden age that is to dawn upon earth when universal love will be enthroned in the hearts of mankind. No language can sum up the labors of these several seasons. They have borne their own fruitage; they have become purple or golden, and glowing with the harvest of thought and action ; they have passed away, bearing their labors with them, but their influence remains to inspire and to stimulate you to far greater action in the time to come. And so when one more season opens before you you will be led in such ways as to accomplish still greater results, you will place before you minds that can unroll pictures of the eternal good that will never fade, that can draw ideas of immortal truth that can never be quenched, that will give to your hearts a new purpose in life and a new desire to live and to do.

We would like to suggest one plan of action to you as a society during the season that will shortly open before you. We find in the history of Spiritualism that many of those who were called and chosen as instruments upon earth who do not understand themselves nor their for the angel-world have fulfilled their mission and ascended to brighter realms of being. A material life cannot supply, reach out their long list of names might be unrolled of those hands to you and to the angel world for succor. noble, self-sacrificing heroes in the battle of truth. They have performed their work grandly, and we would not call them back to again take up the plow and the harrow, and to walk with burning feet over rugged ridges in sowing the seed and reaping the harvest on earth. They will find another work on the spirit-side. a work in harmony with your own, one with which you can sympathize, and which will develop all the best possibilities of their souls. We have been asked by mortals who realize what a loss the removal of these heroes and laborers who have been summoned hence may the knowledge of immortal truths. And shall prove to the world : What shall we do? Our

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that we see among your number those whom we might point out, possessing within their souls that power which, under the influence of the spheres, might be unfolded until the grand inspiration of the beyond would roll forth through their brains and lips, stirring the hearts of the multitude, giving them a loftier conception of life, a grander ideal of the universe, and a truer estimate of the capabilities of their own spirits. In every assembly like this we may find a number of individuals who are highly mediumistic, but whose medial qualities are unsuspected; and all these friends have to do is to form a circle with others who are congenial, with whom they feel at ease, whom they can trust, and who have confidence in them. and by so doing they will strengthen the forces that are brought from the spirit-world, and at the same time themselves grow more receptive to the higher powers. As the veteran workers pass on one by one, others shall be called into the field of action. But remember that you, equally with the angel-world, have a duty to perform, you also must do your part in developing mediums who can bring to you the tidings of immortal life, in strengthening those forces which shall open to you the highways to the eternal world, and bear you that which your souls desire. You all wish for intelligence of and conscious communication with the departed dead. Then seek to open the avenues through which this may come. Develop this gift in your own homes, if possible, and as you freely receive from above, so freely give, for lt is a fact that as one dispenses the good things of life brought to him, so is he enriched day after day with a new portion from on high.

One season's work has been accomplished; another season's work is about to open before you. Who shall say what wealth of spiritual truth the months that are to come will bring you? Who shall decide the importance of all that is to come and its effects upon the heart and life? But of one thing we may assure you: If each one determines to do his individual duty faithfully, seeking every possible way of cultivating his own mind and soul, and sowing ever the seed of love, sympathy and charity, he at least shall find, as the season rolls over his head, a satisfaction and peace which the world can neither give nor take away. Every year of labor means something more than the doing of a certain piece of work, the singing of a certain song or the speaking of a special word; it means that every one must personally perform his duty resolutely and unflinchingly, no matter what obstacle, difficulty or annoyance may arise in his path.

The seasons that have gone have borne their own record of work accomplished or neglected; by-and-bye we shall meet them again; their memory can never fade from the heart. When we are cleansed from all material dross and have risen so as to see clearly, these recollec-

We have seen the artist at work in the spiritstudio; we have beheld the wonderful transformations wrought by his genius and skill, and as we gazed upon the beautiful ploture we have felt our soul expand with a new conception of life and manhood; we have watched the sculptor chiseling the block before him until it stood forth an image more beautiful and awe-inspiring, than tongue can describe; we have listened to the songs of angels, and we realized that the musician's thought is not lost with the death, of the body, but that he sings his song of joy and peace and universal love on 

lingly dass by on th**e ot**her side, making no kindly response to these appeals?

body would speedily wear out and break down from our midst? We will tell you just what if its forces were not constantly fed and repaired by the nourishment which nature provides for man. Unless we take food into our systems several times a day, we soon find our- augurate a large, harmonious, developing homeselves becoming depleted in vital force. Nature has prepared her fields for our sustenance; God has bestowed upon man that force and power, developed in muscle and unfolded through the brain, that enables him to go forth and wrest from nature that which he requires for the nourishment of his material form. Just so surely as the physical body needs this stimulus, this constant relay of food and power, just so surely does the inner man, the spiritual portion of the human being, require subsistence. As the outer, carnal nature ories out for that which will enable it to maintain existence, so does the interior man call for that which will sustain and develop, and enable it to grow. And as we find spread abroad throughout the fields of nature the means for supplying the physical form with food and raiment, as we find stored up in the material body that vital force, that wealth of energy, that muscle and brain power which enables man to go forth and draw from the world those resources which stimulate and strengthen his life, so may we find that the spiritual part of man has not been neglected. God, the universal Father and Creator of all being, has not forgotten the needs of his children, nor denied them the supply which they crave. His spiritual store-houses are filled to overflowing, and he has placed his ministers of bounty on every hand; and it is our duty to so inform ourselves of our spiritual necessities, to so study and investigate these granaries of truth. and to so come en rapport with his ministering angels as to become qualified to draw from these grand store-houses that supply of spiritual food for which we are famishing. In this day and generation it is a simple thing to do. The entire universe is impregnated with the truth; the entire world is filled with knowledge that moves onward steadily day after day from mind to mind, awakening an idea in one soul, dropping a seed of living thought into another, and stirring the depths of a third until human life sends forth a ory, a desire, that will bring a response. Mortals were never before so receptive to a divine stimulus, to the higher inspiration, the grand bounty of the immortal spheres.

Friends, our future work is to gather up these bountiful supplies from the spiritual world and spread them abroad where they will

immortality to the world; when the most per-A physical life demands sustenance. The fect instruments of the spirit-world are removed may be done and just how the truth may be scattered abroad, bearing conviction to every investigating mind. You, as a society, may incircle: and we say home circle, because we have found in our experience that the circle convened in the sanctuary of home, where love reigns and sympathy abounds, develops the highest type of mediumship and is that which grants the most satisfactory evidence of immortality. Having been established for several years as a society, and having unfolded together spiritually, you are fitted to constitute a large family circle. Each has his own individuality and opinions, but we believe that you are so far harmonious in thought and spirit as to meet in congenial mood, paying deference to each other's ideas, and conducting yourselves in a courteous, loving and respectful spirit. We believe that your greatest desire is to know and maintain the truth, and wherever opportunity offers, to give to the world all that has been proved to you. If this, then, is the case, there will be no difficulty in inaugurating such a circle, for really and practically you are one family, and should feel at home with each other like brothers and sisters.

But you will say, "Of what use will such an institution as this be? We do not know that we possess any medial power that would be of practical use to mankind. It is true that we see our workers, our mediums and speakers passing away one by one; it is true that we ask what is to be done to develop mediums, to purify Spiritualism, and to uplift our cause to the highest standard ; but we do not know that we can do anything in this respect. We are ready to listen and to work, but we are not instruments for the spirit-world." We declare to you from our present post of observation that we perceive right before us in this audience eight or ten who might, by sitting together faithfully and in harmony, be developed as fine trance mediums, through whose lips would be given to mankind undoubted evidence of immortal life, evidence which would prove conscious, intelligent communication to exist between the two worlds, and the vital existence and activity of the spirit apart from matter. We affirm that immediately before us this evening we perceive at least half a dozen within whose frames is stored up a magnetic power that might be developed and used for the healing of the sick and the distressed, and for the imparting of physical life and spiritual combe made good use of; and the season that is fort. All such individuals have to do is to meet about to open before you is rich with promises | together lovingly and tenderly, united in heart and prophecies of many and good things to be ; and purpose, invoke the presence of the higher but whatever its promises and prophecies, there powers, and assure them of their willingnoss to will be no fruition, no rich harvest for you listen and obey, and to devote their time and

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tions will return to our hearts, and we shall see shall we present the evidence and the truth of as though gazing into a mirror, the seasons of the past and every thought they have awakened. Every labor accomplished and every duty fulfilled will appear bright before us in their truth and heauty: but every neglected duty, every opportunity for doing good that we have missed. every word we have not spoken that might have been voiced for the benefit of some one. or in vindication of some holy cause, will return to us in magnified form, causing us to bow our heads in shame.

Then, remembering the past, encouraged by what we have performed, filled with hope for the coming time, ready to close this season and let it pass on with its record, feeling that we have tried to do our best, we will look forward to the future, resolving that, as well as we have done, as nobly as we have endeavored to do our duty, we will strive to do better still, to accomplish something more, to impress our individuality, our line of thought, our sense and conviction of truth, our personal love, sympathy and tenderness more deeply upon those whom we meet; and by so doing we shall make the season about to open one of joy, peace and satisfaction. Let us also resolve to cooperate with the angel-world in all good works as far as our strength and lives will permit; let us be one with those holy hosts who seek to do our Father's will, and who not only sing their songs of rejoicing, but strive to impart a portion of the peace, love, harmony and eternal thanksgiving of their life to the hearts of men. We ask their blessing to rest upon us in our efforts. not thinking of one season or one year, but determined to press onward through every year, and, with their help and guidance, to perform every duty that comes before us from day to

### W. J. Colville in Minneapolis.

day

W. J. Colville lectured five times in Minneapolis during his recent visit to that city. On Friday and Saturday evenings, May 28th and 29th, lectures were given and questions answered at the residence of Mrs. T. C. Amory (formerly of Boston Highlands), 120 Oak Grove street. These meetings were of a semi-private character, and of a very interesting ma-ture. The subject on Friday evening was 'Mental Healing in the Light of Spiritualism.' Many questions were ably answered and some pleasing poems given. Sunday, May 30th, three public meetings were held in Market Halt; large and highly appreciative audi-ences attended all the sessions. The morning lecture was on "The Relation of Spiritualism to All Relig-ions." In the evening "Pre-Historic and Future America" was the topic. Nearly thirty questions were answered in the afternoon. Music was furnished by George Harold and Miss Aspinwall. Mr. Aspin-wall acted as Chairman. From all points of view Mr. Colville's visit was a decided success. The local pa-pers spoke cologistically of the lectures the day foi-lowing. Spiritualists are numerous and active in Minneapolis and are contemplating methods of in-creased usefulness. Mrs. T. C. Amory (formerly of Boston Highlands), 120

Sensible advice from Mr. Powderly : "If the men who possess money enough to buy guns and dynamite would invest it in the purchase of some well-selected book on labor, they would put the money to good use. They will never need the guns or the dynamite in this 2

### LIGHT. OF BANNER

# JUNE 12, 1886.

# Written for the Banner of Light. LESS ALONE WHEN ALONE.

# BY M. L. GAYLORD.

In the quiet, shadowed hour, When the mystle curtains part, Know we not some sainted power Throws its incense o'er the heart, Fanning into perfumed breath Mem'ries wakened from their sleep? Lo ! our own heart angel saith, 'Not aloné-we vigils keep."

Other footsteps than our own Softly through the portals glide; When we seem the most alone They 're the closer at our side. Gentle whispers, if we hear, Still the throbs we scarce can bear ; Change the darkest nightly tear Into dews of heaven's care.

Open wide love's entrance door To the loved ones, so again, Radiant from that other shore. They can give surcease to pain. If such gleams but light our way, We shall never seem afar From the breaking of the day. When the gates are left ajar.

# IN RE MRS. BESSIE HUSTON.

"WHO SHALL DECIDE WHEN DOCTORS DIS-AGREE?"

Report of the Spiritualistic Phenomena Amo cintion.

BORTON, May 26th, 1896. To the President and Directors of the Spiritualistic Phenomena Association:

The Committee appointed to investigate the recent expose of Mrs. Bessle Huston as a materialization medium, at Manchester, N. H., submit the following as their feport:

We find that Mrs. Huston with her husband went to the house of Mr. George B. Amidon, on the 27th of last April, to give during the evening a scance. As to what transpired at that time we refer you to the following statements of the parties whose names are subtotned, which contain all the material facts bearing upon the question of her exposure :

upon the question of her exposure : \* MANCHESTER, N. H., May 2ith, 1886. To the Committee of the Spiritualistic Phenomena Association, Jhoston Mass. Investigating the Medi-unship of Mrs. Bessie Huston : We, the undersigned, were present at a séance given by the above-named I ady, April 27th, at the house of Mr, and Mrs. George B, Amidon in this city. After the séance had progressed about an hour a form ap-peared, when Mr. William Huse immediately seized it. The gas was turned on and it proved to be the person of Mrs. Huston. Her dress was left in the cabinet Sine was enviroped in white tarlatan. We noticed that her face was very much whitemed with some foreign substance. As soon as she was seized, Mr. Huston, the husband, attacked Mr. Wn. Huse with a policeman's biby, which was taken from him and is now in the possession of Mr. J. B. Huse of this city. (Signed) WM. H. HUSE, WM. F. BRAY.

WM. H. HUSE,	WM. F. BRAY
J. B. HUSE,	NELLIE J. BURPEE,
GEO. A. CLARK,	MATTIE M. HAYES,
TROMAS MORGAN.	8. P. BAILEY,
GEORGE B. AMIDON	B. P. BURPER,
MRH. G	EO. B. AMIDON.

MRR. GEO. B. AMIDON. After the above source was over, and most of the people had left the house. Mrs. Huston retired to her sleeping room, followed by Mrs. Amidon and Miss Nellie Burpee. She removed all her clothing, and, ex-hibiting it, asked them to examine it. She then com-menced to dress herself; but when she came to her dress she utterly refused to have it examined, when 'they noticed a bag attached to it. They did not see the contents of this bag, but, in grabbing it, they felt pins, hairpins, hair and a buckle. Miss Nellie Burpee accused her of being a fraud and having the parapher-naita with which she had been deceiving them, which Mrs. Huston admitted, saying, '' I have made it all.'' (Signed) Miss GEORGE B. AMIDON, B. P. BURPEE, Your Committee believe that the persons whose

Your Committee believe that the persons whose names are appended to the above statements are earnest, honest and truthful citizens of the city of Manchester, and second to none in all these qualities.

If their methods of procedure in investigating this phase of spiritualistic phenomena seem harsh and un-couth, we believe it due to a limited experience in such matters, and not to any desire to be unfair to mediumslip. The fact that the form which came from the cablet upon heing selzed proved to be the persor of the medium, does not in the opinion of your Committee prove that she was consciously intending to commit a frand. The fact that she had removed her dress and covered herself with white tariatan, a piece of which we here present to the officers of this Association. Is something we are unable to explain why the medium should make use of it by enveloping therself with it. Neither is it a reasonable supposition that honest investigators would pay their money and spend their time in any such frivolous transactions. The fact that Mrs. Huston retired to be reasonable supposition that honest investigators would pay their money and spend their time. In any such frivolous transactions. phase of spiritualistic phenomena seem harsh and un-

# a heartfelt desire to know the truth, and they will surely find it. A searcher after spiritual facts. G. B. BLAKE. NEWBURYPORT, May 8th, 986.

surelyinnd it. A searcher after spiritual facts. G. B. BLAKE. NEWBURYPORT. May 8th, 980. To the Editor of the Banner of Light: Having seen the secular report of the alleged expose of Mrs. Huston, and believing that at all times worth should be appreciated, and also believing that Mrs. Huston is honest in her mediumship and of real worth to the cause of Spiritualism, I would relate some of the facts as I have seen them manifested through her mediumship. Mrs. Huston has held five séances at my home here in Newburyport. The first time she eame she was a perfect stranger to all present at the séance. The cablest was simply a curtain drawn across one corner of the room, and all present had the privilege of oxamioing it as much as they pleased; and as to clothing, the medium volunteered to allow any two or three ladles present to examine her.thor-oughly, which was done by ladles whose names appear in the appended list. And, having the medium un-der these same conditions at all the scances held here, we had the best of satisfaction. We had from twenty to thirty materialized forms appearing at each séance held, those appearing being almost invariably recoge-nized as friends or relatives of individuals present, ench circle consisting of about twenty persons. And that prominent Spiritualists were satisfied, I think the list of appended names amply testifies. If further testimony were necessary, only last Sunday a spirit-daughter of Mr. Sargent (whose name appears in the list, aged about ten years, came at our public meeting, held in Fraternity Hail, and through the control of Mrs. Pennell spoke to her father of having material-ized at Mrs. Histon's seance held at our house, and to those pregent at the aforesial seance of the mani-festations. Also Baother test, that confirms to my mind the genutineness of Mrs. H.'s mediumship as manifest in the scances held at my home, was this cir-cumstance : My brother, who passed out of this life in California in the year 1874, materialized

Riven through the mediumship of MIB. BESSIE ALALY. Yours ever for truth, OSCAR A. EDGERLY. Noves A. Plumer, Elizabeth Plumer, Jerry Allen, Edna D. Allen, Warren E. Sargent, Mrs. T. W. Goodwin, Mrs. E. T. Torrey, Albert Russell, John H. Newman, I. H. P. McQuillen, John Mulchahey, Albert R. Patten, Grace D. Patten, D. T. Reed, Frauces A. Dame, Lucy A. Edgerly. MRS. BESSIE HUSTON.

MRS. BESSIE HUSTON.

To the Editor of the Banner of Light:"

MRS. BESSIE HUSTON. To the Editor of the Banner of Light: Having received several numbers of a Manchester paper containing articles on the alleged exposure of Mrs. Huston, I read them with care, but failed to find anything therein worthy being called evidence to prove the charges made. All honest investigators of much experience know full well that results depend upon conditions, in spiritual research as in all other subjects of a scientific character. My own experience with Mrs. Huston has been very satisfactory. Last January herself and husband came to my house used my own cabinet, and that a new one. Mrs. Huston asked my wife to make a thorough examination of her entire clothing, which was done just before she entered the cabinet. We saw over twenty forms, from a child up to men at least a foot taller than Mrs. Huston. Twice we saw the medium and *two* forms and thrice the medium and one form at the same time. We had several de-materializations outside the cabinet. In February they were again at our house, and this time. Wo had two or three friends present. The manifestations were twentif form size and dress. One very interesting form was a man who waked into the middle of the room dressed in an evening suif, and while standing thus, in a moment transformed his dress to that of an army officer, and without en-tering the cabinet drew aside the curtain, disclosing to our view the medium and the spirit at the same time. Each evening nearly all of the forms were rec-ognized. I am fully satisfied that Mrs. Huston is a genuine

Time. Each evening hearly all of the forms were rec-ognized. I am fully satisfied that Mrs. Huston is a genuine and honest medium for spirit materialization, and worthy the support of all honest investigators. Yours respectfully, Boston, May 10th, 1886. T. E. BOND.

### June Magazines.

THE CENTURY .-- Several hitherto "Unpublished Letters of Benjamin Franklin" are given in this num ber, and a fine engraving of the great American states man and philosopher as its frontisplece. Rev. Dr. J. M. Buckley contributes a lengthy article upon " Faith Healing and Kindred Phenomena." In it he opposes the claims of Christian faith-healers, terms faith-cure 'a pitiable superstition, dangerous in its final ef

# The Poetess of Republican Hall. To the Editor of the Banner of Light:

It was in 1877 I discovered that poetic priestess, Mrs-Nellie J. T. Brigham, though she had long been known to those who had opened their eyes to the light of the New Dispensation. In the neighborhood of a church whose distin- truth, but also to eradicate the weeds of error. A

TARES IN THE SPIRITUAL VINEYARD. BY DR. DEAN CLARKE.

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

If I am not mistaken (as I may be) it is not only the prerogative and the duty of those who are called to work in the spiritual vineyard; to sow the seeds of

<text>

given by some body of physicians." If this stupid action against new truths prevented the saving of a grand life in the person of Gen... Grant, or perhaps of other lives of persons simp ilarly afflicted, such editors should be held to an important accountability. The editors of our dailies have too many murderous and sensa-tional events to record to allow room for the more sensible articles. If you will but write about fashion or society or money-making, or some stabbing or shooting or boxing affray or horse-racing, or speak of some inventions which are connected with material interests, it is all right; but if you speak of those great princi-ples, forces and inventions which exait the higher nature of man and cause the earth to blossom with a grander manbood and woman-hood, these editors, however able they may be in a worldly point of view, are quite beyond their depth, and so the people are left to drag along in their miseries age after age. Again; take the subject of Spiritualism. There are but few papers in any of our cities that will ever quote the simplest facts of spirit manifestation without adding some slur or sneer. Their editors act as though the sublime fact of human immortality was hardly worthy of their august notice. In speaking of medi-ums they will quote the operations of every trickster, but rarely the wonders of true medi-umship. In fact, editors and many literary men seem to deem it a sign of superiority to be igno-rant of the whole subject. Some years ago the

unship. In fact, editors and many literary men seem to deem it a sign of superiority to be igno-rant of the whole subject. Some years ago the New York *Graphic* sent to many literary men asking them as to their belief in Spiritualism, and most of them professed to be profoundly ignorant of the subject, although some of them are known to have consulted mediums, and pri-vately to have expressed a belief in the genu-inenesss of spirit communion. Beware, then, of knowing too much if you wish to be in harmony with the fashions of the day. Keep your minds duly superficial, that is, if immediate results only are to be considered. Nevertheless there is a mighty wave of truth sweeping over the world which shall sconer or later dash into pieces all shallow theories of things, and it will prove to be the longest-headed course to build

pieces all shallow theories of things, and it will prove to be the longest-headed course to build on eternal foundations. Before closing I want to suggest the import-ance of having a live daily established in this metropolis, a daily which, while true to all the interests of life around it, can appreciate and encourage all of those higher principles which shall lead humanity upward. While working with the people, it should go forward, and show them the light, and not be a drag on the car of shall lead humanity upward. While working with the people, it should go forward, and show them the light, and not be a drag on the car of progress. Were I to give my views I would ad-vocate a two-cent afternoon paper, finely suited to the family, like the Philadelphia Call, having an interesting domestic story in each number, giving the passing events, and portraying lead-ing personages to the eye by means of engrav-ings, and advocating the great leading move-ments and reforms of the day. A sharp editor could find a plenty of one-sided or narrow ideas in the daily press to lampoon, and yet would need a good share of wit and intelligence to parry the blows that would be struck back. Such a paper I believe would prove a grand success, especially if started with a fair amount of capital, for it would have not only all the progressive elements of New York and its im-mense suburban population, but would send large numbers of papers to Philadelphia, Al-bany, the whole of New England, and many other sections of the country. With the pres-ent narrow perceptions of most of our editors it is impossible to bring the advanced ideas of the age before the people. A prominent phy-sician here who has seen the great damage of vaccination in his own practice, and who writes in graceful style, eave the naper a refuse to public sician bere who has seen the great damage of vaccination in his own practice, and who writes in graceful style, says the papers refuse to pub-lish his side of the question. The rights of the people, though advocated more than formerly by our papers, are still only partially under-stood by them. If a poor perverted specimen of humanity, whose conditions have degraded and disheartened him, should be led into a crime, the papers howl with righteous indigna-tion, and the judge gives him months or years of hard labor. A poor man lately became in-toxicated, and the judge tore him from his family, and sent him to the island for three months. Thousands are being sent to prisons to grow worse instead of better, or to work-houses, or houses of refuge, or poor-houses, or lunatic asylums, or are swept into houses of ill fame, but our editors are not profound enough in the philosophy of human upbuilding to propose any true remedies for these things, to propose any true remedies for these things, or to allow others who may be wiser than themselves to communicate through their columns. A live man, inspired by a love of humanity, and a hie to reach the popular heart, could be a won-derful power here, if placed at the head of a first class paper. Should some grand soul fur-nish the capital, and start such a movement here, he will be rewarded both in earthly and celestial things. E. D. BADDITT, M. D. 20 University Place, New York.

### Haverhill and Bradford. IORIAI

IRS. GLADING, HER C.

consideration.

We dismiss the suggestion as unworthy of further consideration. The fact that Mrs. Huston retired to her room, fol-lowed by Mrs. Amidon and Miss Burpee, and, disrob-ing herself. offered to have her clothing examined, and then refused to all where no examine a bag in her dress, and by sheer physical force prevented them doing so, we consider a circumstance not in harmony with an honest intention to carry out her suggestion that they examine her clothing to see that she had no paraphernalla with which to simulate the phenomena of Spiritualism. We regret that these hadles, after having been reinforced by the presence of Mr. Burpee, did not with his help proceed to examine this bag, especially as the medium strenuously refused them permission to do so. It was at this critical moment— having been accused of committing fraud by Miss Burpee—that she admitted it. In closing this Report we desire to say that this As-sociation, while cherishing and protecting medium-ship, has no sympathy with fraud. The religion of Spiritualism is too saced a truth, and the phenomena accompanying it of too much importance, that the one aburpent of the dimensional protecting the the one or bould bu dimension to do the othest relied of the one and the dimension of the othest relied of the one

Spiritualism is too sacred a truth, and the phenomena accompanying it of too much importance, that the one should be disgraced, or the other trifled with, by the tricks of brazen-faced charlatans, traveling over the country paiming off their merchandise for money. But fet us continue in the future, as we have in the past, to be pattent, charitable and discriminating, and certain, before denouncing any phenomena that may be presented to us, that we are right in our conclu-sions. (Signed) F. D. EDWARDA, WM. C. VAUGHN, MIS. HANNAH TOWER, Unanimously adouted by the Board of Directors of

Unanimously adopted by the Board of Directors of the Spiritualistic Phenomena Association, Wednesday the Spiritualistic 1 non-second second secon

# The Other Side of the Question.

WM. C. VAUGHN, Secretary. The Other Side of the Question. BOSTON, MASS., May 10th, 1853. A MR. COLBY - Dear Sir: I feel it The duty I owe to Spiritualism, as well as to the parties directly inter-ested, to come to the front, and say a word in behalf of Mrs. Bessie Huston, the interializing medium, who was reported to have been exposed at Manchester, N. I., a short time since. I have, for a number of years, been a firm believer in spirit return, but, chave been very skeptical as regarded materialization until about one year argo. I then, through the invitation of others, began investigating materialization through the mediumship of Mrs. Huston, have been almost a constant attendant ever since, and have received re-peatedly tests of the most convincing chracter. I have, ever since their acquaintance, had the fullest condience in the uonor and integrity of both Mr. and Mrs. Huston, and have not as yet had any occasion to doubt their housely, and the genuineness of the mani-featations that came through Mrs. Huston. I was one of a party at her scance last evening, and all pro-nounced it the most satisfactory and convincing they had witnessed for a long time, I think, Mr. Kd. tr, that a medium who will go to the house of another party, and sit in a cabinet made by the party that own the house, and allow her clothes to be searchied by a committee of laides chosen for the cabinet, after going through these test con-ditions, a spirit form comes and holds the curtains of the cabinet back so that the medium and spirit can both be seen at the same time by those present, furinishes a pretty good test of the genuineness of the manifestation and of her honesty as a medium. This has been done several times at the fullest's colarces. Please note what the writer says of a scance held at Mr. Bond's house in Newton Center last winter by Mrs. Huston, an account of which can be found in the January num-ber of the *Facts Magazins*. At the closing of the ac-count the writer says of a scanc

zation." Now, Mr. Editor, in view of these experiences, writ-ten and testified to by parties of truth and veracity, would n't it be well to weight carefully the reports of fraud before condemning the medium of the provide the nineteenth con fraud before condemning the medium of the nineteenth con always ready to do upon the least protes, the sec, and every one investigate with honest ..... sec, and worth street, Boston.

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ter by the inimitably fine writer upon rural society and scenes, John Burroughs. Two dialect stories, one of the war, "Meh Lady," and one of hotel life, "The Experience of Mr. Pink Fluker": new chapters of Mr. Howells's serial, several fine poems, "Brich-Brac," enlivened with a Japanese story by a native, with illustrations by himself, "Open Letters," and lively treatments of "Topics of the Time," combine to constitute an issue of this monthly that will prove very satisfactory to all. The Century Co., New York Cupples, Upham & Co., Boston.

THE ATLANTIC MONTHLY has for the opening num ber of a choice table of contents. Chapters III, IV, of "The Golden Justice," by W. H. Bishop ; "The Princess Casamassima," by Henry James, is further and interestingly continued by Chapters XXXIII .--- VI.: 'In the Clouds," by Charles Egbert Craddock, is every way worthy, in the present installment, of the reputation of its gifted author; Harriet Waters Pres-ton discourses thoughtfully and entertainingly upon "A Roman Gentleman Under the Empire" (an article which all should read who love historic research when the soft light of sympathetic recital is thrown upon it); Edward Stanward affords " A Glimpse at 1786 "; Helen Gray Cone, in "King Raedwald," deals out fustice to the two-fold character of humanity which Christianity claims to have harmoniously blended, but which Christians themselves (however enlightened) practically demonstrate the separate and inharmonious existence of within themselves. Other articles, not here mentioned, are to be found, together with poetry, and the usual departments. Houghton, Mifflin & Co., pub

lishers, Boston, Mass. MIND IN NATURE.-The leading article is a deeply interesting one on "Mind in Animals," in which the writer, H. G. M. Murray Aynsley, gives examples of the exercise of reasoning powers in animals which have come under his observation, and cites cases to show that, in some ways, animals are more sensible than men and women. Mr. F. A. Becher contributes "A Few Notes upon Mental Phenomena," Dr. Valin continues his papers on the "Spiritual Evidence of Man's Descent," and other well-informed writers unite in making this number one of more than usual excellence to students of occult science. The Cosmic Publishing Co., Chicago, 111.

CASSELL'S FAMILY MAGAZINE contains its usual Instructive and varied reading in the adaptation of which to every member of the household great tact and much good taste are displayed. Its two serials grow in interest as in length ; the short stories are unexceptionable to all ; while poetry and pastime, domestic economy and new inventions are suggested and described. Cassell & Co., New York.

THE QUIVER .- The same skillful editing that renders the monthly above named a welcome visitor to homes of taste and refinement, characterizes this, which contains a larger amount of "religious reading," so-called, making it more distinctively, in the opinion of some, suitable for Sunday. Three serial stories are being published, the""Recollections, Troubles and Delights of Joshua Padgetts," told, and among short articles are "False Prophets of the Past." and "The Science of Silence." New York: Cassell & Co.

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

and her past is read there." "May our prayer ascending break a rift in the clouds through which the divine light may shine." "Oh! thou who comest in the crystal raindrop to answer the thirsting heart of the spring, who loves in the darkness and the storm, and who, in scattering the rose-leaves one by one, or freezing the music of the flowing river, dost open the door of death into [16.]"

"I believe in the communion of saints, is one of the "I believe in the communion the shore of the presblossoms of the past cast upon the shore of the present.

ent." "In the rhythm of moving planets and the flery elo-quence uitered from the burning heart of the moun-tain, thy majesty speaks." "As nature finds her garb of monotonous green turned by the frost into hues of gold and crimson, so the monotonies of a tranguli life, touched by the frost of suffering, form a golden grown for the spirit to wear."

"Earth feels her heart of fire growing cold, and looking at her wrinkles, finds herself, moon-like, be-coming a corpse; for worlds, like individuals, grow old and die." old and

As the sea-shell sings of its ocean-home, so the soul feels within itself the music of its former home in the ocean of the divine being."

Now that we have been favored with the publication of the "Life Thoughts" of one emi-nent olergyman, and with that of the prayers of one and another, who will bestow upon the reading public a bouquet of thought from Mrs. Brigham's inspirations, or from her invocations a rosary? That her soothing and highly imag-inative utterances should be lost as to those who do not hear her sace a property there. who do not hear her, seems a reproach to those journalists who dispatch reporters to note the pulpit platitudes of those who never get beyond the primitive lessons of Scripture. But the hopeful scholar is everywhere expected to clamor for something new, except in the do-main of theology.

main of theology. Bo, as one would quickly call another to the window to view the beautiful interpretations of the sunlight in the orient sky, he is pained because many do not hear, and can never read

what no one garners. Though the domes of spiritual development which were the sequences of her ministries, are ever assuming more imposing proportions, the structure so long associated with those ministries has disappeared, and the dove of inspiration has flown to another temple. Brooklyn, N. Y.

JUDSON GAYLORD.

Hale's Romey, the great cough cure, 25c., 50c. and \$1 Glenn's Sulphur Sonp heals and beautifies, 25 cts, German Corn, Remover kills Corns and Bunions, Mill's Mair and Whisker Dyo-Black and Brown, 500, Pike's Toolhache Dreps quie in One Minute, 25c, Boom's Rhoumatic Fills are a sure cure.

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### -BEWARE OF KNOWING TOO MUCH. A NEW DAILY FOR NEW YORK NEEDED.

To the Editor of the Banner of Light:

If you wish to succeed and be popular do n't ise much, in certain directions, above mediocrity. You will be called a crank if you transcend other people too far in your ideas, just as truly as you will if you are foolish in your notions. A person is not far up in the realm of great thoughts if he is never called a crank, or else he is cowardly in expressing them. Let us dare to be cranks, just as Jesus, Gailleo, Co-lumbus and a host of others have been. We may have courtesy toward fashionable cus-toms, but it is pusillanimous to be extremely fashionable. I have noticed that the most fash-ionable preachers, while perhaps gracoful and polished as orators, are generally superficial as thinkers. My old college professor used to say, "It huris people to think." If you think, you must not depart too much from old ruts, espe-oially *in* the direction of that which is refined or splitual. There is a magazine in New York which used to publish my articles freely when I was much younger and more superficial, but since I have risen 'Into far grander fields of thought I find them slow to publish my ideas. Our New York dailies are called able, but I have given them facts of world-wide import-ance, which, being different from what they are accustomed to, will, in a majority of cases, be passed by and something commonplace put in their stead. I will give one example. Months before Gen. Grant passed away I wrote an article suggesting some new route dat dare to be cranks, just as Jesus, Galileo, Co-

be based by and something commonplace put in their stead. I will give one example. Months before Gen. Grant passed away I wrote an article suggesting some new methods of treatment in his case, and sent it to the New York World. I showed that magnetic massage would quiet his nerves and draw the blood away from the tumor, and quoted the faot that the besutiful Queen Elizabeth, of Austro-Hungary, was at that very time taking this kind of treatment of Metzger of Amsterdam. I stated, also, that the use of a burning lens for epithelial cancers had ourd every case that we had tried, and gave facts from French and English solentists to show the influence of sun-light in destroying pathogenic germs. The ideas were too much in advance of them, and the ar-ticle failed to appear. I called to see what was the trouble, but no one seemed to know much about it, and one editor remarked that "they didn't like to publish articles of the kind unless

DAY; FLORAL SHOW; THE ASSOCIATION; ITS SUC-CESS ; ITS FUTURE.

Sunday, May 30th, was the closing one of the lecture course before the First Spiritualist Association of Haverbill and Bradford, worshiping in Brittan Hall, and

course before the First Spiritualist Association of Haverhill and Bradford, worshiping in Brittan Hall, and was a most interesting occasion, not exceeded in im-portance and effect by any Sunday Sfrvice in the whole course. Large andlences were assembled af-ternoon and evening. Mrs. A. M. Glading, of Phila-delphia, was the speaker, and this was her second en-gagement here. Miss Alice S. George, of Washington, D. C., now so-journing in the neighboring town of Groveland, was present, and in the atternoon opened the platform ex-ercises by rectifug the poem entitled "The Bells," to which has been added "the Spiritualistic bell." The poem was finely rendered, and commanded the hearty applause of the audience. Mrs. Glading was also warmiy applauded. The vocal and instrumental mu-sical combination for the occasion was also excellent. An added interest to the occasion was expressed for the inseen yet living solders who gave their lives for their country. Very extensive and beautiful foral decorations were arranged on the platform and its surroundings, in grateful memory. The afternoon theme of Mrs. Glading was, "The Ambition of the Human Soul," and in its considera-tion it was beautifully adapted to serve the memorial occasion and illustrate the facts of Spiritualism. She also answered in a clear and instructive manner the often asked question, "Why are mediums so frequent-ly subject to Indian controls ?" In the evening her theme was "Harmony and Discord," which was dis-cussed from a practical standpoint, and a strong ap-peal made for the cultivation and strengthening of the spirit of harmony and good will. The questions "What is to be understood by spheres or conditions in spirit-in the spirit.world?" were answered most elaborately and astisfactorily to the audience. The mission of Mrs. Glading to this city and this Association has been one of much interest and ast-tended by excellent results. Bhe was cordially in-vited to return to become an integral part of the next lecture course.

ecture course. The Association is to be congratulated for its fine The Association is to be congratulated for its fine success in the late course of meetings. It has been organized some ten years; more or less, but a redrgani-zation became necessary last October, by which the Ladies' Spiritual Aid Bociety was joined with it, mak-ing one organization with broad powers for the har-monious working of each interest, which has proved satisfactory and eminently successful. This Associ-ation has a peculiar and interesting history, carefully gathered and preserved, which will ever give ft a dis-tinctive place in the local history of the rise and pro-gress of Spiritualism. The Association is to be earnestly congratulated for its energy and discretion, culminating in so good re-sults. Its management will take the spiritualistic in-terest over into the new year; to be moved, if possible, upon a broader and atil more practical plan. *Haverhill, Mass., May3ist.*, 1880. E, P. H.

# To the Editor of the Banner of Light:

The following Resolutions were unanimously adopted at a meeting of the Spiritualistic Phenomena Associa-

tion of Boston on Wednesday evening, May 26th :

Whereas, We, the members of the Splitualistic Phe-nemiens Association of Boston, having been called to part with a beloved brother, H. S. Cook, a former. President of this Association, by reason of his transition to spirit-life, but

Nesolved, That we will cherich its memory and strive to mulate his many virtues, as one who was always kind to the afflicted and needy, and an exrest champion of the ritch, sawe comprehend it in Epiritualism. *Resolved*, That we tondor our sympathy and love to the aged mother, the loved sister and wife of the arisen broth-or, with the consolstions of our religion, the "iministry of angels,"

cr, with the consolations of our religion, the "ministry of angels," Hesolesd, That the great loss to our Association shall not discourage us in the work in which we are engaged, but hand in-hand with angels we will go forward in the bonds of love and peace, believing our arisen brother will hover near to aid and bless. Resolved, That these resolutions be forwarded to the DANNER OF LIGHT for publication, and a copy sent to his, family.

ally.

Boston, May 27th, 1880.

# JUNE 12, 1886.

### OF LIGHT. BANNER

# Banner Correspondence.

### Ohio.

CLEVELAND .- James M. Rogers writes: "The journey from the positive condition of earthliness to the superlative state of spiritual insight, must be continuous. Each day must complete so much of its work of refining thought, so much of secret commun ion with the good and wise who return to earth for our benefit. Otherwise there is a break in the records of the soul-a halt in the celestial march. To the Spiritualist, a day productive of no thought upon the higher life is not alone a day lost, but a day of retrogressive steps. To the gifted medium who neglects the circle the ill effects are more deplorable. To all such I would say: You have deserted your flag, you have left unguarded the approaches to your soul. In stealth and darkness the forces of the enemy will enter and greatly lessen, if not wholly destroy, your peace. Sleep not without the lines; remember that in time of war it is forbidden the soldier to sleep outside of his garrison. So, regain the captured citadel of your spiritual strength before it is fortified against you."

OLEVELAND.-J. A. Heinsohn writes in high appreciation of "What I Found in Spirit Life," as given through Miss Shelhamer's mediumship. He adds: "The world is made up of many people, and we find, alast quite a number of ignorant as also of learned simpletons who think the Message Department is a decelt, etc. Any honest person, endowed with common sense and willing to improve in intellect and in moral spirituality, must, it seems to me, come to the full conviction, on investigation, that the Message Department of the BANNER OF LIGHT is a very import-ant, beneficial and elevating arrangement, from which anybody can learn many useful lessons.

Alva Bradley, the millionaire ship-owner, and director of our excellent 'Savings and Trust Company,' [see BANNER of April 17th] was well known in our A city, where he had resided for many years."

### Kansas.

MAHERVILLE.-Nelson Compton upon renewing his subscription to the BANNER OF LIGHT says : "I mean to have the paper so long as it retains its present ability and high tone, if I have to eat less bread. The Spiritual Philosophy is the only alleged knowledge of the future I have ever known that had enough common sense about it to command the respect of a careful investigator. I was raised in the bosom of the Methodist Church; but arriving at years of thought I was compelled to reject Orthodoxy in toto. I have got more practical, common-sense information from your paper during the time I have read it, than from twenty-five years' listening to sermons, and all the commentaries on the Bible and volumes of sermons read during that period. I believe the truthfulness of intercourse between this and the next state of existence. I admit my faith is founded not on personal experience, but on an examination of the reasonableness of the Spiritual Philosophy, and the testimony of witnesses of the very highest intelligence. If their testimony is pure fabrication, or if they are deceived, we had better dismiss courts of equity, banish scientific investigation, and believe nothing but total depravity and imbecility in the make-up of humanity."

[Our correspondent remarks that there is much in Spiritualism that he does not understand, and much information concerning the future life he desires to obtain that he fails to receive. We feel to assure him that as he proceeds in his investigations these things will be made clear, and the information he so earnestly seeks will in due time be given him. "Step by step" is the order of natural law, and conformity to it will (more speedily bring hoped-for results than an infraction of it.-ED. B. OF L.]

# Connecticut.

STAFFORD .- Mrs. M. F. Dwight writes : "The first two Sundays of May our platform was occupied by Mrs. H. S. Lake, of Ottumwa, lows, speaking twice each Sunday; her lectures were well received. She is a woman of fine intellectual culture, an earnest, logical speaker, and being highly inspirational connot fail to interest an audience. She was accompanied by her husband, whose fine singing added much to the interest of the meetings.

It is hoped she will return East in the fall, and we can again have her upon our platform.

Bro. G. B. Stebbins spoke for- us May 16th and 23d. The first Sunday his subject was 'Evolution an Ally of Natural Religion and Spiritual Progress.' The second, 'The Translent and the Permanent.' His lectures exhibit great depth of thought and clearness, and to the earnest inquirer and investigator they are invaluable."

### Maine.

PORTLAND .- Over the signature "A Portlander," a correspondent writes that Mr. Frank T. Ripley's

may be slow to move at first, requiring a number of sittings before your spirit-friends are able to use it readily-depending upon the mediumistic power of the operator. When favorable, the hand board will move freely along the guides, the pointer (B) resting over the letter required, thus spelling out words and entences rapidly. Ò. H. J.

# THE CHARMED LIFE. [A True Ballad of the War.]

- The lines of fateful war were set In battle's grim array, And ceaseless fell the shot and shell Through all the ghastly day,
- On either side the army stretched
- Along the meadow green, And broad and white, from left to right, The roadway wound between,
- The air was blind with throbbing heat. And as the sun rose higher, The summer blue of heaven shone through A haze of tropic fire,
- The curving road was dashed with gore, And every up-turned clod Was stained with blood whose living flood Boaked all the grassy sod.
- The shrieks and groans of dying men Rang through the tunnit's roar, Till one whose ear was forced to hear Their cries could bear no more.
- He rushed to where the general stood : "I crave your leave to bring, For men who die in agony, Water from yonder spring.
- "They mean and shrick with maddening thirst, They writhe in their despair. While I might take the draught to slake The torture that they bear."
- "Nay, Sergt. Kirkland, you will get , A bullet through your head ; And, foolish lad, you will but add Auother to the dead."
- "Not so ! I pray you let me go, Without a word of chafe, For God, whose care is everywhere, I think will keep me safe."
- "Why will you ask my leave to go, Where not a living man Could meet the strife secure of life? But—He may keep who can i "
- He sprang with flery haste away, But in a moment more The stalwart form, all flushed and warm, Was back within the door.
- He flung a handkerchlef abroad : "Have I your leave to wave This signal white amid the fight As sign I come to save?"
- "No, no !" the general shook his head. Betwixt as igh and groan ; "You choose to go, brave fellow ! so The risk must be your own !"
- The thundering guns still rent the air, The battle raged as hot, And all around the sodden ground Was plowed with bissing shot;
- Yet straight between the belching lines, Leaping the roadside wall, Right through the clang the sergeant sprang, And dared to face it all.
- In either steadfast hand he held
- A brimming water-can, Which through the crash of cannon-flash He bore from man to man
- With blessed draughts the fainting soul He roused to life again. And parching lips were soothed with sips That duiled the stress of pain.
- He raised the dying to bis knee From off the weitering sod, And with a word none other heard Dismissed his soul to God.
- It mattered not, as on he moved
- Where dead and wounded lay, If, tried and true, they wore the blue, Or, true and tried, the gray i
- And as to many a gasping mouth He held the full canteen, His hurrying form amid the storm Of raking shot was seen.
- A gradual lull hushed down the roar, A pause fell on the strife, As though it were foul wrong to dare To touch so charmed a life;
- And slow and slower boomed the guns Along each watching line, As to and fro they saw him go On errand so divine.
- And when the sultry hours were passed,
- And 'mid the wounded none Had missed unquaffed the healing draught, And Kirkland's work was done,
- A shout that rent the very heavens From either army rang, As o'er the wall, alert and tall, The sergeant lightly sprang.
- And not a man among the ranks, Who saw the odds he braved,
- In blue or gray, but seemed to say, "Thank God that he is saved !" Margaret J. Preston, in Southern Bivouac.

# The Rebiewer.

# A Wonderful Book.

Editor of Golden Gate :

A Wonderful Book. Bditor of Golden Gate: There is a book being published by the BANNKR of Light Publishing Company that should attract the ac-tion of every intelligent, deep-thinking Spiritualist in this land. It purports to be a divine revelation spirit of Jesus of Nazareth, and was written in 1852. If saw a copy of it some twenty years ago, and then tried to obtain one, but could not. Finally, I wrote to the medium for a copy; my letter was answered by the administrator of his estate, who said that the medium was dead, and that there were but a few copies prin-ed, and the manusoript and stereotype plates were locked in a vault by order of the spirit author, and that no more would be printed until it was in print again, and immediately sent for a copy, and the greater part of my leisure time since that it was in print again, and in my humble judgment it is most appropriately who and what the "Word" was and is, and its rela-tion to all created this is revealed the origin of All Things." and in my humble judgment it is most appropriately who and what the "Word" was and is, and its rela-tion to all created this mission, giving a clear, philo-spinie all created this sit revealed the origin of Darwin, which theory is revealed to be fact. Tratils what has been the occupation of the gentier house is revealed to be fact. Tatelis what has been the occupation of the gentier houser is revealed are of its courtence, and result of it to the planet earth. It clearly reveals pre-restatence during all the years since his resurcetion, and also gives his relation to the spirit world, and re-restatence of the binam soul, and locates the couse and result of it to the planet earth. It clearly reveals pre-restatence of the Master's teaching as given in the motor nouter like planet many dark passages therein, how the stament, explains many dark passages therein, moral or physical life, but may be consistently and dennitely solved by the principles set forth therein- *R*, in Golden Gate,

### **New Publications.**

ESSENCE AND SUBSTANCE. A Treatise on Organic and Inorganic Matter; The Finite and Infinite; Transient and Eternal Life. By Warren Chase, author of "Life Line of the Lone One," "Fugitive Wife," "American Crisis," and "Gist of Spiritualism." 16mo, cloth, pp. 126. Boston: Colby & Rich.

There is sterling merit in all that Mr. Chase writes and he improves with age. This last production of his pen in book form is one of much thought, and places before the reader in a compact and clear manner his conclusions arrived at after near half a century of study and experience in fields of reform and spiritual enlightenment. If one was necessitated, as in some ages one might have been, to take the dictum of another as a guide to the formation of his own views, he might well follow the lead of this author But Mr. Chase asks no such following ; he states what he conceives to be the truth, gives his reasons for his conceptions, and asks that others duly consider the theory evolved from his own experience before adopt ing it as their own, if indeed they ever do. He evi dently realizes that what may be true to one, may not be to another ; that the man in the valley does not see what is clearly beheld by the man who stands on the mountain top. Both are right from their own standpoint, however much their views may differ, and it is the part of wisdom not to quarrel because of that difference. Mr. Chase so considers it. and governs his course accordingly.

Of the tens of thousands who have listened with intense interest to the lectures of Mr. Chase, a large proportion have wished they might be reported, that they might refer to them again at their leisure. To all such this book will be highly welcome, as it em-bodies the "essence and substance" of much he has said on the public platform. It is worthy of an extended circulation and an ottentive reading, and we hope it may receive both.

RUHAINAH. A Story of Afghan Life. By Evan Stanton. 16mo. cloth, pp. 272. New York: Cassell & Co. For sale in Boston by Cupples, Upham & Co., 283 Washington street.

The people among whom the exciting scenes of this romantic love-story are enacted, and the details of whose religion, manners and social customs are graphically portrayed, are thought by the author destined to yet play an important part in the world's history. They believe themselves to be the children of Israel. That they possess vigor and prowess has been often shown, notably in the fact that in the days of Mahmud of Ghuznee they conquered Hindustan, and recently manfully resisted the invading armles of Great Brit-

### Verification of a Spirit-Message. IBA PAGE.

I recently read-in the BANNER OF LIGHT of Feb. 27th-the communication from Spirit IRA PAGE, who was one of the ploneer settlers of Springfield, Ohio. He was a very successful manufacturer and did much to build up the town. The statement in his message where he says: "I take a certain pride in that place and feel identified with it; I feel that I have a right to be proud of its growth and development," is well understood and endorsed by many citizens. My father knew him well, as he was a visitor at our house, and I remember dining with him before I left the paternal roof. The message is characteristic of the man. Smithland, Ind. DR. H. SMITH.

Ladies, be very cautious how you tamper with samples of the many vile counter/eits offer ed you, which may prove very damaging to the fabric and hands.) and instead of these similar appearing packages, be sure to get the only harmless article for laundry and kitchen use, the original JAMES PYLE'S PEARLINE, Sold by all grocers.

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# "HOMEWARD."

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# "FARM-YARD AT SUNSET."

Copied from the well-known and justly celebrated paint-ng designed by Joseph John. Stein, copied in black and we tints. Size of sheet, 22x28 inches.

# "THE DAWNING LIGHT."

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

At "Craigie House," Old Cambridge, Mass. The plate is 21x32 inches. The central figure is that of the GREAT POET. He is seated on the right of scienciar table, which is sterown with his books and writing materials. The surroundings are harmonious and symmetrical. The artizan is in his workshop. To the extreme left stands the carved book-case, containing all the Poet's own works, in their original manuscript, flanked by those of De Quiney. Irving, Bacon, Milton, Danié, Shakspeare, Scott, Byron and immumerable others. Hauging on the wall is a portrait of Nathadel Hawthorne, his classmate at Howdoin. The Sage of Concord, Raiph Waldo Emerson, also adorns the wall. The chair was presented to him by the school chil-dron of Cambridge, and is made from the Spreading Chest-nut which stood before the Old Blacksmith Shop. Samuel Taylor Coleridge's Inkstand rests near the open desk on the table.

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lectures, tests and circles in Portland, a few weeks since, gave the greatest satisfaction to all who listened to or attended them. His gentlemanly bearing is highly spoken of, and his efforts to aid other mediums in their development commended as worthy of all praise and the emulation of all in like prominence before the public. "He made many friends while in Portland, and when he comes again will be warmly welcomed."

# "The Talking Board."

To the Editor of the Banner of Light:

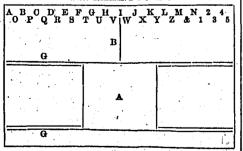
In the BANNER OF LIGHT of May 1st we find an article taken from the New York Tribune, and headed "The New Planchette," wherein the writer expresses much interest and astonishment on the part of himself and others, in certain results obtained from a lettered board and small table.

We have an arrangement of my design, somewhat similar to the one described, but far superior in facility and ease of operation, as we believe; we have used it nearly two years, and found it quite satisfactory to ourselves and others as a medium of communication with our spirit friends who have frequently urged us to introduce it to the public in some way.

It is at their earnest solicitation and request that I now take the liberty of sending you for publication the following diagram and explanation showing its construction and operation, with the hope and trust that much instruction, comfort and consolation may come to all who give it a trial.

O. H. JUDD. Yours very truly, Fairfield, Neb.

"THE TALKING BOARD."



This new appliance is constructed and operated as follows: The first required is a smooth, unpainted, soft wood board, eight or ten inches wide and twenty to twenty-four inches long, with strips nailed upon the ends to prevent warping. Near one edge make the alphabet in plain black letters, about one-half inch square, in two rows, alternating. Add, also, nuerals, from one to five inclusive, for giving dates. Toward the opposite edge of the board fasten two thin strips or guides, at equal distances apart from outer edges-say four inches. (See GG.)

Prepare hand-board (smooth, soft wood, unpainted), four by six inches (see A), or the same width as the outer edges of the guides are apart; attach with screws four small wheels, two on each side, near each end, and near under, side of board, so the same will run clear of the guides. Fasten pointer of wood or wire (see B) in centre of one edge, extending out over the letters.

To operate this talking-board, place it in your lap (or on a table or stand), with the letters from you. Place the hands on the hand-board (A), letting them rest easily and passively, and wait for the board to move back and forth along the guides, if it will. It

Memorial Services To the Editor of the Banner of Light :

The First Spiritualist Ladies' Aid Society observed Floral and Memorial Sunday, May 30th, at their parlors, services being held afternoon and evening. The floral decorations equalled, if not excelled, the efforts

floral decorations equalled, if not excelled, the efforts of years gone by. In the centre of the platform was placed the pleture, recently from the artist's studio, of Mrs. Martha Pratt, the former Treasurer of the Society, wreathed with smilax and cut flowers; near it rested a wreath, com-posed of ten bouquets, representing the ten members of the Society called to the higher life during the year; on the left of the platform was a huge mound, almost entirely composed of wild flowers, presenting a very attractive appearance. Numerous baskets, bouquets of choice roses, etc., adorned the priors, each picture receiving its garland of remembrance./ Mrs. Maria Adamshad entire charge of the decora-tions, and proved to all her love and ability for the work.

rork. The following named persons have entered spirit

The following named persons have outside spin-life, who were members of this Society, during the past year: Mrs. Martha Pratt, Miss Eliza O, Beck-with, M. V. Lincoin, Elizabeth Temple, Mrs. B. G. Richardson, Mrs. Susan B. Johnson, Winslow B. Giover, James Hobbs, Mrs. Edwin Tyler, Mrs. Eliza-beth Suratura beth Severance

Benver, James Hobbs, Mrs. Edwin Tyler, Mrs. Eliza-beth Severance. Beautiful words of loving remembrance were spoken by Dr. A. H. Richardson, Dr. Dean Clarke, Mrs. Thompson, and O. M. A. Twitchell, Mrs. Sarah A. Byrnes, who was recently called by a spirit "Chap-latin of this Society." delivered an eloquent culogy; Miss Lucette Webster read two appropriate selec-tions, and Miss Amanda Balley, Miss Wakefield and Mrs. Edwards contributed spiritual songs. An impro-vised poem was given by Joseph D. Silles, and tests of spirit presence were presented by Mr. Stiles and Mrs. Carlisle Ireland. Thus with beautiful flowers, songs, and words of love, we honored those whose life-work was well done, and who are now waiting for us at the beautiful gate. "By their memories sweet, by the deeds they have wrought

"By their memories sweet, by the deeds they have wrought hay the living give pledge for unselfish lives too; May the living still seek, as they faithfully sought The work which eweet charity findeth to do."

FRANCIS B. WOODBURY, Of the Resolution Committee L. A. Society.

### In Memoriam.

From Woburn, Mass., May 24th, Mrs. Mary Bowers, widow of Charles B. Bowers, passed to spirit-life after ten weeks' sickness, produced from the effect of over-tax-

Sectoral for

structive in many points.

WHAT IS THEOSOPHY? By a Fellow of the Theosophical Society. 16mo, cloth, pp. 23. Boston: Cupples, Upham & Co.

The author undertakes to explain Theosophy in a manner so simple that it may be comprehended by children, and dedicates the book to his little boy, the whole of which he sums up on the last page in these four words: "Theosophy means God's wisdom." Some children at this might be led to ask, "Is there any wisdom that is not ' God's wisdom '?'

THE WEDDING RING .- In this neatly gotten-up brochure of two hundred and four pages-which J. S. Ogilvie & Co., 31 Rose street, New York, have, as publishers, put en voyage upon the sea of literature-Rev. T. DeWitt Talmage has treated eloquently, pathetically and practically (in a series of sermons) the relations existing between husband and wife, and the influence flowing from the institution of the family .-Stripped of the theological verbiage with which, of course, it quite naturally abounds, this work is a prosepoem, which draws near to human nature, and will in years to come serve to keep alive the memory of this Brooklyn pastor, when all thought of his heated harangues and special pleadings for dying creeds shall have passed away.

"Good News AND TRUE."-Just as we go to press with this issue of the Advocate, we learn that the Legislature of New York adjourns without enacting any new bill to interfere with the practice of medicine. This will be wel-come news to every lover of equal rights and fair play. Under some form of hocus-pocus it was worked through the Senate and placed on the order of third reading in the Assembly. There it had to stop, and we may breathe more freely. It was a measure conceived in wrong purpose, born of iniquity, and nurtured by cor-ruption, deception and fraud. It proposed to annut personal rights as such by its first sec-tion, and it provided for treading the Federal Constitution under foot. An assessment had been levied by medical organizations to raise money wherewith to assure its passage ; thank God i in vain. A debt of gratitude, warm and lasting, is due

where of Ohards H. Josev, just to suit of a start of a start of a start of the star

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

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or leading-men, or animals, or infanimate things. "Izmo-paper, small pica, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSOPHY. By Mary F. Davis. The following sub-jectaster treated: universal Unity of Things; Nature With-out and Within Man; The Absolute Certainty of Death; The Soul's Supremary to Death; Degrading Teachings of Theology; The Infailible Teachings of Nature; Harmonial Views of Life and Destiny; Mau, the Highest Urganiza-tion; The Reality and Experiences of Death; Spiritual In-tercourse through Spirit-Culture; The Souli and its Aspira-tions Identical; The Last Scene of All. Paper. DANGER SIGNALS; AN ADDRESS ON THF USES AND ABUSES OF MODERN SFIRITUALISM. By Mary F, Davis. This elegent and comprehensive pam-phielts especially needed in the present "crisis," While it reveals the sublime innor life of true Spiritualism, it most pointedly and compactly portrays the errors and abuses that abound. Mrs. Davis's effective ulterances at once protect the friends and enlighten the enemies of truth and progress. Paper.

the friends and enlighten the enemies of truth and progress. Paper. AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of liarrand College Professors in 1857. By Al-len Putnam. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Bpiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it. TALES OF THE SUN-IRAYS. What Hans Christian Andersen tells a dear child about the Sun-Hays. Dedicated to the Dear Ohild Sanda, by the Spirit Hans Christian An-dersen. Written down through the mediumalip of Adei-ma, Baroness Von Vay, of Gonoblits (in Styria), Austria, and translated by Dr. G. Bloede, of Brocklyn, N.Y. Papor. THE LIFE. The main object of this little volume is to give to suggestive teaching s recognition and a force (in the domain of religion and morals) greater than dictation has. Paper.

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MRS. COHA L. V. HICHMOND. No. 2. -THE LESSON OF THE HOUR. No. 3. -THE BEHRITUAL BASIS OF LIFE. No. 4. -MY RELIGION, by Spirit Thomas Pano. No. 6. -THE DEATH OF MOLOCH AND THE DAWN OF PEACE. No. 6. -RELIGION, MORALS AND LAW - WHICH SHALL PREVAIL? No. 7. -THE KINGDOM OF HEAVEY OF MLL NA-TIONS IN THE LIGHT OF SPIRITUAL ISM. No. 8. -THE ORIGINAL MEANING OF EASTER. No. 8. -FHE URIGINAL MEANING OF EASTER. NO. 8. -FHE ORIGINAL MEANING OF EASTER. NO. 8. -FHE ORIGINAL MEANING OF EASTER. NO. 8. -FHE ORIGINAL MEANING OF EASTER.

ORIME. ORIME. No. 10-THE ANGEL OF THE NEW DISPENSATION. No. 11.-OAIN, WHERE IS THY BROTHER? No. 12.-THE BPIRITUAL NEMESIS.

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### NPECIAL NOTICES.

**AFFICIAL NUMERS. W** In quoting from the BASNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents, Our columns are open for the expression of imper-bonal free thought, but we cannot undertake to endorso the varied shades of opinion to which correspond-nts give ultracture.

The varied statists of optiminated when vortespond margers **D**<sup>2</sup> We also not real anonymous letters and communica-florm. The name and address of the writer are in all cases indispensible as a guaranty of good faith. We cannot un-dertake to tetorin of preserve manuscripts that are not used. When new supers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a penell or ink line around the article he desires specially to recommend for perusal. Notices of spiritualist Meetings, in order to insure prompt interior, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

# Banner of Bight.

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tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.-Spirit John Plerpont.

### Women Toilers in Cities.

"Look," said the Rev. Mr. Talmage in a reconfiseration on the general hardships of the working classes, "look, for instance, at the woes of the women toilers, who have not made any strike, and who are dying by the thousands, and dying by inches." He assured his hearers that if 30d rises up to redress woman's wrongs, many of our large working establishments will be swallowed up quicker than a South American earthquake ever took down a city. Why is it, he asked, by way of illustration, that a female principal in a school gets only \$\$25 for doing work for which a 'male principal gets \$1650? The wail of womanhood is to be heard all over the land. Man responds to it only with flatteries, telling her she is an angel. She knows better. She knows that she is only a human being, who is hungry when she has no food, anfl cold when she has no fire. We are not to give her flatteries, but to give her justice. He quoted the following significant passages from the last labor report. They show what female employes endure : " Poisoned bands, and cannot work. Had to sue the man for fifty cents." Another : "About four months of the year can, by hard work, earn a little more than three dollars per week." Another : "She now makes wrappers at one dollar per dozen; can make eight wrappers per day." Another : "We girls in our establishment have the following fines imposed : For washing your hands, twenty-five cents; for eating a piece of bread at your loom, one dollar; also, for sitting on a stool taking a drink of water, and many tri fling things too numerous to mention." Some of the worst villains of our cities are the employers of these women. They beat them down to the last penny, and try to cheat them out of that. They compel the woman who wants work to deposit a dollar or two before she gets the garments to work on; and after it is finished they give it the sharpest inspection, pick out the most insignificant flaws in it, refuse her wages in consequence, and oftentimes keep the dollar besides which she has deposited. It is hard to understand why women are paid so much less than men for their services, without any regard to the value of those services. They never receive more than two-thirds of what men receive, and frequently not more than half. And they may perform their work equally well besides. Women clerks in Washington, for example, get nine hundred dollars for doing precisely what men get eighteen hundred for. There are sixty-five thousand sewing-girls, said Mr. Talmage, in New York and Brooklyn. They are undergoing a slow, grinding process of wasting away. Gather them in a body before you, said he, and look closely into their faces-pinched\_ghastly, hunger-stricken; look at their fingers, needle-pricked and bloodtipped! See that premature stoop in the shoulders; hear that dry, hacking, merciless cough. If one takes his stand on the corner of a street in New York, at six or seven o'clock in the morning, when the women are going to their daily work, one will get a clear conception of their truly pitiful condition. Many of them have had no breakfast, except of the crumbs that were left from the meal of the night before. They come thronging in an unbroken procession - those engaged in headwork, those engaged in flower-making, and in millinery, and paper-box making, but, most overworked and numerous of them all, those most poorly compensated, the sewing-women. They cannot afford to pay five cents for a ride in the cars. If one such, however, should deny herself something else in order to be able to ride, and she were asked how much she receives for her work, she would tell you six cents apiece for making coarse shirts, finding her own thread. Mr. Talmage felt forced to wonder that God does n't smash this world to picces and start a new one in place of it 1 That, however, is not according to the divine plan, or rather, we should say, natural law. The human race is to work out its salvation by slow stages and with effort unceasing. It is the evolutionary process through which it is steadily passing. Some people are apparently allowed to learn by having it in their power temporarily to oppress others. We are unable to supply any just reason for it, yet the fact cannot be successfully denied. We can only explain that it is not given to us to see them from the beginning, nor do we comprehend the justice of allotting some to privileged places in

dungeons. When everything is spiritually discerned, it will be better understood. But none the less is the protesting against the rule of injustice and the tyranny of selfishness to go on, since thereby progress is made and development 'ensues.

Therefore we protest, again with all the strength which our utterance can contain, against the gross, the outrageous wrong which is daily practiced upon the poor working-women of our cities, that their employers may amass wealth and display their gilded greatness in the fashionable churches and wherever else a curious and gaping public is looking on. Some of these lords of the sewing-rooms, in which women and girls waste their lives for them and receive the meanest pittance in return, think they make final compensation by erecting hospitals and homes and similar retreats for worn-out women, with the money they leave behind them; it is only a confession of their injustice and tyranny, and such structures stand as mere monuments to commemorate their guilt. Not thus need they hope to make amends to a coming generation, for the wrong done to a generation that is gone forever.

The saddest tales of suffering might be told from even the most casual investization of the ture prospects. There is no pauperism to be condition of our women tollers in the cities. They live a life of servitude poorly disguised generally thrifty; and this is regarded as the with the name of freedom. In no single partic- strongest possible argument in favor of their ular can they be reckoned free. They are chained to the hours of their toil, early and late. They are builled in respect to the faithfulness of their service : hampered with threateucd fines for the sin of covertly tasting food when they most need it; made to pay forfeits of their deposits at the mean dictation of their employers; compelled to work in a stifling at-. mosphere in which the germs of disease are | ing influence of the political and judicial powers constantly generated; and tortured into consent to part with the sole treasure which true ent with their welfare and the rights of local women reckon priceless.

Has modern society really nothing to say. nothing to do, about such a state of things? Is it blind to the fact that by tolerating the acquisition of wealth by such detestable methods it is nourishing a poison which is to prove the sure destruction of its own life?

## Rip Van Winkle Invoking the Law.

A writer whose name is given as R Weiss, having in one of our public prints expressed himself surprised at the number of "gullible people" in the world, chief among whom he rates Spiritualists, Mr. A. N. Waterman, in the June number of Mind in Nature, severely criticises his position and completely annihilates his arguments, if the cheap talk Weiss indulges in may be designated by so dignified a term, which we very much doubt. The modesty of the surprised writer is shown by his claim be a 'psychologist and philosopher," the comment upon which by Mr. Waterman is, that though the number of gullible people may be very large, "the most guilible are those who fancy they understand all psychical phenomena, and that those who do not agree with them are deluded mortals or frauduient humbugs."

Philosopher Weiss must be a very wise and able man-in his own estimation, not exactly omnipotent, but closely approximating thereto-for he claims to have exposed Slade, whom he declares to be "the greatest fraud of them all." "all" meaning the countless number of mediums the world over; so, of course, having done this it would be mere boy's play for him to expose and twist the remaining million, more or less, about his finger as the lad does

hts kite string. "Now," says Mr. Waterman, "there are in this city [Chicago] a number of respectable, candid, intelligent and thoughtful persons who have seen Slade perform his slate-writing trick,' and if philosopher Weiss will come on and before these persons produce slate-writing as was done by or through Slade, in their presence, he will receive a thousand dollars and the expenses of his trip." As a further inducement we may add, that having won the Chica-

# The Condition of the Indians.

The report of the Senille Committee on Indian affairs has been made on the committee's investigation of the condition of the tribes occupying the Indian Territory and other reservations. The present industrial, social, moral

and political condition of the five civilized tribes form the chief. subjects of the committee's investigation. The evidence accompanying the report recites the leading and more important facts in regard to the claims of Creeks and Seminoles in Oklahoma and the colonists' pretences of a right of entry upon these lands. It is unanimously concluded by the committee that the United States have no right to dispose of the ownership of the soil in that already ceded tract without further agreement with these tribes, except only for the purpose of settling other friendly Indians upon those lands. The committee says in relation to the present condition of the five civilized tribes that they are so conspicuously in advance of all othor North American Indians in all that relates to moral and mental advancement and in their industrial progress and in their success in selfgovernment, that it is instructive to understand the real causes of their elevation and pleasing to contemplate its results and its fuseen among these tribes, while the people are system of landholding as being the best to de-

velop and build them up as an agricultural

community. These Indians, in the opinion of the Committee, are at present developed to a condition in which their own best interests as well as the welfare of the United States require that they should be brought directly within the protectof the United States, so far as may be consistgovernment now guaranteed to them. It is urged that their governments should be recognized as in all respects lawful, so far as they do not violate the Constitution of the United States, and that they should be allowed to continue under their own control. The Committee say that the placing of enlightened Indians on the jury in the Federal courts would be the first distinct recognition of their capacity to perform the duties of citizenship in the United States in the enforcement of the laws, and would inspire them with an earnest zeal in support of the authority of the government. Everything tends to show that the Indians can be gradually civilized, and led into a study of their own amelioration. They at least have a right to ask for our assistance and instruction, and especially that we should be patient with them while they continue to be our pupils and wards.

### The Fisheries Trouble.

Almost every one feels an interest in the ourrent dispute with the Canadians over our fishery rights and privileges, and the bare fact that the North Atlantic Squadron has been ordered up to where it will be within convenient call in case of any emergency is enough to excite special interest in the matter. The Canada fishing interest is unwilling to give up the free markets which we have opened to Canada fishermen for several years past, and so bullyingly attempts to deprive our fishermen of the right to procure bait, ice and other necessary supplies in Canadian ports. It thus hopes to break down the American fishing industry and to possess itself of our markets without further trouble. If the British Government sees fit to sustain the Dominion government in such a scheme, it will make trouble all round of a serious character. There is only one clear and direct way of dealing with this case : if Canadarefuses to allow our vessels to enter her ports for the purposes of trade, we shall be forced to deny the same privilege to Canadian vessels in our ports. This may be called retaliation, which it certainly is, but it is the least that common self-respect would dictate. We must protect ourselves in th most enective way common justice demands this course of action. In this age, the assumption of one country of the right to refuse commercial intercourse with its nearest neighbor, simply in order to compel legislation to its liking, is one that cannot stand. A bill has finally been introduced in Congress by a member from Maine in relation to the duties on fish, which appears to strike at the root of the whole matter. This bill, which is to take effect thirty days after its passage, will, if it becomes a law, practically terminate the free importation of fresh fish and increase the import duties on all fish, thus compelling the Canadians to pay more for the privilege of selling their fish in the United States. THE FREE RELIGIOUS SOCIETY held its annual meeting in Boston on Anniversary week. It was well attended, and addressed at its morning session by several distinguished speakers, among whom were Moncure D. Conway, and Gopal Venayak Joshee of India, the latter in full Burmese costume. Mr. Conway ad-dressed the assembly on "The Coming Cosmio Calvinism." He said that theologians make a fundamental error in presuming that intellectual terrors tend to convert. Minds are few that can hold out the philosophical arguments for and against theology. Theology is intended for mankind in general, and should be brought within its comprehension. Mr. Conway closed his remarkable address with a general summing up of the points against the old Calvinis tic theology, a logical exposition of the fallacles of Professor Fiske's doctrine, and a prophetic glance at the theology of the future. Mr. B. F. Underwood followed with an address, in which, as he stated, he would take an 'unclerical and untheological view of religion." It hinged in many points upon the one preceding it. He was followed by brief ad+ and Dr. Paul Carus, after which the Convention was adjourned to the afternoon, when a discussion of the labor movement was participated in by the Rev. J. G. Brooks of Brockton, the Hon. Carroll D. Wright, Mrs. Mary A. Livermore and others. The services of the Shawmut Spiritual Lyceum last Sunday in this city were uncommonly interesting, and the various members of the large audience in attendance were delighted with what they saw and heard. We have not experienced a pleasanter occasion for many a day. It was indeed an intellectual feast. No wonder Conductor Hatch was uncommonly eloquent in his speech, when so many happy children listened to his glowing words.

# Query Answered.

# To the Editor of the Banner of Light :

I read all that appears in the BANNER OF LIGHT I read all that appears in the BANNER OF LIGHT with much interest. I desire no more evidence of spirit return than I now possess. But in all the mes-sages published in the BANNER very little can be gathered in relation to their experience in the spirit-world. The same feature appears in the bible. Moses appeared alive, active and talking to mortais after being in the spirit-world fourteen hundred years, said nothing about what he had wirnessed, nothing about his experience whatever. I find the same fea-ture juns through all your messages. I cannot ac-count for it. I hope the BANNER will throw a little light upon the subject. MARTIN LEWIS.

Respectfully, Jorsey City, N. J. MARTIN LEWIS.

Our correspondent voices a question that arises to many minds. Our spirit-friends inform us that being obliged to make use of material terms and comparisons in describing their homes and occupations to mortals, they often find the picture they would draw but imperfectly representing the true scene or condition they desire to portray, and therefore refrain from giving it to the world. They also declare that spirit-life affords as many sides, varied conditions and diversity of surroundings as there are different characters, emotions and points of view in mankind, and what would prove true as a description of the life and experience of one spirit, might be disputed as false by another because he could have no conception of such a career. • We are informed that as spirits perfect their method of communication with earth, and as mortals grow into a higher understanding of spiritual things, more will be unfolded to our minds of the life in the spheres. Meanwhile lectures and books are given by returning spirits who discourse intelligently of the spiritual world. We recommend the perusal of such works as "Life and Labor in the Spirit-World" to those who seek information on this point. Most of the spirits who return to earth at our Free Circle-Room are so absorbed in the one great desire to reach earthly friends, so impressed with the necessity of turning their minds back to their former earth-life and its associations, that they may identify themselves properly-as well as so pressed and hurried by the countless other spirits present who are waiting an opportunity to manifestthat we do not wonder they do not give any extended account of their home-life and daily labor in the Great Beyond.

We were so strongly impressed with the excellent lecture given by the spirit guides of Mrs. Richmond, which appeared in the BAN-NER of June 5th, that we called especial attention to it, at the time, on our editorial page. We now refer to it again as a production of great merit, containing weighty truths that not only Spiritualists should give heed to, but which the public generally would do well to give their attention. For instance, the speakersaid : "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 facts of the universeare material; the truths of the universe are spiritual." ... "The spirit of truth is in the world; and this is why there is the fact of Modern Spiritualism." ... "The whole glowing background of Spiritualism, illuminating the sky as the sunset glory, as the radiant noonday, is this wonderful light of spiritual truth." . . . "There are many who say 'Spiritualism is a science." It is not. It is the expression of spiritual truth in the form of manifestations, which no science is capable of grappling with ; it is evidence of which the scientific world has no analysis, no expression, no interpretation wherewith to formulate, no knowledge or law wherewith to predicate a statement." ... "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." ... "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 conflict going on in the spiritualistic world concerning that which is 'reliable' and that which is 'unreliable'-a conflict concerning séances, and concerning materializing manifes tations, and the more spiritual expressions." ... "If you have once had intelligent communion with the object of your affection, we do not care in what manner it has been furnished-whether by rap, table-tipping, writing, materialization, or trance communication; if you have once had that evidence, no human power can take it from you." ... "Spiritualism is the only subject in the world upon which no man is willing to take the testimony even of the dearest friends: it is the only subject in the world which no one takes upon mere credulity: that which is evidence to one mind cannot be evidence to another." ... "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 carefulness." ... "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 ?" ... "Nothing is impossible only the weakling, he whose mind is impaired by egotism, can ever declare aught impossible in the realm where matter and intelligence meet-and the forces of the universe are intelli gence." But the reader should carefully peruse this wonderful lecture entire in order to more fully understand the texts we have quoted above.

# JUNE 12, 1886.

### The Carrier Dove.

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The June number of the Carrier Dove will be warmly welcomed by all our readers, for the reason that it contains an excellent portrait of John Pierpont, the Spirit-Chairman of the BAN-NER OF LIGHT Public Free Circle, and one of Miss M. T. Shelhamer, our very worthy and efficient medium. Each likeness is accompanied with a biographical sketch by Mr. Albert Morton, whose artistic hand also furnishes the portraits. Appended to these is an appreciative sketch of Dr. J. A. Shelhamer, who is designated by Mr. Morton "a conscientious, faithful, powerful worker for the angel-world,"

It is unnecessary to say that the above should. as they undoubtedly will, cause this issue of the Carrier Dove to be sought for by the many whose lives and hopes have been brightened by messages published in our columns from those of their loved ones who have crossed the shin. ing river and placed their feet, to weary no more, upon the shores of the Summer-Land.

In addition to the above, this number contains portraits of "Milly," spirit control of Mrs. Albert Morton, the unsurpassed psychometrist and prophetic and healing medium, and of Mrs. J. J. Whitney, test and healing medium, now residing in San Francisco; a lecture by Mrs. E. L. Watson, "If Spiritualism is True, What of It?" and the first two chapters of a new serial by Miss M. T. Shelhamer, entitled, "Crowded Out: A Story for the Times," which promises to be one of the best from her versatile pen. There are also other articles of equal interest, to which our limited space prevents further than this reference. Publication office, 8541 Broadway, Oakland, Cal. For sale at this office.

### "Will You Walk Into My Parlor?"

The Connecticut Medical Society, at its annual meeting in New Haven, on May 27th, appointed Drs. Carrington and White of that city, and Dr. Wainwright of Hartford, a committee to consult, on the part of Allopathy, with the practitioners of the Homeopathic and Eclectic systems, for the purpose of arranging for a just and united effort "upon the next Legislature," as the Hartford Daily Times sarcastioally puts it, "to pass a law prohibiting the people of Connecticut from employing any doctors but those of the kinds concerned in this movement." We shall revert to this matter in the future-meanwhile congratulating(?) the Romeopath and Eclectic flies of that State on the remark ably "open" and "honest" parlor into which they are invited by the Regular Spider.

# **Special Notice!**

THURSDAY, JUNE 17TH, is a legal holiday, therefore the BANNER OF LIGHT establishment will not be open on that date.

Patrons wishing to extend advertisements now in the BANNER, must have their renewals at this office on Friday of this week (11th), instead of Saturday (12th).

Parties having notices, announcements, etc., which they wish to see in the BANNER of June 19th, must have their matter at the editorial rcom by Monday morning, June 14th.

The BANNER will be issued for the week on Wednesday, June 16th.

ET THE SPIRIT MESSAGE DEPARTMENT opens with a communication from Mary Jane Carr, wherein she extends her love to friends in Boston, and hopes to receive theirs in return : Fred Buxton next. expresses his desire, which is to reach John Wyman of Brooklyn; Mrs. Frances Williams, who passed to spiritlife from Washington, D. C., brings the deepest affection with which to brighten the lives and sweeten the pathway of her loved on earth; Timothy Ryan of East Cambridge, Mass., has an interesting message for the "boys in blue"; next in order will be found the Invocation which introduced the proceedings at the seance held March 19th t which questions were a combat upon this subject; to-day there is a swered by the Controlling Intelligence with reference to rivers in the spirit-world, the power of spirits to pass through material substances -and their insensibility to such obstacles-"perpetual motion," and the duty of announcing whether materialization or transfiguration may be expected at séances. [These questions, it may be remarked in passing, are of great interest to the investigator, and will be found of profit in perusal to Spiritualists as well.] Messages follow, from Rev. D. R. Biddlecomb (who wafts love and greeting to his family and friends in Richmond, Ind., Dayton, O., and other places); William Downey of Fall River. Mass., (who would be pleased to have the opportunity of conversing more privately with some who knew him when on earth); Florence Weaver (who sends words of cheer to a dear friend of hers who is now studying at the Meadville, Pa., University); Herbert V. Moulton of Wells, Me." (who intimates his willingness to commune with friends in the mortal if afforded the proper conditions); Etta Storrs of New York City (who gives an earnest statement, in retrospect, of her experiences on entering the new sphere of being), and Charles Codman of Lowell. Mass., who informs his friends concerning spirit-life and its conditions : "I have a good report to make ; all things seem to be calculated to help a man along in life; he finds the way to grow in more senses than one." 13 The question of spirit-photography is again agitating the public mind, both in this country and in Europe. Since Mr. Mumler's time-the first medium in whose presence legitimate spirit-pictures were made, and being arrested in New York on the plea of getting money under false pretences, was defended by Hon. John W. Edmonds, who produced evidence in the case sufficient to vindicate the artist, thus proving spirit-photography a fact - many persons have claimed to produce spirit-pictures, which we have at different times shown to furnish no satisfaotory evidence of being of spiritual origin. One case in particular, we remember, wherein one Evans, of Baltimore, Md., endeavored to impose upon us and the community by making bogus "epirit-pictures," which we warned the public against. Also the case of one Bouguet, of Paris, France, specimens of whose spurious pictures were forwarded to us by M. Leymarie, editor of Revue Spirite, at the time, which the latter endorsed as genuine-specimens of. which we have. Now we learn from London Light of May 29th that this subject is again under discussion on the continent of Europe, pro and con., between Dr. von Hartmann on the one hand and M. Aksakow of Russia on the other. When our time permits we shall show that genuine spirit-pictures have been made in this country, while spurious ones have also been produced at the same time by alleged spirit-artists. en, del a Bresta (Marto), y

go testimonial to his ability, he can go to London and by repeating his exploit take the ten thousand dollars that we are told have lain in trust there nearly a dozen years subject to the same conditions for removal.

Mr. Weiss thinks in view of the fact that many prominent men are Spiritualists, including "United States Senators, heads of colleges and leading men of the bar," and that Spiritualism has "grown into a powerful religious movement," a demand exists for "the interference of the law, to save society from demoralization." It is the first time within our remembrance that any philosopher or non-philosopher ever expressed a fear that society was in danger of being injured by any theory, belief or knowledge that had won the assent of the highest intelligent classes, and developed into a powerful religious movement. Pity that the astute philosopher who makes this discovery had not lived in the times of Judas; he might then have seen in the teachings of the Nazarene like reason for fear of like results therefrom 1

Closing his trenchant critique of "One R. Weiss," as Mr. Waterman designates this yelping our at the heels of a giant truth, he says :

"Spiritualism may be a delusion ; such as it is, how ever, it has made its headway in the face of a criticism and an investigation such as no other religious faith ever did, for it has arisen in the nineteenth cen tury, and it confessedly numbers among its adherents thousands of the most critical and learned of the age and he who in this time gravely proposes to suppress its progress and to silence its teachers by the stern arm of the law, seems to have just awakened from s sleep of three conturies."

# Foreign Landlordism in the United States.

The fact that foreign oligarchs, foreseeing that their own country will shortly be too hot to hold them, are planning to transfer to our free soil the system of absentee and alien landlordism about to be stamped out of Ireland, by acquiring, under an evasion of our homestead laws, vast tracts of the most fertile lands, has at length attracted public attention, so far as to bring before Congress a bill to prevent aliens from aconiring real estate in the Territories. The movement on the part of our Government has been made none too soon. The evil which it is intended to arrest should have been dealt with long ago: but the absorption of our public lands by foreign capitalists, corporate or indi vidual, was carried on so craftily and quietly that the abuse of the plain purpose of our laws and defiance of the spirit of American institutions for some time escaped notice,

Connection.-In the article in last week's BANNER, under the heading "What's the Good ?" by A. E. Newton, near the end of the paragraph numbered 6th, occurs the phrase, "and who have not done it for money." This life while others are crowded into its dismal | should read, "and who have done it for many." | lation.

25 The Harbinger of Light, published monthly in Melbourne, Australia, which is devoted to Zoistic Science, Free Thought, Spiritualism and the Harmonial Philosophy, is an ably conducted periodical and deserves a wide circu-

The Psychische Studien for May calls Mr. Eglinton "the notoriously genuine English medium." We wish we could conscientiously dresses by Mr. Gopal Venayak Joshee of India | apply the same term to all the American physical mediums; but we cannot. The time is rapidly coming, however, when the physical medi ums will sit only in private circles with consolentious people; and when that hour arrivesand it is even at our very door; we know where of we speak-the evidences of spirit form manifestations (known as materialization) will be so palpable that no doubt will remain in the minds of the witnesses upon this important subject.

> The Russian Spiritualist journal, Rebus, which furnishes excellent reports of Mr. Eglinton's seances, some memoranda from which we print in another column, is, says Light, published under difficulties, owing, to the consorship of the Press being so severe, yet it enjoys a large circulation, and is silently awakening interest throughout the country.

The Berry Sisters, who have held their scances in this city the past season, may be found at Onset Bay, Mass., during the summer months.

# BANNER OF LIGHT.

# Eglinton in St. Petersburg.

Scientific investigators of phenomena were at last accounts still engaged with Mr. Eglinton in St. Petersburg. The Rebus has been informed in regard to materializations, they are not yet in their full degree of development, though at the fourth and fifth seances there appeared fully materialized figures in twilight, by which it was possible to perceive them clearly. At the first of these two scances, there appeared three times a man of great height, with a swarthy face and black beard, in a long white dress ; on the second teance he appeared again with a woman and a child. On one occasion Mr. Eglinton came out of the cabinet, and directly after him and between the curtains there appeared the figure "Abdullah," who took the medium by the hand and led him back into the cabinet; thus Mr. Eglinton and the figure were seen simultaneously.

The most remarkable phenomena that have transpired have been in slate-writing. "Once," says a cor-respondent of the journal above-named, "we received a communication in Russian between two slates fixed together, which were held above the table. Another communication was received between two papiermaché slates firmly fixed together by two patent screws brought by Professor Marcovnikof, and without frames, so that the small plece of pencil could not move between; and yet on one of the slates was found a message, whilst the other remained clean, the sound of writing being clearly heard. The numbers of bank-notes unknown to any of the assistants were written, the questioning person on each occasion taking out the bank-note from his pocket-book without looking at the number, folding and putting it between the slates, which were held above the table. Once was received a correct answer to the question : What is the first word on such a page and such a line of a book?' None of the assistants knew that word, the question being made at hazard. . Let us remark that these last two cases prove that thoughtreading plays no part in the aforesaid manifestations.'

Where all is astonishing, no single phenomenon can be alluded to as especially so; but if one might be thus denominated, the following, described in a letter to the Rebus, is worthy of the distinction : The questioner, Mr. G., sat upon the two papter-maché slates without frames which he had provided, and they were thus firmly fixed together. Mr. Eglinton only held the corner of the slate with two fingers, yet, notwithstanding this, all the persons present heard and Mr. G. felt the writing. The answer on this occasion also was written only on one slate, the other remaining clean ! The space between the slates was scarcely any at all. being the width of the small piece of pencil introduced, and which it was apparently impossible to move with the weight of the person resting upon it. Yet this piece of marked pencil was found to have its corner worn down, as in the other cases where there was room for it to write !

### A. B. French.

This eloquent and indefatigable worker in the spiritnal vineyard has been very busy since his return to Ohio. Each Sunday in April he lectured very successfully in Cincinnati. During the month of May he spoke in Columbus, Pa., and Vicksburgh and Adrian, Mich. On the 31st he delivered an oration at Green Spring, O., on the occasion of the decoration of the soldiers' graves. June 4th, and later dates, he was at the Sturgis annual meeting; the last Saturday and Sunday of the present month he attends the Convention at Milwaukee, Wis., and in July starts on his tour of the camps. We are glad to note this appreciative employment by the friends of one whose talents as a platform speaker and whose genial personal characteristics constitute him an honor to the cause he so ably champions.

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 : Previously acknowledged......\$101,52

A Friend...... 1,00 W. L. Jack, M. D., writes us from Mon-

treal, P. Q., that he is not yet able to transact business, but hopes by travel to recuperate sufficiently to do so. He wishes to thank his friends in Alexandria Bay, as also those in Montreal, for their kindness to him. He also transmits to the BANNER OF LIGHT some cheering words: "Said an old pilgrim to me yesterday, eighty-six years of age, 'I have been readand cannot do without it; it is food to my soul

# ALL SORTS OF PARAGRAPHS.

TO GROVER CLEVELAND, PRESIDENT OF THE UNITED STATES. We know what is our debt to thee, Thou just, courageous, maniy man; How high earth's loftlest seat can be, How wise our patriot father's plan. Thy loftlness and wisdom prove Part of our debt we now would pay, Uttering our thankfulness and love To thee on this thy wedding day, Invoking, 'mid a nation's joy and pride, Biossing divine on the and on thy bride. June 2d, 1886. —George H. Calvert. -George II. Calvert.

FIRE .- The largest bolt and nut manufactory in this country, located at Lebanon, Pa., was burned Sunday, June 6th; loss \$150,000.--The ship Chiova, lying at the foot of Kent street, Greenpoint, N. Y., loaded with 50,000 cases of kerosene oil, took fire on the night of June 5th. She was towed into the stream and proved a total loss, estimated at about \$160.000 .---- Several large ice houses and tenement buildings at Pittston, Me., were destroyed by fire June 7th. Loss \$250,000.

The grass grows greenest where battles have been fought; and I think there are some berbs of comfort and assurance that do not grow till the heart itself has its graves.—*Edward Garrett*.

" My pa," said one small boy, "is a preacher, and is sure to go to heaven." "Huh !" said the other boy, 'that aint nothin'. My pa is a Doctor, and can kill your old pa."

The immense slaughter of birds for decorating female head dresses is indicated by the fact that England imports from India, Africa and America ten million dollars' worth of feathers and birds every year. One and a half million exotic birds, including 250,000 humming birds, are annually imported to France and England.

June 17th is the day set for the conferring of the degree of LL.D. upou Dr. Holmes at Cambridge, Eugland.

There are probably fundreds of thousands of moth-ers who surrender their children to the vaccinator's lancet with an agony of apprehension.—Manchester (Eng.) Examiner and Times.

A merchant of Lubeck has bequeathed to the University of Jena the sum of 300,000 marks to found a Darwin chair.

Grover Cleveland, President of the United States was married to Miss Frances Folsom, in the White House, Washington, D. C., on the evening of Wednes-day, June 2. The simple ceremony arranged was carried out, and good taste and elegance were displayed on the part of all people present. A supper followed the ceremony, and later on a special train took the wedded couple, without attendants, to Deer Park, in the Alleghanies. Queen Victoria in the Old World, and various notable ones in the New, have taken occasion to express their congratulations by telegraph and otherwise (in all, to date, one hundred and sixty messages and one hundred and forty letters,) to the newly-wedded, and a free nation, confident in its elected Chief Magistrate, joins in the universal chorus of good-wishes.

The Rev. Henry Ward Beecher has been granted a four months' vacation by the trustees of Plymouth Church. He will sail on the 17th inst. for Europe, and will return about the 1st of October. Mr. Beecher will be 73 years old on the 24th inst.

The witty editor of the Iron-Clad Age, referring to the fact that "Herr Most, the arch-anarchist and dynamiter," was taken by the police from under a bed, exclaims, "Thus perishes liberty in its citadel of last resort 1"

Premier Gladstone's Home Rule Bill was defeated in the House of Commons on the evening of Monday, June 7th. The majority against ordering it to a sec ond reading was thirty. Parnell and Gladstone made able and logical argements in support of the measure, while Mr. Goschen and Sir Michael Hicks-Beach spoke in opposition.

The infant King of Spain, Alphonse XIII., was christened Alphonse Léon Ferdinand Marie Isidro Pascual. ALONZO DANFORTH, Secretary of the Shawmut

Spiritual Lyceum, has our thanks for a fine photo of his genial countènance.

U. S. Senator A. P. Gorman has our thanks for publle documents.

Street car companies own the surface of such streets as they choose to occupy. Below the surface the gas and water-works companies are sole proprie-tors. Above, the wire concerns—such as telegraph, telephone and electric companies—are supreme. Any other odd space that may happen to be about is used by the city for storing dirt.—New Orleans Picayune.

In Boston, in addition to all the jocosely-mentioned ing the BANNER OF LIGHT since its first issue, claimants for space and authority above specified, the herdic nuisance is allowed full swing, caring nothing,

## Movements of Mediums and Lecturers,

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

Mrs. A. P. Brown will speak in Thornton, N. H., June 13th; will also be at Temple Heights Camp-Meeting, in Maine, during its sessions. Bistop A. Beals has closed a second engagement at Kansas City, Mo., where he has been greeted with large and increasing audiences. He spoke to St. Louis, Mo., June 6th; June 13th he is to be at Gurnee Station, Ill., after which time he can be addressed at Jamestown, N. Y.

Frank T. Ripley, lecturer and platform test medi-um, will remain in Boston for the present, having lo-cated at 3 Concord Square, where he can be consulted for appointments. He is ready to make engagements for the fail and winter to speak and give tests at points within one hundred miles of Boston. Terms of the most liberal character.

Mrs. Abby N. Burnham spoke May 9th and 16th in Cincinuati, O.; May 18th in Covington, Ky.; May 23J in Cincinnati, O.; and June 6th in Worcester, where she speaks again next Sabbath. Address her for en-gagements at 1243 Washington street, Boston.

gagements at 1243 Washington street, Boston. Hon, Warren Chase may be addressed till further notice at 1714 Wash street, St. Louis, Mo.-mot Wash-ington street. He has delivered nine lectures in May, notwithatanding the month was set apart and reserved for visiting at his old home in Cobden, ill, where he has spent most of the time. His lectures were deliv-ered in Evansville, Ind., and Cairo and Vienna, ill, He will return to New England late in the summer or early in the fall.

early in the fall. Mr. J. Frank Baxter will lecture on next Sunday, the 13th inst., in Winslow Hall, East Bridgewater. He is under engagement for Wachusett, Cassadaga, Niantio, Neshaminy, Lake Pleasant and Queen City Park Camp-MeetIngs, but will not be at Onset, Har-wich, or any of the Maine camps. "The first to apply the first to be served," is his motto.

Dr. Dean Clarke spoke at the famous Dungeon Rock, Dean Lynn, last Sunday at 2 P. M., and in the evening at the memorial services in Salem. Mass. We under-stand he intends to go to Tyson. Vt., to celebrate the twentleth anniversary of his public work, which began at Unionville, Vt., June 19th, 1860. Address him for summer and fall engagements at this office.

Mrs. H. S. Lake can be addressed for engagements at Alliance, O.

at Allance, O. Mrs. A. E. Cunningham occupied the platform at Mechanic's Hall, Lynn, May 16th, 23d and 30th; will be in Salem, Mass., June 18th; atter July 1st Mrs. O.'s address will be Lake Pleasant, Mass., until Bept. 1st. Miss Carrie E. Downer, of Baldwinsville, N. Y., lec-tured at Pratt's Hollow, N. Y., on Sunday, May 30th. She will speak at Peterboro, N. Y., on Sunday, June 20th.

Mrs. Clara A. Field can be addressed for lectures and tests at 28 West street (Room 2), Boston.

### Notice

TO THE SPIRITUALISTS OF NEW YORK, BROOKLYN AND VICINITY.

It has been proposed to observe one day in each year-in the time of roses-as a MEMORIAL DAY in which Spiritualists may gather at some pleasant rural retreat and hold special services, mediumistic and other, as may be incited by the occasion in memory of our friends in the cause who have passed over to the other side, and that the initial meeting be held at the Perine Mountain Home, near Summit, N. J., on Wednesday, the 23d of June.

We heartly second this movement, and join in the invitation to have a grand gathering on the mountain top there on that day. Aside from the primary object we see great advantages to the cause arising from thus bringing together friends from the various societies at the opening of the summer vacation season, whereby new friendships will be formed and old ones cemented. We shall take pleasure in being there ourselves, and in commending this observance

of the day there to others. Henry J. Newton, President First Society of Spirit ualists, New York; George D. Carroll, President Metropolitan Church for Humanity, New York; Frank W. Jones, Director the People's Spiritual Meetings, New York; Charles P. McCarthy, Diractor the Parker Spiritual Society, New York; P. E. Farnsworth, Secretary New York Spiritual Conference; Mrs. H. J. Newton, President the Spiritualist Aid Society, New York: H. C. Dorn, President the People's Spiritual Fraternity, Newark, N. J.; Mrs. M. E. Wallace, President Theodore Parker Spiritual Fraternity, New York; Mrs. Milton Rathbun, Mrs. Helen Densmore, Henry Kiddle, Milton Rathbun, Samuel H. Terry, Wilson MacDonald, A. H. Dalley, T. S. Maynard, C. P. Sykes, and others.

### Letter from England. To the Editor of the Banner of Light:

At our Thirty-Eighth Anniversary Meeting the guides of our blind medium, Mr. W. Proctor, speaking of the advance Spiritualism hasmade, said : " All progressive spirits as well as mortals are interested. It is a well-known fact that during the last ten years it has made rapid strides, has broken down barriers of and strength to my mind.' A sufferer for months it would seem, either for space in streets or hour of sectarianism. The stronghold of Spiritualism is not in the metropolis of the world, London. No doub many mediums through whom wonderfully convincing proofs of another life are given have been developed in that city, but equally so have they been brought out in towns, villages and small hamlets; wherever humanity has an abiding-place there Spiritualism springs up and grows. There was a time when you could not have held a meeting like this. But now you have many public meetings in Barrow, a large number of private circles, and other agencies at work to convince many of spirit-truths and add them to your ranks. No system of religion has in any age of the world made such advance. In the same period of time. as has Spiritualism; this is because of the great truth it unfolds-a truth of inestimable value to all mankind, and all mankind will soon learn this and embrace it. It now numbers among its believers all classes, all ranks, all grades of intelligence among men. all ranks, all grades of Inteiligence among men. There is no occasion to fear opposition, come whence it may. Should persecution in any form attack you, remember there was a time when the whole Christian community had to hide in caves of the mountains to save themselves from their oppressors. Be true to yourselves, brothers and sisters, and then your influ-ence for good will be felt in the circle in which you more." JND. KELLETT. 40 Lincoln street, Barrow-in-Furness, Eng.

Horsford's Acid Phosphate, Marked Beuefit in Indigestion. Dr. A. L. HALL, Fairhaven, N. Y., says: "I have prescribed it with marked benefit in indigestion and urinary troubles."

# Npecial Notice.

The date of the expiration of every subscrip-tion to the BANNER OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is proviously renewed. Subscribers intending to renew will save much trouble, and possibly loss of a paper or two, by sending in the money for re-newal before the expiration of their present subscription. It is the earnest desire of the Bubscription. 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. COLNY & RICH, Publishers.

# Subscriptions Received at this Office

FOR FACTS. A Monthly Magazine. Published in Boston. Per year, \$1,00. THE NFIRITUAL OFFERING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. FOS. Per year, §2,00. THEOLIVE BRANCH. Published monthly in Utics. N. Y.

THEOLIVE BRANCH. Published monthly in October, N. R. 1.00 per annum. THE CALLIVER DOVE, An Illustrated Monthly Magazine, containing Portraits and Biographical Skotches of Me-diums and Spiritual Workers. Published in Oakiand, Cal. \$2,60 per year. Light: A journaldevoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price 82.00 per year.

100 por year. THE MEDIUM AND DAYDREAK: A Weekly Journal de-oted to Bpiritualism. London, Eng. Price \$2,00 per year, ostage 60 cents.

voted to Bpiritualism. London, Kug. Frice \$2,00 per yeas, postage 50 cents. THE THROSOPHIST. A Monthly Journal, published in India, and sent direct from India to subscribers. \$5,00 per

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Per year, \$2,50. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. 250 per annum.

# **RATES OF ADVERTISING.**

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent in-sertion on the seventh page. Npecial Notices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, each generation.

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

# A? Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

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

# SPECIAL NOTICES.

Cure for the Deaf .- PECK'S PATENT IM-Cure for the Deat.-PECK'S PATENT IM-PROVED CUSHIONED EAB DRUMS PERFECTLY RESTORE THE HEARING and perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Sond for illus-trated book of testimonials, free. F. HISCOX, 853 Broadway, N.Y. 6m<sup>o</sup> Mh6

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

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

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

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

# ADVERTISEMENTS.

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THE PRACTICAL FARMER is published WEEKLY, contains 16 Pages, 64 Columns, and is filled with the very best Farm Literature which money and experience can obtain. Agriculture, Stock, Dairy, Veterinary, Horticul-ture, Garden, Poultry, Aplary, Homo Circle, Youths, Housekeepers, Hygiene and Miscellaneous embrace the various Departments into which are crowded and condensed a mass of Practical and Valuable Information on all the topics named, equalled by no other Agricultural Journal. Published for 31 years, it has improved with every year, until it now stands at the head without 'a rival, and leads the Agricultural Journalism of the world. During the year it gives its readers 832 pages, or 3228 columns of matter In 52 weekly issues, returning nany-fold to the readers the value of its subscription price of 82. It is cut, rasted and folded in convenient form to be preserved. As its name in-dicates, it is a PRACTICAL paper for PRACTICAL farmers: its columns are filled with a record of the results of the labors and experiments of farmers who make farming **a** BUSINESS. In addition, the best Agricultural Writers of Horizet and the set of ket reports are especially full and valuable. The good Housewife has a department expressly prepared for her, and appropriate mental food is provided for the Fired e and the Children. This is not more assortion. Read what subscribers, scattered all over the Union, say: We are delighted with the paper-R. L. Jones, White Lake, N.Y. Am well pleased with the P. F. Don't want to miss a number-1. Wyant, Severy, Kan. Like it so well I shall never keep house without it-William Nelson, Lawrence, Mich. Send your paper for another year; I liked it so well during the past year-J. A. Schneider, Louisville, Col. I like it very much-A. K. Underwood, Kingston, R.1. Would not like to do without it-R, H. Leavitt, Columbus, O. I have been well pleased with your paper-C. W. Channell, Portsmouth, N. H. Hope I shall always be able to take it in the noutrie 1. Clover, fixford, Pa., The paper is a very good one-C. Jones, Wild Flower, Cal. A very useful and spiendid paper-T. Lorotte, Beneca, Ill., Wo are well pleased with the paper-L. C. Gardener, Nashville, Tenn. We have thousands of testimonials similar to the above, showing how the PRACTICAL FARMER is regarded by the farm-

ers of the country. We want all the readers of this paper to take it. It will benefit every one of you, whether in city, village or on the farm. Remember that it is 52 per year, and worth every cent of it, and then look at this offer : 50 cents pays for it from now to the end of 1880. More than six months for 50 conts, or less than half the regular price. Address, with money or 1 and 2 cent stamps,

# THE FARMER CO.,

# Publishers,

1420 Chestnut St., Philadelphia, Pa. AP Nend for the PRACTICAL FABMER to-day.

ROGERS SILVER WARE Free. Read Pre-mum List in BANKER OF LIGHT April 10th.

J. R. WARNER & SON. Undertakers and Embalmers, **F**URNISHINGS of every description. Lady assistants when desired. Telegraph orders receive immediate at-tention. 2151 Washington street. Hoston. FIEDERICK ATHERTON. J. R. WARNER, A. P. WARNER, My29

DR. J. C. STREET, 78 MONTGOMERY NTREET, BOSTON, MANN. Api7 1.13w

# FACTS Free.

TO any persons who will send us a list of names of Spirit-ualisis or investigators of phenomena in their vicinity, we will send a copy of FACTS. Address P. O. Drawer 5723, Boston, Mass. If My1

522, Boston, Mass. Uf anyl **DROF. BEARSE**, Astrologor, 259 Meridian st., East Boston, Mass. Your whole lifewritten, horoscope thereof free of charge, Reliable on Bustness, Marriago, Disease, and all Finauchi and Social Affairs. Send ago, stamp, and hour of birth if possible. iw Jei2

THE STAR GAZER (address, 91 Oliver street, Har Stor, Boston), an ASTROLOGICAL MONTHLY, con-tains full information of the effacts of the planets over all classes; io cents; \$1,00 per year, A 100 page Prophetic As-trological Book, also a full course (12) Private Lessons (Manuscript) in Astrology to each yearly subscriber, This offer holds good for 30 days. 1w<sup>+</sup> Jel2

A GOLD THIMBLE for three new subscrib-new for the FACTS. FACTS PUB. CO., Drawer 522, children's

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A Manual, with Directions for the Organi-zation and Management of Sunday Schools, adapted to the Bodies and

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ing Rules, Methods, Exercises, Marches, Lessons, Questions

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Hymns and Songs.

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Every Lyceum should be well supplied with these little books, so that all can unite in singing the songs and join as one family in the Silver-Chain Revitations. The abridged edition is no longer in print, experience having proved the far greater value to Lyceums of the original complete Man-ual. We offer the latest editions at the following reduced prices.

prices: Eleventh unabridged edition, single copy 50 cents, post-age 3 cents; 12 copies, \$5,50; 25 copies, \$10,50; 50 copies, \$20,00; 100 copies, \$38,00, For sale by COLBY & RICH.

PRICE REDUCED.

"SHADOWS":

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

from great debility said he derived great comfort from the BANNER, and looked forward with most pleasurable anticipations to its coming each week." Dr. Jack desires all correspondence to be addressed to him at Haverhill, Mass.

ET Prof. Horsford hit wide of the mark when he and others of Harvard College undertook the herculean task of voting as they did in 1857, that Spiritualism-and its medial instruments-had no foundation in fact ; but he, having grown a wiser man, has produced an acid phosphate, a pleasant beverage for healthy people, as well as the sick. Its results in fevers are said to be admirable. Thus it is, even Harvard College professors progress.

We call special attention to the interesting article on "*Electricity*," by Henry M. Stew-art, of Penn Yan, N. Y., published in last week's BANNER. The writer's allusion to the childhood of Mrs. Richmond, whose mediumistic powers were manifested when she was but ten years of age, may be new to many of our readers who have lately come into a knowledge of Modern Spiritualism.

19 Hon. Moses A. Dow, editor and publisher of The Waverly Magazine, and a devoted Spiritualist, is seriously ill we regret to learn with paralysis at his home in Charlestown. He right side was entirely helpless, but he has in a measure recovered the use of the muscles of his throat, thus enabling him to swallow liquid food. ¥.-

Mrs. H. H. Sanborn of 67 Green street. Lynn, Mass., wishes us to give notice that during the summer months she will discontinue giving sittings in Boston. Those who are desirous of consulting a reliable clairvoyant in regard to health, etc., will do well to call at her residence as above between the hours of 10 A. M. And 4 P. M.

THE BISTOBY AND OBIGIN OF ALL THINGS "-mention of which work is made on our third page-can be obtained at the BAN. NER OF LIGHT Bookstore, 9 Bosworth street, Boston, at \$2 per copy.

Bend the extract headed "Good News and True." which we reprint from the Medical Advocate, regarding the present status of matters medico statutory in New York.

Harvey Lyman, Esq., has opened a Spiritual Home at Saratoga Springs, N. Y., and the friends visiting that fashionable resort should bear him in mind.

Managers of the Spiritualistic Camp-Meetings everywhere are requested to keep the BANNER posted in regard to their proceedings.

13 J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province streets, Boston.

night in its mad career.

Herr Most, the anarchist, has been sentenced to one year's imprisonment and a fine of \$500.

### J. J. Morse

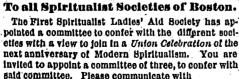
Will deliver the regular addresses at the Annual Convention of the Spiritualists of Western Connecticut, at Bristol, Conn., on Wednesday, June 16th.

Mr. Morse has a Sunday or two vacant for September camp meetings, and is prepared to close engagements for the few disengaged months of next season. his last one East, as in June next he leaves for Callfornia, having been compelled to decline doing so this year, owing to prior engagements. Keep him busy, friends, for his controls are both able and eloquent. Address him care of this office.

"THE LEISURE HOUR."-A new monthly publication of eight pages bearing the above name, and recognizing Spiritualism as an important factor in the development of public opinion into a broad and liberal faith, has made its appearance in Montreal, P. Q. The numbers thus far issued indicates clear perception on the part of its editor of what is needed in a section where comparatively little is known of the revelation of a truth that is rapidly encompassing both hemis pheres. That the Leisure Hour may have the patronage of Spiritualists in Canada, and all who would posess the indisputable knowledge of a future life which they have attained, is our own, as it must be the sin-cere wish of every one who dwells in the light of the New Dispensation. Publisher's address, P.O. Box 989, Montreal, P. Q.

The funeral of Mr. Charles Hall was largely attended by relatives and friends at East Dennis, Mass., on Saturday, June 5th, Dr. H. B. Storer of Boston conducting the exercises. Mr. Hall died sudden ly of heart disease, in Nebraska, and the body was brought by his brother to their native town on the Cape, and to the house of his father-in-law, Mr. James T. Howes, where his widow and two children reside. Mr. Hall was an active and adventurous business man, universally loved and respected, a Spiritualist, and friend of the Lyceum for children.

"THE REFLECTOR" is the name of a new quarto heet, illustrated with cartoons in colors, after the style of Puck, to be published weekly in the interest of workingmen. The leading editorial of its initial number is upon "The Rights and Duties of Labor." With a good purpose, and able and judicious management, it will accomplish much good. Publication office, 60 Fulton street, New York.



MRS. JOHN WOODS, Chairman, 66 Carver street.

Six Missing Links

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

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

### 4... Card.

To the Editor of the Banner of Light:

Allow me, in behalf of the Shawmut Spiritual Lyseum, to return thanks to the kind friends in Boston Levington, and elsewhere, who so generously fur nished our school with flowers on Sunday, June 6th. After the distribution of bouquets to the children officers and others, the remainder of the flowers fully two bushels-were taken to the Olty Hospital by J. B. Hatch, Jr., where they were gratefully received by the matron for the benefit of the patients.

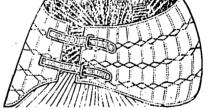
M. T. SHELHAMER.

Newburyport, Mass .- At the annual meeting of the First Spiritualist Society, held June 1st, the following officers were elected for the year ensuing: President, E. P. Pride; Vice President, Albert Rus-sell; Secretary, Frank H. Fuller; Treasurer, John Mulchahey; Board of Assessors, Mrs. N. A. Kasson, Henry A. Haskell and Herman Staples; Doorkeeper, Joseph Torrey; Uahers, Joseph O. Pettingell, Thomas Whiting and Hermann A. R. Roeding, Charles W. Hidden, Vice President last year, is being strongly urged to enter upon public mediumistic work, and, in view of his possible acceptance and filling of engage-ments already tendered in Several cities, thought best to decline a rediction, and Albert Russell, one of our oldest and best local workers, was chosen as his suc-cessor. The meeting was the largest attended and most enthusiastic ever held in the history of the So-clety. H. lowing officers were elected for the year ensuing:

Portland, Mo., Spiritual Templo .- May 16th and 23d, the Spiritualists of our city had the pleasure again greeting Dr. H. F. Merrill and his excellent of algain greeing Dr. in A Morrin and ins excention lady.' He had large audictices, and his control, "Twi-light." gave a number of messages which were recor-nized. This is Dr. Merrill's third engagement in Port-land this season. He has been wonderfully success-ful in his labors among US, and as he leaves for other fields of labor our best wishes go with him for the suc-

fields of labor our best wishes go with him for the suc-cess and prosperity he richly merits. As my term of service as Corresponding Becretary for our Boeiety has expired, allow me to thank you for your promptness in publishing the notices of our meet-ings I have sent you. With best wishes for the future success of the work in Portland, and the advance-ment of truth universally, I am yours for the cause, MBS. ANNIE D. FISHER.

East Bridgewater, Mass.-June 13th J. Frank Baxter will occupy our platform at 2:30 and 7 o'clock F. M.; to be followed June 27th by Joseph D. Btiles. E., O. BENNETT, Scoretary S. A.



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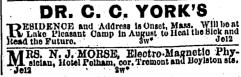
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Mrs. H. V. Ross, at Onset, WILL hold scances for MATERIALIZATION at her Cottage, corner of Fourth street and South Boule-yard, from June 2ith to the close of the scason, Jei2 185w\* Jei2

THE BERRY SISTERS' Address from June 15th to Sept. 15th will be Onset, Mass.

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**A** Discourse, Delivered before the Willimantic Spiritualist Society, at Willimantic, Conn., on Bunday, March 21st, 1889, by JUHR HOUKER. Paper, price 10 conts. For sale by COLBY & RICH.

# Message Department.

### Public Free-Circle Meetings

Public Free-Circle Meetings Are held at the BANNAR OF LIGHT OFFICE, 9 Hosworth street (formerly Montgomery Picco), every TORENAY and FHIDAY AFTERNOON. The Hall (which is used only for thesessances) will be open at 2 o'clock, and services com-mence at 3 o'clock precisely, at which thus the orawill be closed, allowing no egress until the conclusion of the stance, oracji in case of absolute necessity. The public ers cordially invited. The Mossayer published under the above heading indi-cate that spirits carry with thera the above heading indi-ers to that spirits carry with the othera citalise of their integration of the bayond - whether for good or oril; that these who pass from the earthly sphere in an undereloyed itate, oronually progress to higher conditions. We sak the Teader to receive a b doctrine put forth by spirits in these columns that does not comport with his or her ma-more. All express as much of truth as they performed.

All express as much of truth as they perceive in the massages of their spirit-friends will work them by informing us of the fact for publication.
All expression of the fact for publication of the fact for answer at the form of the fact for the fact for answer at the form of the fact for an expression of the fact for the fact for an expression of the fact for the

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

### Miss M. T. Shelhamer.

Report of Public Scance held March 16th, 1886-Continued from our last issue.

# Mary Jane Carr.

At last I have succeeded in making my way here. I was advised, a few years ago, by spirit-friends, to come to this circle and speak, that my friends, to come to this circle and speak, that my friends on earth might know I still lived. I tried to take the advice, but I could not come, and I have been all this while getting here, not because the way was so long, but because I could not get into just the right condition for

speaking. I left friends here in Boston. I was very much attached to them, and I felt very sad to be taken away, for I felt that I knew about this life, and I did not know of the other. I was sure of what was here, and I was certain of nothing apart from the body. Not that I was an "Infidel" or a "Materialist." as you speak of people now who do not believe in a future I had a vague idea, that there was something beyond; it did not seem possible to me that this life must be all there was for man, that this life must be all there was for man, and so I cherished the thought that my thread of life would run on, but it was so vague and uncertain it gave me no knowledge, and I trembled at the idea of letting go this earthly life. My friends knew this; and it made them sad, because they were sure I must go, and they could see no hope for me. I would say: "When I get well, I am going to do many things; "When I get well, I am going to do many things; I shall be strong, so I will accomplish much; I have idled long enough, without performing a great deal; but some day, when I gain my strength, I will astonish you all." And then I could ge the and emile according to the great deal; but some day, when I gain my strength, I will astonish you all." And then I could see the sad smile come into their eyes or upon their lips, and I would think: "They do n't believe I will ever get well, but they are mis-taken."

I am well and strong now, but not in the way I thought. I am happy, too, and I am able to do a great deal more than I ever did on earth When I was well enough, before my last ill-ness, to go out into the world and join my companions in their pleasures or their pursuits, I always had a feeling of weariness, a kind of weakness that prevented me from making strong efforts to accomplish much in life. I have nothing of that kind now, for I never have nothing of that kind now, for 1 never know what it is to feel tired, to grow languid, to want to sink down, as I used to do, for rest, every time I essayed to accomplish a task; I only find strength in the doing, and when it is performed, such an exhibitantion and satisfac-tion comes from it. I feel stronger than ever to attempt something else. I think, if my friends could know this, it would please them. I am sure if was been and one of them was taken

I should require any information in regard to

it for a long time. But I passed from 'the body very suddenly;

was taken without warning and without prep-aration. Well, in consideration of my habits of thought and life, and also in contemplation of the material matters that surrounded me. I can believe that, had I been warned, it would not have done me any good ; I should only have fretted over it, and tried to pull one way, while foto or whatever you may call it was thought

fate, or whatever you may call it, was tugging at the other. And I might have made it un-

pleasant for my friends: I don't know as I

would, but I think vory likely; so it is just as well that I went as I did, though to tell the truth, I would have liked vory much to have had an opportunity of arranging a couple of affairs that have annoyed mesince I went from the bady

the body. My friend Wyman is cognizant of these mat-

ters, and he attempted to straighten them out for me-for which I thank him very much.

What little he was enabled to do gave me sat-isfaction. When he could do no more and was obliged to leave them for others to attend to. I felt it was all for the best, for it seemed to me

those friends ought to have some of the respon-

sibility of making them straight. 1 would like very much to come to my friends.

I would like very much to come to my friends. I know there are mediums near them whom I can reach, and I think it would be only right for them to try and find such mediums and give me a chance to come. I am not the only give me a chance to come. I am not the original one who is tapping at the door, there are oth

ers on this side, friends of theirs and mine who are willing and ready to send messages o

cheer and instruction, and I hope the way will

ly, and I would have been made happy; but I did not know, and my friends did not. I send them ever so much of love and cheer. I am joyful in spirit; the past has all disappear-

I am joyful in spirit; the past has all disappear-ed; only its memories remain, and they but strengthen me for the future. I have many dear friends in the spirit-world; they all vie with each other in extending to me sympathy and kindly feeling. I am at home with them, and we await the time when those who remain on earth shall join us in the Heavenly Land. I have been to the side of my dear husband; I have been to the side of my dear husband; I have tried to whisper in his ear; he did not know nor eatch my sentiments, but he felt an influence that guided him in the movements he has made, which have resulted in bringing happiness to his life. I impressed him, for it mattered not to me whether he understood or not the source of the impulse, as long as he act ed upon it, because I knew it would be better ed upon it, because I knew it would be better for him and for those of his household.

If he should chance to learn I have returned If he should chance to learn 1 have returned I trust he will accept my love and blessing, and know I an watching over him and over our dear ones, and trying to beautify their lives for the spirit-world. My friends would not, I pre-sume, identify themselves with Spiritualism; would not publicly confess that they had re-ceived a message from the world beyond; but if new themselves world beyond; but if any thought or word of a returning spirit can sink into their hearts and make an impression-turn their minds toward the higher life, I shall feel that a blessed work has been wrought.

# Timothy Ryan.

I've only been a little while in the other world, and I lived quite a long life on earth. I felt like an old veteran when I went out, but I feit like an old veteran when 1 went out, but 1 am quite ready for the new term of service that opens for me now. I was one of the "boys in blue" in the late war. I served the State of Massachusetts twice over, and I think my friends will tell you I did my duty to the last. Well, I feel ready for active service now. I don't want you to get into a muss with any other country, or with our own, but if you do I shall be on you to get into a muss with any other country, or with our own, but if you do I shall be on hand to take my part. Oh! you may say, a spirit can't do anything. I might have thought that once myself, but I've learned better: I know a spirit can do a good deal. He may not shoulder a musket, he may not earn the title of sergeant, or any other, but he can turn his influ-ence where it will be felt; and that's what I mean when I say I am ready to take part in

ence where it will be felt; and that's what I mean when I say I am ready to take part in anything that is for the good of the country. I have come back here because I want to get to my friends. I send them a heap of love—I feel it burning all over and through me—I have never felt it quite so strong toward 'em as I do now. Death seems to take all the bitter part of a man and leave the best. I don't know as it does for 'em all, because I see some pretty hard-looking chaps around here that have gone hard-looking chaps around here that have gone through death, but my opinion is they are a lit-tle sweeter than they were before the change, and I don't think any of 'em are so had but what they 'll get better by and bye.

I hope I will get to my friends; I hope they will be glad I've got back and ready to hear from me. I've got a good story to tell 'em; it is a long one, and it will take me a half day to apin it out, but I know they 'll be interested in it.

I was a member of the Grand Army, and would like to get to some of the boys and have a good talk with 'em. I know I could post 'em up better now than I could when here-give 'em some new ideas to think of. I hope I'll get the chance I want; I'm running for it every

day. I dld n't know, Mr. Chairman, that you had a congregation here, or perhaps I would n't have stepped in ; but I hope you'll give me pardon if I'm out of my place. [You are all right, sir.] I thank you. I went out from East Cambridge. I like old Massachusetts, and will speak a good word for it wherever I can. I am plain Timothy Ryan.

### Report of Public Séance held March 19th, 1886. Invocation.

In the field of truth is not slow to keep himself in a sport of the state and the section of the secti

derstand how it is possible for him to go through the walls which appear to him to be as solid as they did before he passed from the flesh; therefore, while it is possible for any spirit who is at all aspirational in his nature to pass through solid substances, to find no ob-struction to its will, in material things, yet it is also absolutely possible for certain spirits, under lower conditions of material life, to be confined to material substances, and not be at le to exercise any power over them. Q.—Are spirits as insensible to such material as the "natural man" is to spiritual sub-stances?

stances?

stances? A.-Yes; such spirits as those of whom we have spoken, who are spiritual by nature, as well as surrounded by spiritual conditions, those whose tendency buoys them upward, prompts them to seek spirituality of life, find no obstruction in material substances; they are the spiritual beings whom you meet day after day, but of whose presence you have no knowledge, and for whom you do not step aside from your path. Q.-IBY H. J. Kilborn. La Fargeville, N. Y.] Why have so many, in trying to perfect per-petual motion, failed in the attempt? And is it probable that such a mechanism will ever be accomplished by mortal man, as seen from spirit life?

accomplished by mortal man, as seen from spirit-life? A.—As on earth, so in the spirit-world, there is a difference of opinion in relation to this subject of perpetual motion in mechanics. Some spirits maintain that it is impossible for man on earth ever to arrive at that knowledge whereby he will be able to apply the principles of perpetual motion to any mechanism ; but other spirits, and we are inclined to their opin-ion, assert that by and-bye, when mortals come to a better understanding of the laws of elec-tricity, and comprehend the currents of the universe and how to apply them more thor-oughly than at the present time to mechan-ism, such a system will be discovered. In mind we find perpetual motion, and in the man-ifestations of mind as depicted in the universe we also discover the law of perpetual motion. Spirits who are scientific by nature and by study, assert that the time is coming, as we have said, when man will profit by the knowl-edge he attains, and be able to read a lesson from the physical universe as displayed before him, and drawing from that knowledge the wisdom to apply it, he will be able not only to perfect a system by which perpetual motion in mechanics may be maintained, but also make use of his discoveries in other ways for the ele-vation and the comfort of his fellows. The reause of his discoveries in other ways for the ele-vation and the comfort of his fellows. The reason, in our opinion, that as yet mortals have son, in our opinion, that as yet mortais have been unable to perfect any system of mechan-ics in perpetual motion is because they have not yet arrived at that stage of knowledge ne-cessary for such an ultimate.  $Q_{-}=[By the-same.]$  Do you not think the spirit bands having control of materializing mediums at scances should make a distinction between a metapolie of the the spirit bands having the should make a set of the spirit bands having the set of the spirit b

between a materialized form and transfigura-tion-that is, when conditions are such that a genuine materialized spirit cannot come, and the medium is brought out transfigured before you, instead?

A.—We believe that the manifestations at every scance should stand upon their own mer-its; that what occurs to day at a scance with a medium should not affect the opinion of sitters concerning a manifestation received last week, or the one that is likely to occur to-morrow. Conditions are everything with mediumship, and unless proper ways and means—which are only other terms for conditions—are provided the mediums and the operating spirits, it will be impossible for them to express to you such evidences of occult power as they may desire to. We believe that when the controlling band to. We believe that when the controlling band of any medium discovers, at a searce, that through lack of proper conditions, through want of necessary elements for the building up of a materialized, temporary form, they are obliged to make use of the medium, transfigur-ing her countenance and form, and personating some spirit through her organism, it is the duty of such band to announce the fact to duty of such band to announce the fact to those who are present. It is comparatively easy for a spirit to take control of his medium and to say to the sitters: "We find it impossi-ble to present to you materialized forms to-night, therefore we shall do the best we can; we will make use of our medium as a trance subject, and allow such spirits as are present to manifest, themselves in their own way subject, and allow such spirits as are present to manifest themselves in their own way, through her organism. We desire that you will keep perfectly quiet, and allow the spirits to do the best they can for you." If such informa-tion were given, then the spirits, feeling per-fectly free, feeling perfectly conscientious in their efforts, knowing they would not be mis-understood, would, if they had a good subject under their control, be able to give to the sit-ters undoubted evidence of their presence and power, and also bring with them unbounded power, and also bring with them unbounded satisfaction for themselves and for their mortal, friends. We look forward to the time when mediums and their controls will have the moral courage to step forth and do this thing of which

we speak.

to try myself to utter a word once more in mor-tal speech, so I have been given the privilege

I passed from the body at Richmond, Ind. I passed from the body at Richmond, Ind. 1 have friends there whom I love, with whom I am in deep, heartielt sympathy. I have be-loved friends at Dayton, O., and in other places, and to all I waft my greeting and my love. The blessed ones of my family are still under my watchful care. I shall not approach them weak in body and tremblingly, for I am possessed of a frame that is vicorous and full. possessed of a frame that is vigorous and ful of health. Spiritually I trust I am not debili-tated, and I hope to be of use to them in the coming time. I was known to my loved friends coming time. I was known as Rev. D. R. Biddlecomb. /

### William Downey.

[To the Chairman:] I am not a preacher, sir [Yo the Chairman:] I am not a preacher, sir. [You are just as welcome.] Thank you; that's what they told me. I see a good many who are preachers around you. I think the first one who answered the questions was something of that sort; he had a kind of look they all wear; and the other one was a good deal like him. I felt a little bit diffident about coming, but they told me I could step in just as well as though I was a preacher. I went out very suddenly: I did n't know I

I went out very suddenly; I did n't know I was going. Oh ! I had n't any idea I had got to step away from life, and in that sort of a fashion.

was going. Oh ! I had n't any idea I had got to step away from life, and in that sort of a fashion. Well, I did n't exactly step away from life, you know, but it was the outside life that let me go. I went for a shave-a queer kind of prepa-tion for the other life, but I went for it-and before I knew it I was standing out of the body, and did n't care whether it was shaved or not. But I did care a good deal about some things I left on this side. I was sorry I could n't slip back just to stay a few hours and say a few words-kind o' straighten out things to my own liking-but of course I could n't. After a while I thought it was no use fretting about it, everything would come out all right, and I believe it has; anyhow I do n't feel both-ered any more, and I've just come back to send a few words of love to my friends and a bit of remembrance, that's alls' I want them to know that though I slipped out so quick. I did n't get into any bad place; everything was bright enough around me; I was n't bothered about anything, only just the way I went, and be-cause I could n't say "good bye" to them. But so far as the other side was concerned, I found it much like this side, and the chance soon so far as the other side was concerned, I found it much like this side, and the chance soon opened to me to get into some kind of good work, so I just jogged along as before; I suppose I ought not to complain. I lived a pretty long life, and a good deal longer than many others do: besides, I had my share of experience, and so I am not in a fault-finding spirit to-day. I lived in Fall River, and worked in the Bar-nard Mills. I think the people there will re-member me—I am sure they will; and the mule-spinners, perhaps, will be glad to hear that I 've come back. I sort o' looked after the mule-room, you know—kept an eye on it and direc-

come back. I sort o looked alter the indic-room, you know-kept an eye on it and direc-tion over it-and felt that was my place. I'd like very well to have a good talk with some of the folks, and hope I'll get the chance some day

am William Downey, at your service, sir, if I can do anything for you.

### Florence Weaver.

Florence Weaver. My name is Florence Weaver. I have dear friends and relatives here, yet I do not come especially to them, because they will not be-lieve it possible for me to return from beyond the grave to utter one word, but I have one dear friend who always looked upon me as a sister. He was like a brother to me, and we felt sad to separate when I was called from the body. That friend is now deeply engaged in study, at a Unitarian school or university, at Mendville, Penn. He has learned that spirits can return and, under certain conditions, communicate with their friends, and he has sometimes wondered if some one he has known and loved could not come to him. His spirit-friends have tried to manifest directly to him, but they could not.

manifest directly to him, but they could not. If he is mediumistic he is not sufficiently developed to have it useful to them. Many times I have sought to make myself known, for I know it would give him strength and courage and make his way easier. He has difficulties to encounter, and sometimes he gets very loneto encounter, and sometimes he gets very lone-ly. I come to give him love and sympathy from his dear spirit-friends and to tell him they are watching over him. His mother sends her love, and wishes him to realize that hers is the guiding hand to draw him onward to a bright and beautiful home in the after-life. She de-sires him always to feel that he is attended by unseen powers who love and care for him; that when he is doing his best for the cultivation of his own mind and for the benefit of humanity, they are happiest, and that under all condithey are happiest, and that under all condi-tions they will seek to bless and to direct him. And I, too, send my little word of love and wish him to feel I have not forgotten him; that the remembrance of the old-time association is still with me. 1 often think of our happy days together, when his father's family and mine lived in such close association, and I sometimes picture to myself, the reunion and the renewal of those associations in a brighter and a better world. I hope my friend will continue to desire knowledge on this subject, and to seek tidings of the immortals. I will do all that I can to assist him in his search, and whether I come to him or not again, he may feel assured that I will be pleased to help him in all ways that a spirit can he of use. -Wednesday last a terrible accident happened at Bald Head Cliff, York, which has cast a gloom upon the community especially near where it happened. It an pears that during the annual Sabbath School picnic of the first Christian church of York, which was being held at that place, a photographer was about to take a storeoscopic view of the school, and Herbert Moulton, aged 18 years, an estimable of being included in the number, in claimb-ing the cliff to gain a favorable position lost his hold of the rocks and fell backwards over the precipice, landing twenty feet below on a solid ledge, killing him a instantly. He was a son of Mr. Jonnthan le Moulton of York, and was beloved by all. deplorable condition. I sensed this; I felt it, and it gave me pain; for a long while I felt this shadow resting upon me. I tried to get back to my friends; I thought if I could tell them to my friends; I thought if I could tell them my story it might relieve me, and I was sure it would bring to them some token of my contin-ued existence. I could not accomplish what I wished; and then I thought the best thing I could do would be to turn my attention to spiritual things and to the new life around me, and try, if possible, to gain information and knowledge—information on the character of the new life, and knowledge of myself as an immortal being; so I have been studying these lessons, and to day I feel the time has come for me to return and speak through mortal lips. If any friend cares to hear from me I shall be very glad. I shall be delighted to send love to them, and perhaps sometime I can come into outward association, and give privately an out-line of my story, of how time has passed for me since I left the body. I have watched events line of my story, of how time has passed for me since I left the body. I have watched events taking place with those I have known. I have seen the changes passing over them. Their thoughts are somewhat different now from what they were when I was here; some of them have grown old, others have stood still apparently, but I believe they are all wisor and stronger than they were ten years ago. I feel pleased at this, because it shows advancement, and also shows me that they are prenaring unand also shows me that they are preparing, un-consciously to themselves, but none the less truly, for the home beyond. I am Herbert V. Moulton, of Wells, Maine.

strong and well, I felt very happy. At first I did not realize I had slipped from the body, and I looked around me for those familiar faces that I loved. I did not see them; I saw others,

that I loved. I did not see them ; I saw others, pleasant and sympathetic, but strangers. For a little while I felt sad, but soon I found I could come to those I had left, and though I did not see them as plainly as I did these new friends on our side, or as I did when with them in the body, I could do so sufficiently to recog-nize them, and to feel their thoughts going out toward me. I knew of their tender memories and their loving words, and I sought to respond to them. to them.

Time rolled away, and I was unable to manjfest my affection, or give my friends a thought of the love I was feeling, and it saddened me; then my new friends advised me not to linger here so much, but to turn away to the spiritworld, take up new lessons and new duties, in fact, try to wean myself from the old condition because it gave me more pain than satisfaction ; so I did, and so. in time, I learned that even though I should never be able to hold intelligent communication with my loved earth-friends, yet there was much of beauty and hap-piness for me, and also the sweet consciousness that in due time I should be rejoined to each loving heart, because they must come to me in the world above.

So I have been growing contented, but I am happy that at last I have found a way open through which I can convey my message, and through which I can convey my message, and tell my friends that I live, and am happy. I am at home, and I have no desire to return to earth and take up its discipline—my only con-nection with it is through the love I bear for those who linger here. I know they have bur-dens. I know trials come to them, and I try to ease them when I can; but I am learning now that the trials which I experienced were only preparations for my soul to find and appreciate. the present condition, and that such shadows as come to the dear ones here are only the foreshadowing of the brighter, more beautiful condition beyond. Etta Storrs.

### Charles Codman.

Charles Codman. Well, Mr. President, I am happy to meet you. It is not very long since I died, or passed from the body, which I like better, for I feel very much alive to day. I was summoned from this world last June. That seems but a very little while to me. I have seen so much and under-taken to understand so much that sometimes I feel a little dazed; but it has made the time slip away very rapidly, and all the while I find I am getting more information. I have friends on this side as well as friends on the other. I lived in Lowell. Mass. My

I have friends on this side as well as friends on the other. I lived in Lowell, Mass. My business was that of an engraver, and I found employment at the Hamilton Works. I left friends there as well as friends outside the es-tablishment. To them all I bring my respects and good wishes. If they will be one-half as glad to meet me as I would be to meet them, it giad to meet me as I would be to meet them, it seems to me there must be a union very soon. If they prove one-half as happy to get these few words from me as I am to give them, I shall feel more than repaid for coming, though I can tell you it is not very easy to get into this

place. I don't know why. You seem to have the way open, there are no restrictions that I see, but all the same. I have been trying since the first week after my departure from the body to get here. Well, for a while they told me your place was closed; then when I heard it was open, I found so many others trying to was open, I found so many others trying to come in, and each one surrounded by a sort of envelope, or I hardly know what to call it, but the spirits say magnetism, that kept me from getting beyond them or ahead of them; that I began to think I had better give up mak-ing a trial. Well, I don't like to do that in anything, so I have come. Please tell my friends that the best word I can give them is that I have a home and ful, working life: that I have a home and

ful, working life; that I have found a good, use friends; and that because I have these new surroundings, I have by no means lost interest in them or in anything that I was pleased with on earth. I hold them as a sort of link between on earch. I hold them as a sort of hink between the two worlds, and I suppose I will until my friends on this side join me on the other; but I have a good report to make; all thiugs seem to be calculated to help a man along in life; he I am obliged to you, Mr. Chairman, for list-ening to me. My name is Charles Codman.

# SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. March 23.—Fanny Parnell; Herbert P. Kimber: Danieł B. Jones: Emelino Sawyer; Joseph Cutter; Gracie Thomas. March 23.—C. C. Hunkins; John Minizer; Fannie L. Smith; Charlotte Brown; George Webster; Stella.

# THE MESSAGES GIVEN

As per dates will appear in due course.

May 23. Der autes witt appear in aue course. May 23. - Lizzle Ostrander Bilss; Bertin Frenchi Joshua Seward; Balley H. Strong; Alexander Vining; Sarah Clarke; B. Franklin Curtis. Juns I. - Lotela, for Mrs. A. J. Shelton, P. G. Conway, P. Coats, — Gallagher, George Wilson, Mary Beal, John Nichels, Henry and Frederick Slade; Alice Hart; Fanny Brown; Charles Hook; William Anderson; George Fisk;

he reads a good deal, he is fond of a bit of dis-cussion, and he is not slow to keep himself in-formed of what is going on in the world, so of course he knows of this thing, and I have no doubt he thinks there is a great deal of hum-bug in it. I used to think so, and I cannot blame any one else who don't underatand it for feeling the same way. I never looked into it—did n't care very much about the future life; whether it was to bring pain and sorrow, or happiness and a release from all labor, made no difference to me, for I did n't suppose that I should require any information in regard to CONTROLLING SPIRIT. — We are now ready for your questions, Mr. Chairman. QUES.—[By H. C. Pitkju.] Some spirits tell us of beautiful rivers in the spirit-world. Do their waters flow continuously through all the spheres to the same ocean, or are there separate eventume in the different explores? Are those systems in the different spheres? Are those rivers fed or replenished by showers of rain drawn by evaporation from the ocean? If so, aro they tho same showers we witness on the earth?

earth? ANS. — The spirit-world, in point of topog-raphy, corresponds to an extent to this world; yet we have our separate oceans, our separate and distinct system of water-courses as well as of land topography. Some spirits who come to you speaking in terms of pleas-ure concerning the beautiful rivers and glo-rious indecome which they how withersed rious landscapes which they have witnessed in the spirit-world, may allude entirely to those rivers and oceans and scenery which belong to rivers and occans and scenery which belong to this planet; they may see merely the spiritual part of its waters and lands—they having taken up an abiding place within this very earthly atmosphere—consequently the waters which they behold are from the same source as that which supplies the earth. But there are spirits who have passed beyond the confines of the earthly atmosphere and taken up an abiding earthly atmosphere, and taken up an abiding-place in worlds distinctly apart from this planet, consequently the waters which they behold, as well as the valleys and mountains, are not the spiritual side of the natural scenery of the waters of these worlds are not fed by the same showers of rain that supply the earth; they are fed by moisture descending from above, not in heavy showers, but in gentle, dew-like spray. Your correspondent speaks of the vari-ous spheres of spiritual life, in this connection: we should call them the various worlds of hab-itation for spiritual life. Each of these worlds has its own landscapes, its own water, scenery, etc., its own conditions of life, which are as distinctly separate from those of any other as are the scenery and conditions of another planet distinct from those of this planet called

Earth. Q.-We are taught that excarnated spirits

Q.-We are taught that excarnated spirits are not obstructed in any way by material sub-stances, but can pass through them, as, for in-stance, the walls of a house. Is that so? A.-You are taught that by certain return-ing spirits, and you have also been told by other returning spirits that there, are spirits having no embodiment of flesh, who are yet confined to ertain habitations and localities; that they are environed, so to speak, by these walls, through which they cannot pass. It was related at the time of the great fire in Boston that this destructive element did good service in one particular, inasmuch as it liberated many earth-bound spirits, who had been attracted and confined to the business portion of this city, and were unable to leave, or to pass through the walls of these buildings in which they were confined. These statements, al-though seemingly inconsistent, can be recon-clied, for there are spirits to be found in such conditions for the parts to be found in such bigaten their lives and sweeten their partment is beautiful as the flowers, as fragrant as the blossoms that send through the walls of those buildings in which they were confined. These statements, al-bless those to whom I come. I have waited long. I have watched by the door, I have tried to come in and speak. I have sent out my in-fluence, but to no purpose; they were bill and deaf. I did not censure them because they could not see and could not hear my volce; it know the blessed angels were around my life, know the blessed angels were around my life, know the blesse that is considerations, who is sted down to it the hours of pain would have grown less lone. I am like that ohild, just gaining a faint glim-through which and I step out timidy, tremblingly, yet with and state the waits of the was none of the was tore. I have been gliven such a history of it that I was told of this place and and deaf. I did not censure them because they could not see and could not hear my volce; it know the blessed angels were around my life, know the blesse had I known it the hours of pain would have grown less lone. He hours of pain would have grown less lone. He hours of pain would have grown less lone. He hours of pain would have grown less lone. He have form will-power, and not up. He hours of pain would have grown less lone. He hours of pain would have grown less lone. He hours of pain would have grown less lone. He have form will-power, and not up

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# Rev. D. R. Biddlecomb.

Happily to myself, Mr. Chairman, I find that I am unexpectedly invited to speak through a mortal organism. I had been advised of this place, and told of the warm welcome given here to returning spirits, but I had no thought that I should be able to present myself. I am glad of the opportunity, and feel more satisfac-tion than I can express. To me, life is beauti-ful, and the days pass, one after another, bring-ing their golden rays of truth to my soul. I look back, and wonder how long it is since I passed from the body; and then I remember it

ing their golden rays of truth to my soul. I look back, and wonder how long it is since I passed from the body; and then I remember it is but a very little while. I am filled with a sense of God's love and goodness. I am thrilled through and through with that sense as I stand before you to day. It is a glorious world, and I feel that the Supreme Being is united with it through all its parts, that he is united indis-solubly with the entire universe, and that man is indeed a part of his being. I look abroad, and I see man struggling with all the difficulties of life, with all the problems that puzzle his mind; and then I look aloft to the glowing stars and azure heavens, and realize that there is a mighty intelligence ruling and guiding all things; and I believe that some day every difficulty will be surmount-ed, and every problem explained. This, to me, is an encouraging though; it gives me strength to mount upward on wings of aspiration and hope, grasping after knowledge, and looking forward to a solution of the divine truth to hu-manity; it gives me strength to send forth an influence to mortal life, hoping it may be felt as an invigorating wave from a spiritual world, to sustain sorrowing, fainting hearts below. I feel that I could take all humanity into my embrace, and hold the entire world close to my

I feel that I could take all humanity into my embrace, and hold the entire world close to my heart. I know it'is beating with a sense of wrong, with a thought of evil; I know that it longs for light instead of darkness, and is reach-ing upward constantly for something finer and grander than it has seen, and yet I know, in spite of all the wrong and misfortuneain the world, in spite of the inharmony, the discord, there is a grand, overpowering good, there is a divine aathem of harmony that will be feit and understood. So I come back to earth laden with good thoughts for humanity, freighted with many hopes, and I discharge my burdens here, sending them out on the wings of love, that they may be felt by those who have been in sympathy with me, and who, I know, can gain some light from what I utter. This is a strange experience. In looking

Rain some light from what I utter. This is a strange experience. In looking back over my earthly career, my period of min-istration and course of study, it seems to me that it has all been more like the feeble life of the tiny child just struggling into the light, just grasping the first principles of knowledge, but not realizing the grand avenues of thought and the vast fields of truth which are beyond. I am like that ohid, just gaining a faint glim-mer of the vast possibilities of the Supreme; and I step out timidy, tremblingly, yet with hope and faith that I shall find an answer to my soul's petition.

# **Passed to Spirit-Life**

From his home in Boston, May 11th, 1886, Dr. I, W. Langev. aged 66 years 1 month and 1 day.

by, aged so years i monin and 1 day. Dr. Langley had been failing in health for some years past, still he was cheerful and attended to business-con-ducted by him in Boston up to within seven weeks of his departure. He was the soul of bonor in his dealings with the public. How beautiful it is to know that while our arizen brother is lost to sight he is still with us in spirit.

A.E.L. [Maine and New Hampshire papers please copy.]

From her home at the Parker House, Buzzard's Bay, Mrs. Lydia Parker, aged 84 years 2 months and 27 days.

Lyons Farker, aged 3 years 2 months and 27 days. Her husband, Otis Parker, and one daughter, are left to await the call of the beatman, and miss the mortal presence of their loved one. The funeral was attended by the writer June 1st. M. S. WOOD.

One more who had lived out the measured span on earth One more who had lived out the measured span on earth has passed on to the brighter realms of the spirit-life: Mrs. Milly Ann Arter, aged 73 years (lacking one month), widdw of the late Dr. Arter, of Caire, Ill., and mother of Mrs. Jacob Martin of that city, whose name has often appeared in the BANNER OF LiGHT as one of our able workers with tongue and peu. On Thursday, May 27th, while in the fail possession of hor intellectual facultics, she was seized with neuralgia, which crept around to the heart and shut off its action, and, in the presence of two of her daughters, she willingly left her earthy body for a beiter one. Death was no stranger to her, and had no terror, for she had for many years been holding communion with these who lived in spifit-life, and holdly, openly and constantly advocated and defended the spifituit doctrine. Many years age able was a member of the Altohodist Church, but learning the fact and truth of spirit intercourse, and being too honest to deny or suppress it and her knowledge of it, she could not remain in a church that not only ignored the testimony of its founder, but also modern facts that corroborate the testi-mony of Wesley. Since she left that clurch, no one in Cairo has been more faithful and devoted to our cause than she, working with her daughter, Mrs. Martin, and several others of the family connection. Only a few days before her departure (May 16th) able came to hear the lecture in Cairo, and on the 27th a telegram reached meast Vienna, Ill., where I was lecturing, asking me to attend her funeral, where I was lecturing the fact of it. The Doc-tor was an octogenarian whon he passed over, and both are gracily missed in Cairo, Ill. *Wathers Of May 30th*, 1886. (Dottuary Notices not several to eart of it. The Doc-tor was an octogenarian whon he passed over, and both are gracily missed in Cairo, Ill. has passed on to the brighter realms of the spirit-life: Mrs.

[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 postry admitted under this heading.]

The Wisconsin State Amociation of Spiritualists The Wisconsin State Association of Spiritralist, Will hold its hest Quarterly Meeting in Mukacal Society Itali, No. 881 Milwaukee street, Milwaukee, Wis., Juno 25th, 26th and 27th, 1880. Speakerseuggard for the occasion it A: B. Franch, of Clyde, Obio: Mrs. B. Warner-Bishop, of Wisconsin. — The Missee Cors and Vinnie Philips will furnish the vocat music. — Pay full fare on all railroads to moeting, and you will be returned for one-fitth fare. — Board at first-class boarding howses 51,00 per day. — Tho meeting will be called to order at 16 o'clock A.M. Friday.

19 25th. We hope to see all interested in Spiritualiam present. WM. M. LOOKWOOD, President. MRS. L. M. SPANCER, Vice-Pres. JOHN CHALLONER, Treasurer. DR. J. O, PHILLIPS, Secretary. Omro, Wie., June 1st, 1856.

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 campera. Efforts will be made to secure the usual reduction in favo to those attending the meeting. Blotels convenient. A COr-dist invitation is extended to all. WM. PHILLIPS, President.

THOMAS BUOKMAN, Secretary.

### Spiritual Grove Meeting.

The Annual Grove Meeting of the Spiritualisis of Summit Oounty, O., will be held in Dr. A. Underbill's Grove, two and a ball miles north of Akron. on the last Sunday (3713) of June. O. P. Kellogg and other speakers will be present. To commence at 10% A.M. A. UNDERHILL, Secretary.

be open for them. I feel very much obliged to you, Mr. Chair-man, for letting me in here. I hope to repay you sometime. Mrs. Frances Williams. am Mrs. Frances Williams. My earthly life dickered away in Washington; there I left Friends, and I also had friends in other places, -irrends, and 1 also had friends in other places, not only in the District of Columbia, but in Maryland. I send them all my love. I cannot express it in words, they are so feeble; I would have my friends feel this affection, as it goes out from my heart toward them. I trust it will brighten their lives and sweeten their path-way. Oh I would have it as beautiful as the flowers as fracent as the blacement tot same

# JUNE 12, 1886.

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Public Free-Circle Meetings Are neld at the BANNER OF LIGHT OFFICE, 9 Hosworth street (formerly Monigonery Place), every TUESDAY and FRIDAY AFTENNOON. The Hall (which is used only for these shances) will be open at 2 o'clock, and services rom-mence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the shance, orcignt in case of absolute necessity. The public are cordially isolifed. The Morsager published under the above heading indi-cato that spirits carry with thera the chore beading indi-cato, eventually progress to higher conditions. We ask the reader to receive a cortrine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive— mencies.

son. All express as much of truth as they perceive-as more. All tis our earnest desire that these who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. All tis our earnest of the theorem we solicit domations of such from the friends in earth-life who may feel that it is a pleasard to place upon the sitar of Spiritual-ity their floral efferings. All the solicits and be are sufficient of the solicit these sharees from all parts of the country. [Miss Shelmaner desires it distinctly understood that she effer wisitors on Taeslays, Wedneslays or Fridays.] For their solicits of the sufficient of the medium to the BANNER should not be addressed to the medium in any case. Lawis H. Withow, Wasterman.

SPIRIT MESSAGES,

# GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Seance held March 16th, 1886-Continued from our last issue.

### Mary Jane Carr.

At last I have succeeded in making my way

At last I have succeeded in making my way here. I was advised, a few years ago, by spirit friends, to come to this circle and speak, that my friends on earth might know I still lived. I tried to take the advice, but I could not come, and I have been all this while getting here, not because the way was so long, but because I could not get into just the right condition for speaking. I left friends here in Boston. I was very much attached to them, and I felt very sad to be taken away, for I felt that I knew about this life, and I did not know of the other. I was au "Infide!" or a "Materialist." as you speak of people now who do not believe in a future that this life must be all there was for man and so I cherished the thought that my thread of life would run on, but it was so vague and uncertain it gave me no knowledge, and f trembled at the ideo of letting go this earthy iffe. My friends knew to is a thore was for man. of life would run on, but it was so vague and uncertain it gave me no knowledge, and I trembled at the idea of letting go this earthly My friends know this, and it made thom Inc. My triends know this, and it made them sad, because they were sure I must go, and they could see no hope for me. I would say: "When I get well, I am going to do many things; I shall be strong, so I will accomplish much; I have idled long enough, without performing a great deal; but some day, when I gain my strength, I will astonish you all." And then I could see the sad smile come into their eyes or upon their lips, and I would think: "They do n't believe I will ever get well, but they are misbelieve I will ever get well, but they are mistaken.'

I am well and strong now, but not in the way I thought. I am happy, too, and I am able to do a great deal more than I ever did on earth. When I was well enough, before my last ill-ness, to go out into the world and join my com-panions in their pleasures or their pursuits, I always had a feeling of weariness, a kind of weakness that prevented me from making strong efforts to accomplish much in life. I have nothing of that kind now, for I never know what it is to feel tired, to grow languid, to want to sink down, as I used to do, for rest. every time I essayed to accomplish a task; I only find strength in the doing, and when it is performed, such an exhibitration and satisfac-tion comes from it, I feel stronger than ever to every the every strength of the stronger that ever to be the stronger than every strength of the stronger that every stronger that every strength of the stronger that every strength of the stronger that every stronger that every stronger that every strength of the stronger that every stronger that every stronger that every stronger the stronger that every stronger that every stronger that every stronger the stronger that every s

he reads a good deal, he is fond of a bit of dis-cussion, and he is not slow to keep himself in-formed of what is going on in the world, so of course he knows of this thing, and I have no course he knows of this thing, and I have no doubt he thinks there is a great deal of hum-bug in it. I used to think so, and I cannot blame any one else who don't understand it for feeling the same way. I never looked into it-did n't care very much about the future life; whether it was to bring pain and sorrow, or happiness and a release from all labor, made no difference to me, for I did n't suppose that I should require any information in regard to it for a long time. it for a long time. But I passed from 'the body very suddenly; was taken without warning and without prep-aration. Well, in consideration of my habits of thought and life, and also in contemplation of the material matters that surrounded me. of the material matters that surrounded me, I can believe that, had I been warned, it would not have done me any good . I should only have fretted over it, and tried to pull one way, while fate, or whatever you may call it, was tugging at the other. And I might have made it un-pleasant for my friends : I don't know as I would, but I think very likely ; so it is just as well that I went as I did, though to tell the truth, I would have liked very much to have had an opportunity of arranging a couple of had an opportunity of arranging a couple of affairs that have annoyed mesince I went from My friend Wyman is cognizant of these mat-ters, and he attempted to straighten them out for me-for which I thank him very much. What little he was enabled to do gave me sat-lafaction. When he could do no more and was I have there are moliture near them whom I I know there are mediums near them whom I can reach, and I think it would be only right for them to try and fluct would be only right for them to try and fluct would be only right give me a chance to come. I am not the only one who is tapping at the door, there are oth-ers on this side, friends of theirs and mine, who are willing and ready to send messages of cheer and instruction, and I hope the way will be open for them.

ly, and I would have been made happy; but I did not know, and my friends did not. I send them ever so much of love and cheer. I am joyful in spirit; the past has all disappear-ed; only its memories remain, and they but strengthen me for the future. I have many dear friends in the spirit-world; they all vie with each other in extending to me sympathy with each other in extending to me sympathy and kindly feeling. I am at home with them, and we await the time when those who remain

and we await the time when those who remain on earth shall join us in the Heavenly Land. I have been to the side of my dear husband ; I have tried to whisper in his ear; he did not know nor catch my sentiments, but he felt an induence that guided him in the movements he has made, which have resulted in bringing happiness to his life. I impressed him, for it mattered not to me whether he understood or not the source of the impulse, aslong as he act-for him and for those of his household. I fue should chance to learn I have returned I trust he will accept my love and blessing, and

If he should chance to learn 1 have returned I trust he will accept my love and blessing, and know 1 an watching over him and over our dear ones, and trying to beautify their lives for the spirit-world. My friends would not, I pro-sume, identify themselves with Spiritualism; would not publicly confess that they had re-ceived a message from the world beyond; but if sow thought a world of a returning spirit if any thought or word of a returning spirit can sink into their hearts and make an im-pression-turn their minds toward the higher life, I shall feel that a blessed work has been wrought.

# Timothy Ryan.

I've only been a little while in the other world, and I lived quite a long life on earth. I felt like an old veteran when I weut out, but I am quite ready for the new term of service that opens for me now. I was one of the "boys in blue" in the late war. I served the State of

through death, but my ophion is they are a lit-tle sweeter than they were before the change, and I don't think any of 'em are so had but

what they 'll get better by and by. I hope I will get to my friends: I hope they will be glad I've got back and ready to hear from me. I've got a good story to tell 'em; it is a long one, and it will take ane a half day to spin it out, but I know they'll be interested in it. in it.

I was a member of the Grand Army, and I would like to get to some of the boys and have a good talk with 'em. 1 know I could post 'em up better now than I could when here—give 'em some new ideas to think of. I hope I'll get the chance I want; I'm running for it every day

day. I did n't know, Mr. Chairman, that you had a congregation here, or perhaps I would n't have stepped in ; but I hope you'll give me pardon if I m out of my place. [You are all right, sir.] I thank you. I went out from East Cambridge. I like old Massachusetts, and will speak a good word for it wherever I can. I am plain Timo-thy Byan thy Ryan.

### Report of Public Séance held March 19th. 1886. Invocation.

The performed, such an exhibit antion and satisfaction comes from it, I feel stronger than ever to attempt something else. I think, if my friends could know this, it would please them. I am sure if I was here, and one of them was taken, could I hear from that one, and know what he or she was doing, it would make me very happy, so I come to them with my love, hoping they will receive it, and extend to me theirs, which I crave so much. My full name is Mary Jane Carr, but to my friends and those I love I was known as Jennie Carr.
Fred Buxton.
I shall be obliged, Mr. Chairman, if you will announce me as Fred Buxton. I come seeking an old-chum of mine by the name of John Wy. We would be ready at all times to bestow such brotherly sympathy and kindly love upon those ment, who circle in anderstands much of Spiritualism. Of course he has heard of it, for he is an enlightened fellow in his way; he reads a good deal, he is fond of a bit of dis.

stances?

A .- Yes; such spirits as those of whom we A.-Yes; such spirits as those of whom we have spoken, who are spiritual by nature, as well as surrounded by spiritual conditions, those whose tendéncy buoys them uoward, prompts them to seek spirituality of life, find no obstruction in material substances; they are the spiritual beings whom you meet day after day, but of whose presence you have no knowledge, and for whom you do not step aside from your path.

from your path. Q.-[By H. J. Kilborn, La Fargeville, N. Y.] Q.-[By H. J. Kilborn, La Fargeville, N. Y.] Why have so many, in trying to verfect per-petual motion, failed in the attempt? And is it probable that such a mechanism will ever be accomplished by mortal man, as seen from spirit life?

spirit life? A.—As on earth, so in the spirit-world, there is a difference of opinion in relation to this subject of perpetual motion in mechanics. Some spirits maintain that it is impossible for man on earth ever to arrive at that knowledge whereby he will be able to apply the principles of perpetual motion to any mechanism; but other spirits, and we are inclined to their opin-ion, assert that by-and-bye, when mortals come to a better understanding of the laws of elec-tricity, and comprohend the currents of the to a better understanding of the laws of blec-tricity, and comprohend the currents of the universe and how to apply them more thor-oughly than at the present time to mechan-ism, such a system will be discovered. In mind we find perpetual motion, and in the man-ifestations of mind as depicted in the universe we also discover the law of perpetual motion. Spirits who are scientific by nature and by Spirits who are scientific by nature and by study, assert that the time is coming, as we have said, when man will profit by the knowi-edge he attains, and be able to read a lesson from the physical universe as displayed before him, and drawing from that knowledge the wisdom to apply it, he will be able not only to perfect a system by which perpetual motion in mechanics may be maintained, but also make use of his discoveries in other ways for the ele-vation and the comfort of his follows. The reavation and the comfort of his fellows. The reason, in our opinion, that as yet mortals have been unable to perfect any system of mechan-ics in perpetual motion is because they have not yet arrived at that stage of knowledge ne-

cessary for such an ultimate,  $Q_{-}$ [By the same.] Do you not think the spirit bands having control of materializing mediums at scances should make a distinction between a materialized form and transfigura-tion-that is, when conditions are such that a genuine materialized spirit cannot come, and the medium is brought out transfigured before you, instead?

A.—We believe that the manifestations at every séance should stand upon their own mer-its; that what occurs to day at a séance with a medium should not affect the opinion of sitters concerning a manifestation received last week, or the one that is likely to occur to-morrow. Conditions are everything with mediumship, and unless proper ways and means—which are only other terms, for conditions—are provided the mediums and the operating spirits, it will be impossible for them to express to you such evidences of occult power as they may desire to. We believe that when the controlling band of any medium discovers, at a séance, that through lack of proper conditions, through want of necessary elements for the building up of a materialized, temporary form, they are obliged to make use of the medium, transfigur-ing her countenance and form, and personat-ing some spirit through her organism, it is the A .- We believe that the manifestations at ing some spirit through her organism, it is the duty of such band to announce the fact to those who are present. It is comparatively easy for a spirit to take control of his medium and to say to the sitters : "We find it impossi-ble to present to your materialized forms to-night, therefore we shall do the best we can; we will make use of our medium as a trance subject and allow such spiritg as are present subject, and allow such spirits as are present to manifest themselves in their own way, through her organism. We desire that you will through her organism. We desire that you will keep perfectly quiet, and allow the spirits to do the best they can for you." If such informa-tion were given, then the spirits, feeling per-fectly free, feeling perfectly conscientious in theirefforts, knowing they would not be mis-understood, would, if they had a good subject under their control, be able to give to the sit-ters undoubted evidence of their presence and power, and also bring with them unbounded satisfaction for themeslags and for their mortal satisfaction for themselves and for their mortal friends. We look forward to the time when mediums and their controls will have the moral

courage to step forth and do this thing of which

# derstand how it is possible for him to go through the walls which appear to him to be as solid as they did before he passed from the tal speech, so I have been given the privilege and opportunity. I passed from the body at Richmond, Ind. I passed from the body at Richmond, Ind. I I of health. Spiritually I trust I am not debili-tated, and I hope to be of use to them in the coming time. I was known to my loved friends coming time. I was known as Rev. D. R. Biddlecomb.

### William Downey.

[To the Chairman:] I am not a preacher, sir. [You are just as welcome.] I am not a preacher, sir. [You are just as welcome.] Thank you; that's what they told me. I see a good many who are preachers around you.. I think the first one who answered the questions was something of that sort; he had a kind of look they all wear; and the other one was a good deal like him. I felt a little bit diffident about coming, but they told me I could step in just as well as though I was a preacher.

total me i conta step in just as went as though i was a preacher. I went out, yery, suddenly; I did n't know I was going. Oh! I had n't any idea I had got to step away from life, and in that sort of a fashion. Well, I did n't exactly step away from life, you know, but it was the outside life that let me go. I went for a shave-a queer kind of prepa-tion for the other life, but I went for L-and before I knew it I was standing out of the body.

before I knew it I was standing out of the body, and did n't care whether it was shaved or not. But I did care a good deal about some things I left on this side. I was sorry I could n't slip back just to stay a few hours and say a few words-kind o' straighten out things to my own liking-but of course I could n't. After a while I thought it was no use fretting about it, everything would come out all right, and I believe it has; anyhow I don't feel both-ered any more, and I've just come back to send a few words of love to my friends and a bit of remembrance, that's all. I want them to know that though I slipped out so quick, I did n't get into any bad place; everything was bright enough around me. I wasn't bothered about anything, only just the way I went, and be-cause I could n't say "good bye" to them. But so far as the other side, was concerned, I found it much like this side, and the chance soon opened to me to get into some kind of good it much like this side, and the chance soon opened to me to get into some kind of good work, so I just jogged along as before; I suppose I ought not to complain. I lived a pretty long life, and a good deal longer than many others do: besides, I had my share of experience, and so I am not in a fault-finding spirit to-day. I lived in Fall River, and worked in the Bar-nard Mills. I think the people there will re-member me—I am sure they will; and the mule-minners, perhaps, will be glad to hear that I've

spinners, perhaps, will be glad to hear that I've come back. I sort o' looked after the mule-room, you know-kept an eye on it and direc-tion over it—and felt that was my place. I'd like very well to have a good talk with some of the folks, and hope I'll get the chance some day.

day. I am William Downey, at your service, sir, if I can do anything for you.

### Florence Weaver.

My name is Florence Weaver. I have dear friends and relatives here, yet I do not come especially to thêm, because they will not be-lieve it possible for me to return from beyond the grave to utter one word, but I have one the grave to utter one word, but I have one dear friend who always looked upon me as a sister. He wifs, like a brother to me, and we felt sad to separate when I was called from the body. That friend is now deeply engaged in study, at a Unitarian school or university, at Mendville, Penn. It has learned that spirits can return and, wide contain acritican communicate with

under certain-conditions, communicate with their friends, and he has sometimes wondered their friends, and he has sometimes wondered if some one he has known and loved could not come to him. His spirit-friends have tried to manifest directly to him, but they could not. If he is mediumistic he is not sufficiently de-veloped to have it useful to them. Many times I have sought to make myself known, for I know it would give him strength and courage and make his way easier. He has difficulties to encounter, and sometimes he gets very lone-ly. I come to give him love and sympathy from his dear spirit-friends and to tell him they are watching over him. His mother sends her love, and wishes him to realize that hers is the guiding hand to draw him onward to a bright guiding hand to draw him onward to a bright and beautiful home in the after-life. She desires him always to feel that he is attended by unseen powers who love and care for him ; that when he is doing his best for the cultivation of his own mind and for the benefit of humanity, they are happiest wid but, under all condi-A Distin NOLLOLIZES HELLING Ъ

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strong and well, I felt very happy. At first I did not realize I had slipped from the body, and I locked around me for those familiar faces that I loved. I did not see them ; I saw others, pleasant and sympathetic, but strangers. For a little while I felt sad, but soon I found I could come to those I had left, and though I did not see them as plainly as I did these new friends on our side, or as I did when with them in the body, I could do so sufficiently to recog-nize them, and to feel their thoughts going out toward me. I knew of their tender memories and their loving words, and I sought to respond and their loving words, and I sought to respond to them.

Time rolled away, and I was unable to manifest my affection, or give my friends a thought of the love I was feeling, and it saddened me; then my new friends advised me not to linger here so much, but to turn away to the spiritworld, take up new lessons and new duties, in fact, try to wean myself from the old condition because it gave memore pain than satisfaction; so I did, and so. in time, I learned that even though I should never be able to hold intellifriends, yet there was much of beauty and happiness for me, and also the sweet consciousness that in due time I should be rejoined to each loving heart, because they must come to me in the world above. So I have been growing contented, but I am

happy that at last I have found a way open through which I can convey my message, and tell my friends that I live, and am happy. I am at home, and I have no desire to return to earth and take up its discipline—my only con-nection with it is through the love I bear for those who linger here. I know they have burthose who linger here. I know they have bur-dens. I know trials come to them, and I try to ease them whon I can; but I am learning now that the trials which I experienced were only preparations for my soul to find and appreciate the present condition, and that such shadows as come to the dear ones here are only the foreshadowing of the brighter, more beautiful condition beyond Ette Storre condition beyond. Etta Storrs.

# Charles Codman.

Well, Mr. President, I am happy to meet you. It is not very long since I died, or passed from the body, which I like better, for I feel very much alive to day. I was summoned from this world last June. That seems but a very little while to me. I have seen so much and under-taken to understand so much that sometimes I cael a little dened i but it has made the time. feel a little dazed; but it has made the time slip away very rapidly, and all the while I find I am getting more information. I have friends on this side as well as friends

on the other. I lived in Lowell, Mass. My business was that of an engraver, and I found employment at the Hamilton Works. I left friends there as well as friends outside the es-tablishment. To them all I bring my respects and good wishes. If they will be one-half as glad to meet me as I would be to meet them, it I can tell you it is not very easy to get into this place.

place. I don't know why. You seem to have the way open, there are no restrictions that I can see, but all the same, I have been trying since the first week after my departure from the body to get here. Well, for a while they told me your place was closed; then when I heard it, was open, I found so many others trying to was open, I found so many others trying to come in, and each one surrounded by a sort of envelope, or I hardly know what to call it, but the spirits say magnetism, that kept me from getting beyond them or ahead of them, that I began to think I had better give up mak-ing a trial. Well, I do n't like to do that in anything, so I have come. Please tell my friends that the best word I cau give them is that I have found a good, use-ful, working life; that I have a home and friends; and that because I have these new surroundings, I have by no means lost interest in them or in anything that I was pleased with on earth. I hold them as a sort of link between the two worlds, and I suppose I will until my

the two worlds, and I suppose I will until my friends on this side join me on the other; but I have a good report to make; all things seem to be calculated to help a man along in life; he I am obliged to you, Mr. Chairman, for list-ening to me. My name is Charles Codman.

# SPIRIT MESSAGES . TO BE PUBLISHED NEXT WEEK.

March 23.-Fanny Parnell; Herbert P. Kimber: Daniel B. Jones: Emeliue Sawyer: Joseph Cutter; Gracie Thomas, March 23.-C. C. Hunkins; John Mintzer; Fannie L. Smith; Charlotto Brown; George Webster; Stella.

# THE MESSAGES GIVEN

As per dates will appear in due course. As per dates toit appear in one course. - Moy 20. - Lizzle Ostrander Bilss; Bertha French; Joshua; Berndt Balley H. Strong; Alexander Vining; Barah Clarke; B: Franklin Curtis. - Loteia, for Mrs. A. J. Shelton, P. G. Conway, Liden, - Loteia, for Mrs. A. J. Shelton, P. G. Conway, ta, - Gallagher. George Wilson, Mary Beal, John h, Henry and Frederick Slade; Allco fint; Fanny h; charles Hook; William Anderson; George Fisk;

be open for them. I feel very much obliged to you, Mr. Chair-man, for letting me in here. I hope to repay you sometime.

### Mrs. Frances Williams.

am Mrs. Frances Williams. My earthly life I am MIS. Frances Williams. My earthly life flickered away in Washington; there I left friends, and I also had friends in other places, not only in the District of Columbia, but in Maryland. I send them all my love. I cannot express it in words, they are so feeble; I would have my friends feel this affection, as it goes out from my heart toward them. I trust it will brighten their lives and awards them their methout from my heart toward them. I trust it will brighten their lives and sweeten their path-way. Oh I would have it as beautiful as the flowers, as fragrant as the blossoms that send their perfume out on the air, as sweet as the song of birds, and bright as the golden days of summer. I would have it thus in order to bless those to whom I come. I have waited long. I have watched by the door, I have tried to come in and speak. I have sent out my in-fluence, but to no purpose; they were blind and deaf. I did not consure them because they could not see and could not hear my voice; I

CONTROLLING SPIRIT. — We are now ready for your questions, Mr. Chairman. QUES.—[By H. C. Pitkin.] Some spirits tell us of beautiful rivers in the spirit-world. Do their waters flow continuously through all the spheres to the same ocean, or are there separate systems in the different spheres? Are those rivers fed or replenished by showers of rain drawn by evaporation from the ocean? If so, are they the same showers we witness on the earth?

ANS. - The spirit-world, in point of topog raphy, corresponds to an extent to this world ; yet we have our separate oceans, our separate and distinct system of water-courses as well as of land topography. Some spirits who come to you speaking in terms of pleas-ure concerning the beautiful rivers and glo-rious landscapes which they have witnessed in the spirit-world, may allude entirely to those rivers and occans and scenery which belong to this planet; they may see merely the spiritual part of its waters and lands-they having taken up an abiding place within this very earthly atmosphere — consequently the waters which they behold are from the same source as that which supplies the earth. But here are spirits who have passed beyond the confines of the earthly atmosphere, and taken up an abiding-place in worlds distinctly apart from this plan-et, consequently the waters which they behold, es wall as the valleys and mountains are not as well as the valleys and mountains, are not the spiritual side of the natural scenery of the earth, but separate and apart from it. The earth, but separate and apart from it. The waters of these worlds are not fed by the same showers of rain that supply the earth; they are fed by moisture descending from above, not in heavy showers, but in gentle, dew-like spray. Your correspondent speaks of the vari-ous spheres of spiritual life, in this connection : we should call them the various worlds of hab-itation for supicual life. Each of these worlds itation for spiritual life. Each of these worlds has its own landscapes, its own water, scenery, stc., its own conditions of life, which are as distinctly separate from those of any other as are the scenery and conditions of another planet distinct from those of this planet called are the

planet distinct from those of this planet called Earth. Q.-We are taught that excarnated spirits are not obstructed in any way by material aub-stances, but can pass through them, as, for in-stance, the walls of a house. Is that so ? A.-You are taught that by certain return-ing spirits, and you have also been told by other returning spirits that there are apirits having no embodiment of flesh, who are yet confined to certain habitations and localities; that they are environed, so to speak, by these walls, through which they cannot pass. It was related at the time of the great fire in Boston that this destructive element did good service related at the time of the great fire in Boston that this destructive element did good service in one particular, inasmuch as it liberated many earth-bound spirits, who had been attracted and confined to the business portion of this city, and were unable to leave, or to pass through the walls of those buildings in which they were confined. These statements, al-though seemingly inconsistent, can be recon-ciled, for there are spirits to be found in such though seemingly inconsistent, can be recon-olied, for there are spirits to be found in such conditions. Spirits who have no material tie to bind them to the physical life, who are aspi-rational in their natures, whose desire to rise above sordid things gains the ascendency, will have no difficulty in passing through any solid material; but a spirit who is tied down to earthly considerations, who is sordid in his na-ture, who desires to retain his hold upon that which was his, may come into: such a psychoand deal. I did not consure them because they is a spirit who is tied down to know how it was when I was here. I did not know the blessed angels were around my life, trying to strengthen and to bless; had I known it the hours of pain would have been brighten-ed, the lonely days would have grown less loneRev. D. R. Biddlecomb.

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Happily to myself, Mr. Chairman, I find that Happily to myself, Mr. Chairman, I ind that I am unexpectedly invited to speak through a mortal organism. I had been advised of this place, and told of the warm welcome given here to returning spirits, but I had no thought that I should be able to present myself. I am, glad of the opportunity, and feel more satisfac-tion than I can express. To me, life is beauti-

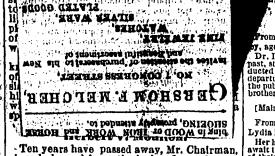
ful, and the days pass, one after another, bring-ing their golden rays of truth to my soul. I look back, and wonder how long it is since I passed from the body; and then I remember it is but a very little while. I am filled with a sense of God's love and goodness. I am thrilled through and through with that sense as I stand before you to day. It is a glorious world, and feel that the Supreme Being is united with it through all its parts, that he is united indis-solubly with the entire universe, and that man

is indeed a part of his being. I look abroad, and I see man struggling with all the difficulties of life, with all the problems that puzzle his mind; and then I look aloft to the glowing stars and azure heavens, and realize that there is a mighty intelligence ruling and guiding all things; and I believe that some day every difficulty will be surmount-ed, and every problem explained. This, to me, is an encouraging thought; it gives me strength to mount upward on wings of aspiration and hope, grasping after knowledge, and looking forward to a solution of the divine truth to humanity; it gives me strength to send forth an influence to mortal life, hoping it may be felt as an invigorating wave from a spiritual world, to sustain sorrowing, fainting hearts below.

I feel that I could take all humanity into my embrace, and hold the entire world close to my heart. I know it is beating with a sense of wrong, with a thought of evil; I know that it longs for light instead of darkness, and is reachlongs for light instead of darkness, and is reach-ing upward constantly for something finer and grander than it-has seen, and yet I know, in spite of all the wrong and misfortune in the world, in spite of the inharmony, the discord, there is a grand, overpowering good, there is a divine anthem of harmony that will be felt and understood. So I come back to earth laden with good thoughts for humanity, freighted with many hopes, and I discharge my burdens here, sending them out on the wings of love, that they may be felt by those who have been

here, sending them out on the wings of love, that they may be felt by those who have been in sympathy with me, and who, I know, can gain some light from what I utter. This is a strange experience. In looking back over my earthly career, my period of min-istration and course of study, it seems to me that it has all been more like the feeble life of the tiny oblid use stranging into the light tust it has all been more like the feedle life of the tiny child just struggling into the light, just grasping the first principles of knowledge, but not realizing the grand avenues of thought and the vast fields of truth which are beyond. I am like that child, just gaining a faint glim-mer of the vast possibilities of the Supreme; and I step out timidly, tremblingly, yet with hope and faith that I shall find an answer to my soul's petition.

soul's petition. have said that I was told of this place and of the work you are doing here. I have been given such a history of it that it has quite en-listed my sympathics, and I said to the grand ilsted my sympathies, and I said to the grand soul who gave me the information-who was none other than the great worker and politi-cian. Oliver P. Morton-that I would like to visit the place and watch the instructive course through which spirits were borne, and he told me I would be very welcome. But in witness-ing this process I felt a desire seize my frame I soud I had recovered my voice, and was



since I plunged from the body. I say plunged because it seemed more like that than anything else. I had a fall from a cliff—Bald Head Cliff, they called it—that hurled me from the body. I was a young man, and I had more plans and thoughts and prospects for life on the mortal thoughts and prospects for fire on the morgan side, you may be sure, than I did for the mortal, but they were all out short as the body was concerned. Just for a littlé while I rebelled; it did n't seem right to me that I should be taken from all that I understood, and placed where I felt as though I knew nobody and nothing.

placed where I felt as though I knew nobody and nothing. Well, I soon got accustomed to my new con-dition and reconciled; but the terrible effects that my death had upon my poor mother gave me much sadness. It preyed upon her; it left its effects upon her body, and she was in a most deplorable condition. I sensed this; I felt it, and it gave me pain; for a long while I felt this shadow reating upon me. I tried to get back to my friends; I thought if I could tell them my story it might relieve me, and I was sure it would bring to them some token of my contin-ued existence. I could not accomplish what I wished; and then I thought the best thing I could do would be to turn my attention to spiritual things and to the new life around me, and try, if possible, to gain information and knowledge—information on the character of the new life, and knowledge of myself as an immortal being; so I have been studying these lessons, and to-day I feel the time has come for me to return and speak through mortal lips. If any friend cares to hear from me I shall be very glad. I shall be delighted to send love to them, and perhaps sometime I can come into outward association, and give privately an out-line of my story, of how time has passed for me since I left the body. I have watched events taking place with those I have known. I have

line of my story, of how time has passed for me-since I left the body. I have watched events taking place with those I have known. I have seen the changes passing over them. Their thoughts are somewhat different now from what they were when I was here; some of them have grown old, others have stood still apparently, but I believe they are all wiser and stronger than they were ten 'years ago. I feel pleased at this, because it shows advancement, and also shows me that they are preparing, un-consciously to themselves, but none the less truly, for the home beyond. I am Herbert V. Moulton, of Wells, Maine.

### Etta Storrs.

I am a stranger here, and I do not feel quite at home in coming among so many, but I wish to send my love to my friends, and they would not know, perhaps, if I did not come to a public

**Passed to Spirit-Life** rom his home in Boston, May 11th, 1886, Dr. I. W. Lang-

, aged 66 years 1 month and 1 day, by, Byco to years 1 month and 1 day. Dr. Langley had been failing in health for some years past, still he was cheerful and attended to business—con-ducted by him in Boston up to within seven weeks of his departure. He was the soul of honor in his deallags with the public. How beautiful it is to know that while our ariten brother is lost to sight he is still with us in spirit. A W L

[Maine and New Hampshire papers please copy.]

From her home at the Parker House, Buzzard's Bay, Mrs.

Lydia Parker, aged 84 years 2 months and 27 days. Her husband, Otis Parker, and one daughter, are left to await the call of the boatman, and miss the mortal presence of their loved one. The funeral was attended by the writer June lat. M. S. WOOD.

One more who had lived out the measured span on earth has passed on to the brighter realms of the spirit-life: Mrs. has passed on to the brighter realms of the spirit-life: Mirs. Milly Ann Arter, aged 73 years (lacking one month), widow of the late Dr. Arter, of Cairo, Ill., and mother of Mrs. Jacob Martin of that city, whose name has often appeared in the BANER of LiGHT as one of our able workers with tongue and peu. On Thursday, May 27th, while in the final possession of her intellectual faculties, ahe was seled with neuralgia, which crept around to the heart and shut off its action, and, in the presence of two of her daughters, she willingly left her earthy body for a better one. Death was no atrauger to her, and had no terror, for she had for many years been holding communion with those who lived in epirit-life, and holdy, openty and constantly advocated and defended the spirituil doctrine. Many years age she was a member of the Methodist Church, but learning the fact and truth of apirt intercourse, and had no terror, for she had for many years been holding communion with those who lived in a pirit-life, and holdy, openty and constantly advocated and defended the spirituil doctrine. Many years age she was a member of the Methodist Church, but learning the fact and truth of apirt intercourse, and being too honest to deny or suppress it and her knowledge of it, she could not remain in a church that not only ignored the testimony of its founder, but also modern facts that corroborate the festi-inony of Wesley. Since she left that church, no one in Cairo has been inore faithful and davoted to our cause than she, working with her daughter, Mirs, Martin, and several others of the family connection. Only a few days beforr Cairo, and on the Zith a telegram reached me at Vienna, Ill., where I was lecturing taking me to attend her fungestal dicated our philosophy explained before. Mirs, Arrier wasaiso a worker in the temperance cause with the C. T. M. Sociely, but took no literest in the C. Part of it. The loc-tor was an ectogenarian when he passed over, and both are greatly missed in Cairo, Ill. *Waturny Neites* not according t Milly Ann Arter, aged 73 years (lacking one month), widow

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

The Wisconsin State Association of Spiritualists The Wisconsin Sinte Association of Spiritualists Will hold its next Quarterly Meeting in Musical Society Jiail, No. 381 Milwaukee street, Milwaukee, Wis, Juno 20th 20th and 27th, 1880. Speakerseugaged for the occasion: A. B. Fronch, of Clydo, Ohlo; Mrs. B. E. Warner-Bishop, of Wisconsin. — The Misses Cora and Vinnie Phillips will furnish the vocat music. — Pray full fare on all railroads to, meeting, and you will be returned for one-fifth fare. — Board at first-class boarding houses \$1,00 per day. — Tho meeting will be called to order at 18 o'clock A. M. Friday, the 22th, We hope to see all interested in Spiritualize meeting.

19 25th. We hope to see all interested in Spiritualism present. WM. M. LOCKWOOD, President. MIRS, L. M. SPENGER, Vios-Pres. JOHN CHALLONEN, Tragsurer. DR. J. (), PHILLIPS, Bestelary. Omro, Wis., June 1st, 1886.

Grove Meeting in Oregon. Grove Meeting in Orrgon. The Olackamas County Religious Bociety of Spiritualisis of the State of Oregon will hold a Grove Meeting at its grounds at New Ers, beginning Thursday, June 17th, and holding five days, or more if agreeable to campers. Efforts will be made to secure the usual reduction in fare to these attending the meeting. Good order will be maintained. Hotels convenient. A cor-dial invitation is extended to all. THOMAS BUORMAN, Berstary.

# JUNE 12, 1886.

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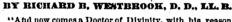
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# BANNER OF LIGHT.

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# BOSTON, SATURDAY, JUNE 19, 1886.

A Washington Letter. To the Editor of the Banner of Lights

8

As a matter of public record I have to mention that the season's course of regular lectures here closed on the 30th ult., Bro. J. J. Morse having occupied the platform during the five Sundays in May. Possibly the meetings may be continued during June, with local talent, of which this city has its full share.

Among those who have lectured here the past season are Anthony Higgins, Mrs. A. M. Glading, Mrs. Abbie N. Burnham, J. W. Fletcher, J. Frank Baxter, A. A. Wheelock and J. J. Morse.

This is Mr. Morse's first visit to the city, and I am sure he is generally pleased with it, as is

I am sure he is generally pleased with it, as is the society. The following list comprises the tonics upon which he has discoursed: "Spiritualism as a Faith Breaker;" "The Workshops of God;" "Spiritualism as a Faith Maker;" "Why Death does not End all;" "Saints and Sinners;" "The Domain of the Dead: Where is it?" "Mediumship: its Function and Philosophy;" "Mediumship: its Function and Philosophy;" "Mediumship: its Function is Spiritual Sol-ence;" "Re-Incarnation: Fact or Fallacy?" "Eventual America."

"Eventual America." 'These show of necessity a wide range of thought, requiring no little ability to satisfac-torily illustrate their just demands. All of his addresses are characterized by a ready flow of plain yet sturdy English, delivered in a manner which impresses the listener with an evident willingness on the speaker's part to rely propulation of the forwardly of otherwise evident willing ness on the speaker's part to rely upon what is said, to be favorably or otherwise received, according to its own intrinsio merit. His entranced discourses are comprehensively conceived, are orderly in their arrangement, clear in statement, and closely reasoned, being specially addressed to the understanding— structurally atrong in base, in build and color, hence instructive as they are enduring. On the evening of the 27th ult. Mr. Morse en-tertained the company present at the "Socia-ble" with a long and humorous account of his first acquaintance with Spiritualism, and sub-sequent experience in mediumship. Among other things, he claimed for himself no particu-lar merit for advocating its high behests, as he

other things, he claimed for himself no particu-lar merit for advocating its high behests, as he was rather forced into it contrary to his own natural volition. He also felt to deprecate the popular notion that there was anything intrin-sically sacred in the fact of mediumship. This was of a piece with the olden thought that priests and parsons were supposed to possess a certain sacredness of personality. There should be no unusual palliation for the criminal offences of mediums. Responsibility must hold good. He would be discriminative, impartial and just to all. Evidently Bro. Morse has the courage of his convictions. I trust I have re-ported him correctly. Iloweyer incongruous, it may appear in such

connection, this thought just comes to me Why should not public speakers have carefully trained voices as well as public singers? If all of our professional talkers were as clever in their elocution as they are in some other re-spects, it would immeasurably add to one's de-light in listening to their public instruction. This is meant not for one, but for all; it does not apply to friend Morse more than to hundreds of others.

Behold how great a fire a little spark kin-dieth f The configuration that has ensued was doubtless owing to the amount and character of inflammable material scattered around.

My few lines in your issue of the 8th ult, rela-tive to certain spiritualistic manifestations occurring in this city, wherein 1 simply volced the views of a number of prominent Spiritual-ists who had attended some of the seances alluded to, have brought to my busy door not a few messages from far and near, and all from parties who felt to say that the views reported in my brief account were similar to those that they had been forced to entertain after wit-messing the manifestations through the same mediums.

mediums. The position I took has received here considerable criticism-provind con, which I suprose is evidence that good is being done. My sole object, certainly, was that such might be the result. Some good friends here, who would as quickly as justly resent any reflection upon their intelligence, yet who, in this matter, dis-play more zeal than knowledge, more temper than taot, make the claim that because I was not present in person I had no right to express the views of some who were present and who requested me to do so. Had I chanced to have first met with these same good critics and fault-finders, and I had reported their views, of course it would have been all right; but to

recitations, music, and a brief address from Mr. Morse's inimitable control, "The Strolling Player," occupied the time, the company reluc-tantly separating a little before midnight, amid many expressions of regret at the present sepa-ration of our able English co-worker from his many friends in this city.

### Memorial Nervices of Shawmut Spiritual Lyceum.

Union Park Hall last Sunday was completely filled with an audience gathered in support of the Lyceum cause, and it made us glad to know that our efforts in this direction were so ably seconded by so many appreciative minds.

The opening service was instrumental music by Professors Milligan and Gardner. This was followed by singing by the school and a Lesson from " The Educator," No. 5, on "Spirit Communion," the grand march of seventy-five children with their Leaders and Guardians, and a vocal selection by the Shawmut Glee Club. After an invocation by, Miss M. T. Shelhamer, Conductor Hatch said, "At this hour we meet to kindly remember those whom we have known that have passed to the life continued. We invoke their presence here, from their many conditions of spirit-life, to join with us in celebrating these memorial services. In doing this we are reminded of the growth of thought within the last thirty-five years that enables us to see that the change called death is in many cases a blessing ; and as the door is opened for our friends to enter a spiritual existence, it is left ajar that we may see and talk with them. Many of us look in vain, with mortal eyes, for the pleasant faces we have known, but if we could see with spiritual vision our companions and coworkers would still be recognized as with and working for us. We have no dead : ours are living friends: our household includes the domain of spirit life, We have no lost workers in our cause; they are forever with us, a part of our everyday life, having only vacat ed their earthly temples and progressed one step toward the Infinite. Consistent and faithful in our knowledge of spirit-life, we should rejoice with them that they have passed through the trials of life and reached a better condition. Never forget that angelhands are reaching to us; and may we in loving confidence send our thoughts to them, believing we shall be mutually benefited by such intercourse. May the day of true peace and harmony hasten; may selfish. ness grow less and less, and all unite at last in one common cause."

At the conclusion of Conductor Hatch's remarks, we listened to recitations from Gracie Dyer. Clair Doane. Edith Jewett, Bessle Brown, Leroy Thorp, Louise Irvine and Rosa Wilbur. Following the above, a duet by Charlie and Eddle Hatch. Select readings by Miss Lucette Webster and Miss Mae Dinsmore followed. Mrs. Ricker, Mrs. Butler, C. F. Rand, Mrs. Maud E. Lord, and Mr. Ricker, of the Phenomena Society, gave interesting addresses; after which a fine cornet solo was given by A. L. Gardner, and musical selections by the Hawthorne Choir of Chelsea. A vocal selection, "Rest, Spirit, Rest," was given by the Shawmut Glee Club, and, as a concluding piece, "In Heaven We'll Know Our Own," with Prof. Longley assisting.

A profusion of flowers decked our platform, and numerous bouquets our tables. Every child and leader was presented with flowers, and baskets of flowers were presented to Conductor Hatch, Assistant-Conductor Rand, Guardian and Assistant Guardian.

Miss Emma Ware presented to the editor of the BANNER OF LIGHT, Mr. Luther Colby, a beautiful bouquet of roses. Each child was presented with a book as a souvenir of this session. As a remembrancer of this occasion a photograph of the school was taken, and one of a group of the officers and leaders, copies of which can be had of Treasurer Shelhamer.

Without designating by name the friends who have been and now are with us in the Lyceum cause, sec onding our efforts on all occasions, we thank them, and the BANNER OF LIGHT, whose columns have ever been open in advocating and supporting our cause. May the Lyceum service be taken up again after a summer vacation; and with improved accommodations let us press on to still higher attainments.

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

### **Cleveland Notes.**

To the Editor of the Banner of Light: The two months' engagement of Mrs. F. O. Hyzer, of Baltimore, Md., was brought to a close last Sunday. Her lectures were well attended, and drew out the Her lectures were well attended, and drew out the thinking minds of the city. It is the general opinion of those who followed her course through that Mrs. Hyzer is the peer of any speaker who ever graced the Cleveland rostrum. At the close of her last lecture Mr. D. L. Wichtman, General Agent of the Humane Society of this city, moved that a vote of thanks be tendered Mrs. H. as a token of esteem, and recogni-tion of her great ability as an insuitational medium. The motion was uanimously adopted by a rising vote. The American Congress of Churches received a pretty loud knock at its door by the Spiritualists of this sity for admission and congretaring the sudden this city foud knock at its door oy the Spiritualists of this city for admission, and considering the sudden-ness of the demand its Executive Committee did well in their response—as made apparent in the following reply, which was received two days after the Congress closed :

# Summer Camp-Mectings.

# Onset Bay Notes.

June 6th a very enjoyable session of the Children's Lyceum was held in the Temple in the afternoon.

The seats were well filled and the audience large. The regular exercises were given and the children preserved more than usual order. Recitations were participated in by Eva Reynolds, Edward Fisher, Dodo DisDebar, Mamie, Sammy and Carrie Rothermel, and Gertie Fairbanks, and a song was rendered by Esther Bates; Mrs. Cassell gave-a plano solo, and Charles W. Buillyan a song.

The Conductor then in behalf of the platform officers thanked him for the beautiful badges he had made and presented to them. He replied in his pleas-

ant manner. Dr. C. C. York, an old-time worker in the Lyceum cause, made some remarks, as did also W. W. Currier, F. L. Union and Charles Sullivan, who at the request of Mr. Currier spoke particularly of his spirit sight and the beautiful visions he had beheld in the Temple and other places where the Lyceum had assembled. "Music" was the theme to-day, and the children

very satisfactorily responded.

After singing by the school the exercises closed with the target march. D. N. Ford, Conductor. Mr. and Mrs. Townsend Wood have opened the Harmony Cottage for the season.

"H." informs us that Miss Susan H. Wixon has leased the Howard Cottage again for the season of 1886, and is willing that the parlor should be occupied for séances : "This indicates that her spiritual experience; concerning which she wrote quite fully in the Truth Secker and Investigator last season, has encouraged her to continue on in her investigation of the spiritual manifestations."

## Temple Heights, Northport, Me.

The meetings in this delightful grove will commence Aug. 14th, and hold over Aug. 22d. The grove is situated on the westerly side of Penobscot Bay, six miles below Belfast and three miles below the Methodist grounds in Northport. A fine road has recently been built through the grounds near the shore, from the Methodist grounds to Saturday Cove, and affords to the lovers of the picturesque one of the finest drives in this part of the State. Boating, bathing and fishing are added to the attractions of the meetings. The view from the highest point is magnificent, em-bracing the bay, studded with its hundreds of islands and the over-passing vessels and steamers.

The following speakers and mediums have been engaged for this season : Mrs. Abble Morse. Searsmont. Me.; Mrs. Wentworth, Knox, Me.; Mrs. Juliette Yeaw, Leominster, Mass.; George A. Fuller, Boston, Mass. Mrs. A. P. Brown, St. Johnsbury, Vt.; Joseph D. Stiles, Weymouth, Mass. Dr. Amsden, of Boston, will also be present during the meetings, and many others who will afford good opportunities to investigate and to receive messages from loved ones on the other side. A cordial invitation is extended to all speakers, me-

liums and friends to meet with us and help us in our efforts to advance the cause in the Pine Tree State Circulars will soon be ready, giving full particulars. Portland, Me. H. C. BERRY

### The Cape Cod Camp-Meeting

Will convene at Ocean Grove, Harwich, on Sunday, July 11th. Dr. H. B. Storer will preside and have general charge of the meeting. The following speakers and mediums have been engaged : Dr. H. B. Storer, L. K. Washburn, Eben Cobb, Joseph D. Stiles, A. A. Wheelock, Mrs. Cella Nickerson, Dr. C. H. Harding, Jennie B. Hagan, George A. Fuller and Mrs. Juliette Yeaw. The meeting closes July 25th.

### Lookout Mountain.

The annual meeting of the Southern Association of Spiritualists will occur this year on Lookout Mountain (Tenn.) at the Camp Grounds, Friday and Saturday, Aug. 13th and 14th. \_1t will be of the greatest importance for all friends a d members to attend.

## Sunapee Lake.

Read the announcement made by Secretary Lull in another column as to the State Convention of New Hampshire Spiritualists, to occur at this favorite resort June 25th, 26th and 27th. [Send us an account of It.j

### Lake Pleasant.

The thirteenth annual convocation at this place will commence July 31st-to continue to Sept. 1st. For particulars address N. S. Henry, Clerk, Montague, Mass.

Meetings in Fall River.

# Spiritualist Meetings in Boston: Hanner of Light Circle-Room, No. 9 Bosworth street-Frey Tuesday and Friday atternoon at 30'clock. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

First Spiritual Temple, corner of Newbury and Exciter Miroeta.—Bervices overy Sunday alternion at 3 o'clock and every Wednesday ovening at 7%. All are cor-dially invited. Seats free.

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

College Hall, 34 Easex Street.-Sundays. at 10% A. M., 2% and 7% P. M., and Wednesday at 2% P. M. Eben Cobb, Conductor.

Engle Hall, 610 Washington Street, corner of Eagle Hall, 610 Washington Street, corner of Sp.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Obsirman.

Cheises.-Spiritualist meetings at Pligrim Hall, Odd FellowsBuilding; Sunday, at 3 and 7/5 P.M. THE LADIES SOCIAL AID SOCIETY meets every other Friday afternoon and evening in the parlors of Mrs. E. H. Prait, Academy Block. Mediums and friends are invited. Mrs. M. A. Dodge, Secretary.

Spiritualistic Phenon, ona Association .- The

very successful season with this Society closed with a Stawberry Festival at the Ladles' Aid Parlors, Wednesday evening, June 2d. Over one hundred and twenty five were present. President Ricker briefly addressed the assembly, and introduced Mr. J. H. Lewis, Chairman of the Lecture and Medium Committee, who re-viewed the work of the year just closed and alluded to the bright prospects of this bociety. Mrs. M. A. Ricker, Dean Clarke, Mr. J. B. Hatch and Mrs. Abby N. Burn-ham madeinteresting remarks. Miss Lucette Webster, the talented elocationist, received several recails. The music, in charge of Prof. Fisher. was very fine, the solos of Miss Gardinler and Miss Taylor especial-ly so. Mr. Geo. LeClaire, Mrs. Gallison, the Haw-thorne Choir of Chelsea, Shawmut Quartette, Masters Eddle and Charlie Hatch, Mrs. Lovering, Mrs. Swett and Mrs. Sweeney participated in the musical part of the exercises. All present were invited to partake of a bountiful collation, and did so with a full apprecia-tion of its merits. At a late hour the company dis-persed, wishing the Phenomena Association good speed in their chosen field of work. FRANCIS B. WOODBURY, Cor. Sec. 45 Indiana Place, Boston. man of the Lecture and Medium Committee, who re-

Boston Spiritual Lycoum, Paine Hall .- The closing session of this school was held last Bunday; a full report of the proceedings next week. Annual Finic, June 22d, at Downer Landing. Tickets can be procured of the Secretary at 467 Washington street, or any member of the Committee, at fifty cents each. FRANCIB S. WOODBURY, Sec.

Ladies' Aid Parlor,-Mrs. Carlisle Ireland, one of our oldest and best-known mediums, having been tendered the use of the Ladies' Aid Parlor, No. 1031 Washington street, will hold a test-scance at that place on Sunday next, the 13th inst., at 2:30 P. M.

Chelsea .-- The Ladies' Social Aid Society, which has met in Pilgrim Hall, Hawthorne street, during the past few years, has adjourned for the summer months, to few years, has adjourned for the summer months, to meet at the residence of Mrs. E. H. Pratt, in Academy Building, Chelsea Square, Broadway, every other Fri-day afternoon and evening—the first meeting to be held June 11th. Friends of the members are invited to meet with them and pass a social hour. MRS. E. H. PRATT, President.

# Spiritualist Meetings in New York.

Grand Opera House Hall, 8th Avenue and 23d Nirect.-The First Society of Spiritualists holds its moot-ings at this hall every Sunday at 10% A.M. and 7% P.M. Spencer Hall, 114 West 13th Sireet.—The Peo-ple'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. warm weather. Frank W, Jones, Conductor. Bencon Light Parlors, 232 West 46th Street.-The Children's Lyccum 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.

### Strawberry Festival.

The ladies connected with the First Society of Spiritualists are arranging for a Strawberry Festival, to be held in Grand Opera House Hall, on Wednesday evening, June 16th. Fine musical talent is engaged. The Committee of Arrangements solicit donations of cake, also flowers, either wild or cultivated, for the flower table.

# Spiritualist Meetings in Brooklyn.

The First Brooklyn Society of Spiritualists holdsits meetingsevery Sunday in Conservatory Hail, Bed-ford Avenue, corner of Fulton street. Speaker engaged: June, Waltor Howell. Morning service at 10 clock, evon-ing at 73, All are cordially invited. Spiritual literature on sale in hall.

A LYRIC OF THE GOLDEN AGE. A Poem. By Rev. Thos. L. Harris. This work possesses the most exaited merit, and extends to ten thousand lines. In this great Poem the religious element and the more stirring practical interests of manking engage the giant minds employed in its production. Cloth, full gift. Price \$2,00. on sale in hall. Church of the New Spiritual Dispensation meets during the month of June at Dieter's Saloon, Fulton street, opposite City Hall, Seats free. Sunday services 73(P.M. John Jeffrey, President; W. J. Cushing, Secre-tary; A. G. Kipp, Treasurer. \$2,00. A DISCOURSE ON FAITH, HOPE AND

Hary; A. G. Mapp, Arcisufer, The Brooklyn Spiritual Union holds its meetings every Standay in Fraurhity Rooms, corner Fourth and South Second streets, as follows: Members' Developing Otricle, 10% A.M.; Children's Lyceum, 2% P.M.; Confer-ence, 7% P.M. Scatsfree,

# Mr. Morse in Brooklyn, N. Y.

# THE EVANGEL OF THE SPHERES.

LOVE,

# **Rare and Valuable Works**,

These interesting books, which have been out of print for

some years, are now offered at much below their former retail prices :

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

# THE CELESTIAL TELEGRAPH

**THE UPDESTIGET INDERVISED TRADESTIGET** Or, Secrets of the Life to Come, fivesled through Magnet-ism, wher in the Existence, the Form, and the Occupa-tions of the Soul after its separation from the Body are proved, by many years' experiments, by the means of Eight Ecstatic Somnambulists, who had Eighty Perceptions of Thirty-Six Deceased Persons of Various Conditions, etc. By L. Alph. Cabagnet. (These coplease Somewhat injured by dampness and inscoure packing.) Cloth. Price \$1,50,

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of the Facts and Philosophy of Ancient and Modern Spirit-ualism. By S. B. Brittan and Dr. B. W. Richmend, This work contains twenty-four letters from each of the parties mentioned, embodying a great number of facts and argu-ments, pro and con., designed to illustrate the Spiritual Phenomena of all ages, but especially the modern mani-festations. Cloth. pp. 378. Price 91.00.

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A Record of Communications from the Spirit-Spheres, with Incontestable Evidence of Identity. Presented to the Public, with Explanatory Observations, by J. B. Ferguson, Slightly damaged. Cloth. Price 50 cents.

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

PROCEEDINGS OF THE HARTFORD

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

BIBLE CONVENTION.

assert, as some have, that no one not in attend-ance is authorized to report what unpreju-diced persons state who were present (if it calls in question the genuine character of the phe-nomenn), sithough such views may differ from

those held by others also present, is to deny to one the right given to another. Again: in witnessing spiritualistic phenome-na, especially where all conditions are unchal-lenged, to claim that only the favorable views of the majority can be correct-that the adverse views of those witnessing the same ought not to be made public, on the ground that, in the absence of positive proof of simulation, it is wrong to cast a shadow of doubt upon the medium—is fatal to the cause of truth and true mediumship. It is paying a premium on credu-lity. Nover should the axiom be forgotten that "extraordinary occurrences of Nature demand extraordinary evidence to establish their validity." Respecting such occurrences, the normal condition of the mind is to doubt-to overcome which, of course, more than an ord-pary amount and character of testimony from disinterested sources are needed to satisfy the critical mind of the actuality of the alleged phonomena.

In the light of his confession, of what value is the testimony—even the affidavits—of the many deceived Spiritualists who witnessed the form materializations of Mr. Caffray and swore

to their genuine character? Is it not right and lawful for one in witness ing any spiritualistic phenomena, to have and to express an opinion differing from his naigh-bor? Who does not know that what convinces one, often fails to convince a second, even when both are equally honest, sincere and intelli-gent? Is it given to one more than to anoth-er to say what shall or shall not be believed? There is no room in Spiritualism for any Pope, small or large. You cannot see for your neigh-bor; I cannot see for you. Since when are intelligent, honest and warm-

hearted Spiritualists to withhold the expres-sion of their deepest convictions, on attending in good faith the malifestations, in Attaining professional medium, even when such expres-sions, from the nature of the evidence, reflect upon the honesty of the medium? It may at times be unfortunate for certain mediums, but

the cause of truth gains thereby. To believe or disbelieve must result from the character of the proofs presented. If they are insufficient to warrant acceptance, they are to be rejected-which is the only way to be just to all parties concerned. G. A. B. to all parties concerned. Washington, June 1st, 1886.

At the close of the lecture on Sunday even ing, May 30th, (writes another correspondent) the following resolution was moved by the President, Mr. J. B. Wolff, seconded by Mr. Edson-a member of the Board-and enthusiasti-cally endorsed by the audience :

Carry Encorrect Dy En6 Audience : Whereas, The members of the First Society of Spiritual-ists, of Washington, D. C., have histoned with pleasure and profit to the inspired analytical and logical discourses through Mr. J. J. Morse; therefore he it *Resolved*. That we heartly thank him for the carnest-mess and ability with which he has done his work among us during the jast month, and that we cordially commond him to all true Spiritualists personally, and as a clear and logical expounder of the facts and science of the New Dis-pensation. nantiot

On the following evening a parting reception was tendered Mr. Morse, at the home of Mr. and Mrs. Stienberg, the spacious parlors being filled by some sixty odd hearty and genial friends, who assembled to testily their per-sonal regard for our brother. Speeches, songs,

reply, which was received two days after the Congress closed: To Mr. Thomas Lees, Conductor, and Mr. Samuel Russell, Sceretary, C. P. L.: Gentlemen: Your letters requesting that opportunity be given during the meeting of the Congress of Church-es for a concise statement of the fundamental features of Spiritualism were laid before our Ex-Committee, and I was instructed to reply. Our programme, which has been in preparation for some months, is of such a character, and its appoint-ments of time are mide in such a way, that it is quite impossible, without doing injustice to genthemen un-der appointment, and to the public, to introduce sub-jects not already provided for. As the subject spe-cifically mentioned, "Duty of the Church in Respect to the Prevalence of Spiritualism," is, in the opinion of many, a subject of much importance; it is not un-ilkely that it will be selected as a topic of discussion at some luture meeting of the Congress, perhaps at the next. If we should give it a place in our annual programmes it would be in accordance with our gen-eral method to have the view which you represent set forth by some able exponent of the system; and it your organization should nominate some gentheman to set forth that view, we could not fail to give its nomi-nation its due weight. When we decide to include this subject in our programme you will be promptly informpid of our decision, that your nomination may this subject in our programme you will be promptly informed of our decision, that your nomination may

Informed of our decision, that your nomination ma be made without delay. Respectfully. JOBFFH ANDERRON, Pittsfield. Mass., Chairman American Congress of Churches. Cleveland, May 20th.

Cleveland, May 20th. The Congress attracted much attention while in session, and is apparently a move in the right direc-tion, indicative of more harmony among the different sects and a broadening of their creeds. Spiritualism is proving its truth and efficacy in its liberalizing in-fluence upon both pulpit and press. After a struggle of twenty years we have tolerably liberal newspapers in Cleveland, as evidenced by the reports of a two and a half column sermon on Bpiritualism solicited by them and published in the Bunday edition of The Plain Dealer, which admits all shades of thought on all the vital questions of the day. Lycoum Annual Grove Meeting takes place at Geauga Lake (Gille's Grove), on Sunday, June 20th, Mrs. Carrie G. Van Duzee being the speaker for the occasion-both Lyceums participating. Spiritualists and the public generally are cordially invited to meet with us on that occasion. The Meet Side Lyceum and Society are still flour-

renerally are cordially invited to meet with us on that occasion. The West Side Lyceum and Society are still flour-ishing, and Wm. Coleman, trance-speaker of New-burgh, has been refugaged through this month. Vacation.—The usual two months' recess will be taken by Lyceum No. 1, and the West Bide one will also probably adjourn through July and Abgust. Passed to Spirit-Life.—Mrs. Lilia Prenits, aged sevents, one of our highly esteemed past workers and mediums, passed to spirit-life, Tuesday, June 2d, Obituary notice will be sent later. Fraternally yours. Thos. LEES.

THOS. LEES. Fraternally yours.

Providence, B. J.-The Providence Association of Spiritualists organized Sunday last for the ensuing year. The meeting was quite spirited, there being a general feeling that the field should be more fully oc-cupled and tilled than heretofore. The following offi-

cupied and tilled than heretolore. Incomoving our cors were elected: President, N. W. Britton; First Vice-President, E. H. Dunham; Becond Vice-President, W. H. Shattuck; Scoretary and Treasurer, H. B. Knowles; Corro-sponding Becretary, Wm Foster, Jr. The following persons were elected to act with the above as the Executive Board: George W. Mellen, Frank T. Roscoe, Mirs. B. H. Britton, Mirs. A. H. Pot-ter, Mirs. M. E. A. Whitney and Mirs. M. A. Water-man.

Olinton, Mass .- Joseph D. Stiles will speak for the Spiritualist Society of Clinton, in Good Templar's Hall, next Sunday, June 13th, at 2 and 7 o'clock. Spiritualists of the adjoining towns please take due no J. D. WAITE. tice thereof.

and the second second

To the Editor of the Banner of Light:

On Sunday, June 6th, occurred the anticipated visit of Mr. J. Frank Baxter to this city again. The day, the occasion, the management, the man and the spirits conspired to bring about happy results. The audi-ences were large, that of the evening especially so. By request Mr. Baxter in the afternoon related much of his experience, in answer to the inquiry, "Why are You a Spiritualist?" It proved a most interesting and beneficial discourse, because of the coplous spirit descriptions and tests serving as illustrations. As a gentleman expressed it Mr. Baxter drove nails firmly, and by marvelous tests clinohed them. The evening lecture was upon "The Science and Philosophy of Spiritualism." The Spiritualists and the thinking people were offered a treat; but the un-versed and curlosity-seekers were not prepared for it. The latter, with all, however, fully appreciated the lecture, as name after name, and description upon de-scription, set them to thinking of the nearness to them of the spirit-world. Dr. H. P. Faitfield the week previous gave three telling lectures, reading and expounding Boripture with great effect. Fail River is decidedly creed-bound, and these who ventured to hear Dr. Faitfield found him a "seed-sover" and an "eye-opener." The meetings of the season have breen success in the occasion, the management, the man and the spirits

bound, and these who ventured to hear Dr. Fairfield found him a "seed-sower" and an "eye-opener." The meetings of the season have been a success, in splie of the indifference of the press, and certain op-posing mountebankism, and will be resumed in the autumn, Miss Jennie B. Hagan opening the course Sunday, Oct. 24th. An effort is on foot to have a Spir-itual Convention in Fall River during the first half of October. Mr. N. U. Lyon, with a few active followers, is the prime mover and back-bone of the spiritual en-terprise in the city, and is due many thanks. KING PHILIP.

KING PHILIP.

### The Reception

Which was held Saturday. June 5th, at the parlors of Dr. J. R. Cocke, No. 603 Tremont street, Boston, in honor of the newly-developed spirit artist, Mrs. nonor of the newly-developed spirit artist, mirs. Stearns, was a most enjoyable occasion for the guests who were present, and a pleasant introduction to the public of this medium, who gives promise of a great and useful work. Twenty fine ersyons and oil paint-ings were exhibited. The oils have all been executed within four months, and the later ones would do credit to a skilled artist. One hundred and fifty persons attended. The floral display was profuse and tasteful. Mr. L. White

One hundred and fity persons attended. The floral display was profuse and tasteful. Mr. L. L. Whit-lock, in his happlest manner, addressed the audience and wished success to the artist. Music was a promi-nent feature of the entertainment. Mr. W. S. Sweet of Taunton rendered several harmonica solos with marvelous taste and execution; Mrs. C. D. Fuller's inspirational singing was exquisite, and Master Bart-lett performed two baplo solos. The controls of Mrs. A. E. King spoke, and gave several tests which were recognized. A short address and tests by the medical control of Dr. Cocke, and some exquisite musical se-lections given through his mediumship closed, the en-tertainment. 17

Cummington, Mass.-Miss Jennie B. Hagan spoke in Cummington on Bunday, May 16th, both fore-

spoke in Cummington on Hunday, May 16th, both fore-noon and afternoom to the usual number of hearers. Monday evening, May 17th, she spoke in West Ches-terfield; and on Friday evening, May 14th, in Lyceum Hall, Worthington-she being the *first* Bpiritualist lecturer ever on that platform. There was a fair at-tendance, considering the projudices of the townspeo-ple toward the aubject, and their entire ignorance of its growing popularity.—It is expected J. Clerg Wright will speak in Cummington in the near future. FLOBENCE SAMPSON.

Columbus, N. Y.-Miss Carrie E. Downer, of Bald-winsville, N. Y., has been with us a few days. She gave three lectures and improvised poems from sub-lects presented by the audience, which were very in-structive and entertaining. She was accompanied by her friend, Mrs. A. O. Denio, and they went from here to Blockwell, Watervilleand Deansville, where she ad-dressed appreciative audiences. Societies would do well to keep her in the field, for her lectures are soul-inspiring, and tend to elevate and ennoble all who listen to them. listen to them.

the Church of the New Spiritual Dispensation on the Sunday evenings of this month at Dieter's Saloon, Fulton street, opposite City Hall, at 7:45 P. M. Beats free.

Saratega Springs, N. Y .- George F. Baker delivered the closing Sunday evening lecture for the month of May, after which the time was interestingly occupied by Dr. Mills with description of spirits seen clairvoyantly by him, and communications transmitted through his clairaudient powers ; many of them ted inrough its clairadient powers; many of them were strongly characteristic and promptly recognized. Fannie Davis Smith was to speak there last Sunday, but being unable to do so the morning meeting was omitted, and Dr. Mills gave spirit-descriptions, which have by their surprising correctness awakened much interest among the Saratogians.

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.

# The New Hampshire State Spiritualist Amocia The New Hampshire State Spiritunlist Associa-iion Will hold its Sixth Annual Convention at Sunapee Lake Camp-Ground, Biodgett's Landlog, Newiury, N. H., on Friday, Saturday and Sunday, June 23th, 25th and 27th, 1886. Speakers Engaged—Dr. H. B. Storer, Boston; Mirs. Ad-die M. Stevens, Charemont; Mrs. S. B. Graddock. Concord; Mrs. Marletta F. Gross, West Hampstrad, N. H.; Jennie R. Hagan, East Holliston, Mass. Edgar W. Emerson of Manchester, N. H., will give tosts from the platform Satur-day and Sunday. Also that veteran worker and world-re-nowned spiritual telegrapher, J. V. Mansfield, will be pres-ent to give evidence of the world beyond. The Boston and Lowell Kaliroad Co. will put on sale tick-ets at reduced rates from the following stations: Plymouth, Ashiand, Laconia, Tilton, Lebanon, Franklin, Pennacok, Claremont Junction, Claremont, Newport, Bradford, War-ren, Contoocook, West Concord, Keene, Peter-berough, Hancock Junction, Hillsborough, Henniker, and Concord Road from Nashua and Manchester. Ample accommedations at the Forest House on the grounds. Board \$1,00 per day. Good stabiling for horses, A cordial invitation is extended to all, and a good time is confidently expected. Por order Board of Managers. Washington, N. H. N. A. Lutt, Scoretary.

And the Battle of Brotherhood, as Illustrated in Fracts and Phenomena of Spiritual Intercourse and Messages of Love and Unity, and Characteristic Tokens from Departed Friends. By Mrs. C. D. French, Medium. Paper, Price

Delivered by Mrs. Cora L. V. Hatch in New York April 23d, 1857, to which is added a Report of a Philosophical In-vestigation of the Nature of Mediumship. Paper, Price 10 cents.

# ERRORS CORRECTED.

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

# A SUMMARY VIEW OF THE MILLEN-NIAL CHURCH.

Or United Society of Bellevers, commonly called Bhakers, comprising the Rise, Progress and Practical Order of the Society, cogether with the General Frinciples of their Faith and Testimony. Cloth. Price 50 cents. For sale by COLBY & RICH.

Berkeley Hall Lectures,

# BY W. J. COLVILLE.

- No. 1.—The Problem of Prayer.
- No. 9.—The Living Test of Truth. No. 3.-All Saints and All Souls.
- No. 4 .- The Practicability of the Ideal.
- No. 5.-Jesus at the Wedding Feast, Turning Water into Wine.
- No. 6 .- Spirit-Materialization : An Exposition of its Philosophy and Phenomena
- No. 7.-Jesus of Nazareth; Was He the Prom-ised Messiah, King of the Jews, or only a Carpenter's Son? Part I.
- No. 8 .-- Jesus of Nazareth. Part II.
- No. 0.- In Memoriam\_Charles H. Foster
- No. 10.-The Lost Continent Atlantis; or, The World Before the Flood.
- No. 11.-Pre-Històric America-Who Were the Mound-Builders?
- No. 19 .- The Great Need of More Spirituality Among Spiritualista
- No. 13.- Spiritual Valentines-How to Send and How to Receive Them.
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# PROSE-POEMS AND SELECTIONS.

# BY ROBERT G. INGERSOLL.

Groof. Train leaves Central Passenger Station, adjoining Vin-duct, at 0:15 A. M. city time; returning, icaves Geauge Lake at 7 P.M. Fare for the round trip, 50 cents; childron 25 derizy cars of ago, froc. Tickets may be obtained of Thom-as Lees, 144 Uniarlo street, Cleveland. Per Order. The Annual Meeting of the West-rm Connecticut Spiritual Association will be deat Componence Lake. The Annual Meeting of the West-rm Connecticut Spiritual Association will be deat Componence Lake, Bristol, Conn. Bast deady, June 16th, 1860. Business meeting at 9260 sharp, followed by Memorial Berrice of the late Mirs. Jennie B. Hudd and Mirs. L. A. Pasco, Locture 37 P.M. by J. J. Morse. Morse:

Of Spiritualists will be held in Liberty Hall, Tyson, Vt., June 18th, 19th and 20th, 1880. Bunday, if the weather is fuc, the meetings will be held in the beautiful Grove near the hotal. nue, the meetings will be held in the beautiful Grove near the hole. Dr. Dean Clarko and Mr. Goo. A. Fuller of Boston, Mass., are expected as speakers; also all speakers and me-diums in Vermont are especially invited to be present and all on making this Convention a grand success. Yor test mediums we expect Mr. Edgar W. Emerson of Mainchester, N. H., and Mrs. Gertrude B. Howard of East. Wallingford, Vt. Good music will be furnished for the occasion. Hoard at the Hotel \$1,00 per day. Efforts will be made to becure the usual reduction in fare to those attending the Convention. Tyson is five miles from railroad sition at Ludlow, on the stage road to Woodstock, and is a locality noted alke scenery.

A Mass Convention

scenary. All are invited to atlend. Per Order of Committee. Proctorsville, Vt., June 4th, 1880.

# Basket Grove Meeting.

The Children's Progressive Lyceum of Cloveland, O., will hold its Twenty-First Annual Open Air Moeting at Giles's Grove, Geauga Lake, Sunday, June 20th, 1880. Speaking in the Pavilion at 2 P.M. by Mrs. Carrie C. Van Duzee, trance locturer. Singing by the Lyceum Choir, Bring your little ones, and enjoy a Plenic Dinner in the Grove.

Bring your fitte outer and they a tone being the fitter (frove. Train leaves Central Passenger Station, adjoining Via-duct, at 916 A. M. oity time; returning, leaves Geauga Lake at 7 P. Fare for the round trip, so cents; children 25 cents. Beholars of both East and West Sido Lyceums un-der 12 years of age, froc. Tickets may be obtained of Thom-as Lees, 144 Uniarlo street, Oleveland. Per Order.

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