

#### COLBY & RICH, Publishers and Proprietors. VOL. LXI.

## BOSTON, SATURDAY, JUNE 25, 1887.

## \$3,00 Per Annum, Postage Free.

#### TABLE OF CONTENTS

ALL ying with

y of , day resid-with tring ng to d by hoir, n de-nora-t this ife of Ansed itting ien of Ature s Dr. y fine ' Miss know

repast

eting music In the Miss-"The ed the Mrs. Monu-Mrs. Ine by: r, also

bis on ments. Miss I enti-'e two '' Just n, the te was enney, lazier.

Green-Smith og that oldiers

hered from th-of ogress-n ban-erally, f forty

5 "Unlowers

poem

march, inging ldress. ie Blue

O CICIlberal pation whose EAW.

l.

cellent erkeley advert-iken in dings-r in an-

1dlence

igh apter, and Boston hat the

er caso

FLER.

gave A

and the

, on the a large

bated to alips of aposited spirited be apirite ieath, or repeat-iy, and 'an-igned in leasagee iad been a sitting e before pht."

meetunday. Γ. Shel-e aftersoourse iritual

o ques-ere is a tings in forts of

i oredit n-will rection

ht. Office listal a ons. office bound a

FIRST PAGE. - The Spiritual Rostrum: "If a Man Die Shall He Live Again ?"

- SECOND PAGE. California Camp-Meeting. Poetry: Min. Istering Spirits, June Magazines, At Cassadars, Ban-ner Vorras pondence: Lettersfrom Pennsylvanis, Mas-tachusetts, New Jersey, New York; and Rhode Island.
- THIRD PAGE.-Hultum in Parve: 'Hitty of Colervice; The Editor's Friday; A Mysterious Voice; Finched by their Confessions of Faith; Timely Reading for To-Day, Communion of Souls. Discovered by a Dream.

FOURTH PAGE .- Andover Heard Fiom-The Moral. Re port of the Seybert Commision. Scances with Mrs. E. A. Wells.

FIFTH PAGE.-Spiritualistic Meetings in Boston and Else-where. Movements of Mediums and Lecturers. New Advertisements, etc.

- BIXTH PAGE. Message Department: Invocation ; Ques tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer. Verification of a Spirit Message.
- BEVENTH PAGE. -- New Hampshire State Convention, Obituary Notices. Mediums in Boston. Book and Miscellaneous Advertisements.
- EIGHTH PAGE .- The Rostrum: Who are the Saviours of the World, and What Constitutes Salvation? Lake Pleasant. Onset, etc.

"If a Man Die, Shall He Live Again?"

The Spiritual Bostrum.

A Lecture Delivered by PROF. ALFRED R. WALLACE, At Metropollian Temple, San Francisco, Cal Sunday Evening, June 5th, 1867.

[Reported for the Golden Gate by G. H. Hawes.]

J. J. Owen introduced the speaker as follows: LADIES AND GENTLEMEN: The good people of San Francisco, at least that portion of them present in this large and intelligent assemblare, owe a debt of gratitude to Dr. Albert Morton for securing the ser-vices of so eminent a lecturer as will address you to-night upon a subject of such vital importance to hu-manity. All bonor to the man, say I, who has the courage to follow the truth, wherevor it may lead, and to assert his convictions thereof in the face of a skep-tical and conservative world. The scientific thought of the present day is so materialistic in its tone and teachings, is really so little schooled in the occuit laws and forces that dominate the material universe. that it needs an old fashioned baptism of the Holy Ghost to bring it to a realizing sense of its relation to the Inflice Spirit, and in harmony with the eternal fitness of things. I say that the scientific world is so skeptical upon these subjects that it affords many of us a great satisfaction to be able to note such noble exceptions as Professors Grookes. Varley, Zöllner, Hellenbach. Flammarion, Hare, and last, but not least, the distinguished scientist, Prof. Alfred Russel Wallace, whom I now have the pleasure of introduo-ing to you. J. J. Owen introduced the speaker as follows:

vances powerful arguments against the affirm-ative reply. Yet the ultimate decision arrived at, whether in the negative or affirmative, is at, which is the hold hold of the hold of hopeless, because there would cease to be any adequate motive for justice, for truth, for un-selfishness, and no sufficient reason could be given to the poor man, to the bad man, or to the selfish man, why he should not systematically seek his own personal welfare at the cost of others. The well being of the race in the distant fu-The well being of the race in the distant fu-ture, set before us by some philosophers, would not certainly influence the majority of men. more especially as the universal teaching of solence is, that the entire race, with the world it inhabits, must sooner or later come to an end. "The greatest good to the greatest num-ber," that noble ideal of many philosophers, would never be admitted as a motive for action by those who are seeking their own personal welfare. The scoffing question, "What has pos-terity done for us?" which influences many men even now, would then be thought to jus-tify universal self-seeking, utterly regardless of what might happen to those who come after-ward. Even now, notwithstanding the hered-itary influences, the religious belief and relig-ious training in which our characters have been molded, zelfishness is far too prevalent. When ious training in which our characters have been molded, selfishness is far too prevalent. When these influences cease altogether, when under total inoredulity, and with no influences what-ever leading men to self-development as a means of permanent happiness, the inevitable result will be that might alone would consti-tute right, that the weakest would always and inevitably go to the wall, and that the un-bridled passions of the strongest and most self-ish men would dominate the world. Such a inevitably go to the wall, and that the un-bridled passions of the strongest and most self-ish men would dominate the world. Such a hell upon earth as would thus be brought about will happily never exist, because it would be founded upon a falsehood, and because there are causes how at work which forbid a dis-belief in man's spiritual nature and his con-tinued existence after death." Let us, then, consider what is the nature of these causes and influences, and how it has happened that carnest scientific seekers after truth are so often the advocates of a disbellef which, if it became universal and if founded on truth, would be so disastrons to humanity. Until the last century the bulk of civilized mankind implicity accepted the bellef in a fu-ture life and in the essential spiritual nature of the more intelligent among working classes adopt their teachings. What is it that has brought this about? The bellef in a future life has been bound mp manking implicitly accepted the belief in a fu-ture life and in the essential spiritual nature of the reality of a spiritual world and of a fu-man. Now the most advanced thinkers reject it as not founded on evidence, as incredible, or even as impossible. A considerable portion of the more intelligent among working classes adopt their teachings. What is it that has brought this about? The belief in a future life has been bound up with and perhaps even rested upon the belief in the existence and occasional appearance on earth of spiritual beings, of the spirits of the dead, and of such popular phenomena as ghosts; visions, warnings, premonitions, etc. Belief to about two centuries ago, when they came to s comparatively sudden end, and have since fables and superstitions, and this view has be-ome so general and so ingrained that pee-ple will not even allow that the question fast open to discussion at all, or even somit to the pomibility of woth phenomena as soutial facts.

grading superstition. This almost sudden re-vulsion of feeling (for it is mere feeling, not belief founded on knowledge and inquiry,) may be. I think, clearly traced to the ourrent action of two powerful causes : one of them the witch-craft mania of the middle ages, the other the rise of physical science. The witchcraft mania which prevailed dur-ing the middle ages grow in intensity and horror until it columnated in the sixteenth and seventeenth centuries, at which time thousands

norror until it comminated in the sixteenin and seventeenth centuries, at which time thousands and tens of thousands, perhaps even hundreds of thousands of persons, most of whom were perfectly innocent and many of them far wiser and better than their accusers, were tortured and massacred in the belief that they had held actual personal communication with Satan. The whole religious world was permeated with actual personal communication with Satan. The whole religious world was permeated with a belief in diabolism, so that any accusation was sufficient to cause a person once arrested as a witch or a wizard to be convicted. Innocent men, women and ohildren by thousands were thus murdered to satisfy the craving after the excitement of demoniacal revelations that then prevalled. Some who visited the sick and healed them were accused of affecting ourse by estan them were accused of effecting cures by satan-to power and burned as witches. The horror, the wickedness, the superstition and absurdity of many of these witchcraft persecutions natu-

rally led to a reaction among intellectual and humane people. They saw that much of what they believed was certainly false; they too hastily concluded that there was no truth un-derlying, and it was at this very time that all derlying, and it was at this very time that all these horrors were being perpetrated that the sun of modern science rose and shed its splen-dor over the world. Galileo, Copernicus, Har-vey and Bacon, Newton and others were then investigating the phenomena of the material universe, while Berkeley and Descartes were laying the foundation of a skeptical philosophy; men's thoughts were being led away from su-paratitious horrors to the contemplation of na-

men's thoughts were being led away from su-perstitious horrors to the contemplation of na-ture and of the human mind, and then witch-oraft with the very groundwork of belief in the spiritual and future immortality of man be-came branded as unclean and superstitious. Mr. Lecky, in his important work on "The History of Rationalism in Europe," says that this change of opinion was not founded on evi-dence and reason, but merely on feeling and impulse. He admits that the facts and argu-ments were alike in favor of the beholders of the reality of the phenomena of witchcraft. Such men as Glanvil, Dr. Henry More and Robert Boyle, the most illustrious scientific man of his age, with all the judges of England, including Lord Hale, men who had all of them either personally investigated the facts or care-fully weighed the evidence, were met only with ridicule or with the weakest show of argument, when judges refused to convict and punish

Now since that time science and man's com-mand over nature have advanced with glant stride, while philosophy has sounded the depths of the universe, and has found no basis for a belief in the supernatural. Heat and light ally, but is calculated, I believe, to determine the future welfare or misery of mankind. If the question should be finally decided in the negative, if all men without exception ever come to believe that there is no life beyond this life, if children are all brought up to believe that the only happiness they can ever enjoy will be upon this earth, then it seems to me that the condition of man would be altogether hopeless, because there would cease to be any derived to restrict the to restr which finds no place in nature for spirit, and which believes that matter in motion, the very molecular matter which we see, and feel, and weigh, and measure, comprises the whole uni-verse; is the source of all the forces and all the verse; is the source or all the forces and all the manifestations of life that exist, or that pos-sibly can exist. This skeptioism is so wide-spread that it per-vades the churches themselves. Bishop Colen-so and Charles Voysey are but the extreme wings of a body of intelligent clergy who do not believe in miracles as a scientific fact. Science has penetrated so far into the myste-ries of nature without finding spirit, that it cannot believe that spirit exists, while physi-ologists who have traced every manifestation of mind and brain-work are unable to believe in the possibility of any mind without a corre-sponding material brain. It is in the midst of this nineteenth century world of thought, a world which is either grossly materialistic or pantheistic or idealistic, that Modern Spiritu-alism has failen like a thunder bolt from a clear sky, emphatically demonstrating the action of mind without any material body, and that by means of a vast amount of constantly recurring facts which have forced manifestations of life that exist, or that posbody, and that by means of a vast amount of constantly recurring facts which have forced themselves upon all classes-men of science, men of business, men of religion. It is in the most materialistic epoch of the earth's history, in the midst of a society which prides itself on discarding all superstition and basing its belief on the solid foundation of physical sci-ence, that this new and unwelcome visitor has intruded itself and maintained a vigorous ex-istence for more than thirty years; has made its, way into every civilized country in the world, has an extensive literature, a large num-ber of papers, and hundreds of organized socie-

ent age, and by scores of others that could be named. These men all devoted not a few hours or days, or even weeks, to a hasty exam-ination of the subject, but many years of pa-tient inquiry and experiment, and the result in every case that the more thoroughly the sub-ject was inquired into; the more able and in-teiligent the inquiries, the more selo and in-tits foundation facts and main doctrine become established. Its whole course and history, therefore, pro-claimed it to be neither imposture nor delu-

established. Its whole course and history, therefore, pro-claimed it to be neither imposture nor delu-sion, nor the survival of the beliefs of savages,

sion, nor the survival of the beliefs of savages, but a great and all important truth. I will now briefly enumerate the varied phases of the phenomena of Spiritualism, and then consider their bearing on the doctrine of a future life.

of a future life. The phenomena may be broadly divided into two groups: physical and mental. The former, however, as well as the latter, almost always apply the action of mind in their production. In the first division we have simple physical phenomena, and among which must be grouped an immense variety of effects, such as sounds of all kinds, from the most delicate tick up to blows as loud and vibratory as those produced by asledge-hammer, and certainly not produced by unman agency. Then we have the alteration of the weight of bodies, which has been often tested. I have frequently seen, in the presence of the celebrated medium, Mr. Home, a large dining-table weighed in a bright light, when there was no means of deception. This table changed its weight to the amount of thirty or forty pounds.

changed its weight to the amount of thirty or forty pounds. Then, again, we have the phenomena of arti-oles of various kinds being moved without hu-man agency, such as chairs, tables and musical instruments. These are the most common and familiar phenomena to all those who have in-vestigated the subject. Still more curious is the conveying of bodies to a distance; flowers and fruits are the most common of these, but also other bodies, such as letters and various small objects have been conveyed long dis-tances-sometimes several miles.

Further, we have that curious phenomenon which is recorded more or less throughout hiswhich is recorded more or less throughout his-tory, the raising or levitation of human bodies into the air and sometimes conveying them a considerable distance. This has been repeated over and, over again under various circum-stances, and has even included living persons. I will in illustration of this mention one re-markable circumstance of the kind which I ob-served myself, because it happened to occur when there was no professing medium present The sense of a present day is so materialistic in its tone and the selections, is really so little schooled in the occuit including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including Lord Hale, men who had all of them including to the kink of the kink More remarkable by far than these, because beyond all human power to produce, is the ty-ing of knots on endless cords, the taking of coins out of sealed boxes, and the passage of solid rings over a body far too large for them solid rings over a body far too large for them to pass over by any natural means. All these things happened in the broad daylight in the presence of Zöllner and two of his colleagues. He has recorded them most accurately in a work which many of you know. On other oc-casions a very our ous thing happened, and that was the apparent passage visibly of matter through matter without disorganizing or dis-rupting that matter. I have frequently myself seen, ingood light, sitks and handkerchiefs pass through a curtain, yet an examination of the through a curtain, yet an examination of the ourtain immediately afterward did not show any change in it whatever. Then we have physical phenomena combined with mental phenomena, such as direct writing with mental phenomena, such as direct writing and drawing. This is now such as general phe-nomenon that almost every one may have an opportunity of testing for' themselves. It ap-pears in an infinite variety of ways. Papers thrown upon the floor and taken up a few min-utes afterward are found to be written upon; papers inclosed in locked drawers are found written upon; spirit writing comes upon the ceiling in inaccessible places. There also is that which occurs in closed shares, and often in the presence and under the hand of the perthat which occurs in closed slates, and often in the presence and under the hand of the per-son witnessing it. Often these communications are lengthy, and not infrequently contain mat-ters of private interest to the persons who re-ceive them. They are often written in languages which the medium does not understand; some-times indeed in languages that no one pres-ent understands, and which they have consid-erable difficulty in getting interpreted; but generally, I think, they are interpreted, and found to be some definite language. A friend of mine in England obtained in his own family, without any other medium, writing in s lanof mine in England obtained in his own family, without any other medium, writing in s lan-guage they did not understand, and which he had the greatest difficulty in having interpret-ed, until he found a missionary from the South Sea Islands, to whom it was familiar. It was correctly written, and no **the in the house knew** a single word of it. Then another wonderful physical phenomenon is the writing in colors of various kinds which are not present to produce them. Drawings occur also in equal varied forms. Some of these are done in pencil, ap-parently, or in lik; some are done in colors; many have been done apparently in water coland a survey of the end of the original and the survey of

them.

Passing on from these we come to another Passing on from these we come to another set of phenomena still more marvelous called materialization, or the production of temporal spiritual forms out of surrounding matter. The first produced were human hands, which sometimes wrote visibly, could be touched and were tangible; then human faces were pro-duced; then, after considerable time, the en-tire human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted

the human form was produced, and it has now become very common, as it was promised some ten or fifteen years ago; but we all doubted whether that could be the case; nevertheless it is a well-known circumstance, thoroughly de-cided by all persons who have investigated the subject. Mr. Grockes tested this phenomenon many years ago and published the results. The examination was critical, and carefully carried on for weeks together in his own house, in his own laboratory, with all his own meth-ods. These figures were photographed, weigh-ed and measured: he did everything that a sci-entific man possibly could, and he has declared that, absolutely and positively, they are real existences—spiritual existences, because they are only temporary; they come and pass away again. These materialized bodies are now not unfrequently actually seen to form, and then seen to dissolve again into a mist and finally totally disappear. We have, therefore, the most absolute and perfect proof that these things are realities. realities.

Still further than photographs is another mar-velous phenomenon, and that is the production velous phenomenon, and that is the production of casts of hands and feet. and even faces of these temporarily formed spiritual beings. These casts were made in melted parafine. Parafine is melted in a large quantity of boiling water, and the hands have to be dipued in the melted parafine, and then are taken out and left floating in another vessel of cold water be-aide it. These molds are found entire, so that the sparture at the wrist is much smaller than the hand. Certainly no human hand could come out of "It." Feet have been produced in the same way, which must have been accom-plished by some unseen power. In one case a gentleman in Washington obtained in this way a cast of two clasped hands complete to the wrists. This is an absolutely physical impossi-bility for any human being to do. A nobleman in Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been molded, casts of faces In Paris a few years ago carried out a long series of experiments on this subject. After hands and feet had been molded, casts of faces and figures were obtained, male and female, of Greek type. The medium was a very ordinary person, as I know him personally. These casts are to be seen in London, and are exceedingly beautiful; and, moreover, were recognized at once by this gentleman, and by an American gentleman, with whom I conversed about it, as forms they had seen produced by materializa-tion, and at their request the casts were pro-duced. This concludes an outline of the chief and most remarkable physical phenomena. Now we come to mental phenomena. These mentai phenomena are more interesting to Spiritualists, but generally the less interesting and less convincing to the outside public who are skeptical. They consist first of what is termed automatic—that is, writing done by the hands of persons against their will or without their will; done involuntarily—the matter that is written is not known for the cast for the stifter is produced a that the stifter is produced a stifter is produced a the stifter is produced a the stifter is produced a stifter is produced as a stifter is produced astifter is produced as a stifter is produced as a stifter i their will; done involuntarily—the matter that is written is not known to them. Sometimes they think it very silly, and would not write anything so foolish; at other times it is clever, and beyond their power to produce. We have every kind of writing produced in this way; much of it gives good advice; sometimes infor-mation on matters of importance which the person does not know. In one case a friend of bios and a very eminent physician and physician in physician and a very eminent physician and physician and physician and a special study of it for many years. He commenced it merely as a curious physicial study; it has become a constant habit with him now, and is of great service to him in his business, frequently informing him that as a physician he would be called to a cer-tain patient at a certain time, which is invari-bly correct. Then another set of phenomena is termed for which is the set of the set clairvoyance and clairaudience; the seeing of spirits and the hearing of spirits. Persons who have this power are able to describe what they see and describe the words they hear in such a manner that the friends of these spiritual perwithout any other medium, writing in slai-junge they did not understand; and which ho had the greatest difficulty in having interpret-ed, until he found a missionary from the Sonth Sea Islands, to whom it was familiar. It was correctly written, and no the instantiary is the sonth a single word of it. There amother wonderful physical phenomenon is the writing in colors of them. Drawings coour also in equal varied forms. Some of these are done in peolo them. Drawings coour also in equal varied forms. Some of these are done in peolo them another word of it. There amother wonderful physical phenomenon is the writing in colors of many have been done apparently in water col-ors, and taken up in a few seconds are found to be wet; others are done in peolor are instances where the visitor has recoived a painting on a card from which he had first torn off a corner, showing that the picture was pro-duced on the same card. "We next come to another set of phenomena. Which may be termed musical phenomena. Musical instruments are played. There seen a music-box which has played at the badd in severs always full of wise out, a great lite seen by tame of thousands of persons, was the playing transform which he had first torn or a correct showing that the picture was pro-duced on the same card. "We next come to another set of phenomena. Wusical instruments are played. Sometimes looked and closed plance are played. Thew we have contends are played. The we have contends are played in the badd the keys being tonched and played upon by in-laying these is that of protection from the eff among these is that of protection from the eff among these is that of the semema. The we have contends of persons, was the cossed, and persons request. The we have conduct and played upon by in-labout the room in his hands, and by hispechal the keys being tonched and played upon by in-labout the room in his hands, and by hispechal to have there there they would experience wall. thorwy writer, iff, c

Then again there is a remarkable power con-nected with this trance-speaking, which many mediums have, the power of impersonation. or it may almost be called transfiguration. The medium seems taken possession of by another person, and acts the character so perfectly in voice and manner, and sometimes even in change of countenance that he or shower person, and notes the character so perfectly in voice and manner, and sometimes even in ohange of countenance, that he or she resem-bles the person who wishes to manifest, and is recognized by that person's friends. This resembles, when the agency is powerful and sometimes disagreeable, almost exactly what was called in olden times demoniacal posses-sion. Sometimes persons in this state are able to hold conversation with others who speak a language of which they have no knowledge themselves. We have the most positive evi-dence of this that can possibly be obtained, in the case of Judge Edmonds, whom I have men-tioned. His own daughter, a young lady who had only an ordinary school education, frequently spoke and held conversation in many European languages, and some Indian, which her father declares she had no knowledge of whatsver in her natural state. I may mention that Mrs. Isabella Beecher Hooker, a sister of the lato Henry Ward Beecher, is one of these remark-able personating mediums. She has the power

NO. 15.

Habeila Beccher Hooker, a sister of the late Henry Ward Beccher, is one of these remark-able personating mediums. She has the power of going into a trance, and during that time her countenance and figure change, apparent-ly, so as to resemble those of the person who speaks through her. Then we come to another singular power - we can hardly say whether physical or mental; the power or gift of healing. There are various forms of this power. The me-dium is able to see and describe the whole internal anatomy, see the disease, tell exactly where it is and what it is and prescribe the remedy. In other cases the medium is able to effect a cure by touches of the hand. Now we have a series of twelve distinct classes of phenomena-twelve great roots of phenomena, each of which includes an enor-mous variety of separate phenomena, often varying from each other. These occur with mediums who are of all ages and conditions, educated and ignorant, young girls and boys as well as grown women and men. In every one of these classes the phenomena have been sub-mitted to the most critical examination by thousands of clever and skeating hereose for the sector. realities. Then we come to another set of phenomena which serves as the most perfect scientific test of the reality of these manifestations you can pos-sibly have, that is, the power of photographing these forms. If they were not real they could not be photographed; but we have photographing these photographs have been taken not mere-ly taken at home in the private latoratories of amateurs who have studied the subject solely to arrive at the truth, who have no possibility of being deceived, and who have demonstrated fat these photographs are realities. Still further than photographs is another margiven us their decision, we may entirely throw aside the idea that imposture, only in a slight measure, has produced these various phenom-

world, has an extensive literature, a large num-ber of papers and hundreds of organised socie-ties, counts its converts by millions in all kinds of society, among the crowned heads and aris-tooracy, and those who occupy the highest ranks in science, literature and philosophy, as well as among the masses, while in hosts of in-dividual cases it has done what no religion has been able to do-convinced the skeptic and the agnostic and the hard-faced materialist of the reality of a spiritual world and of a fu-ture life.

行合理性的可以使用于使用于使用的性质的情况。

or savage, we find the same general phenome-na occurring in the very same degree of perfec-

tion. We conclude, then, that the phenomena are that they were produced natural phenomena; that they were produced under the action of the general laws which de-termine the inter-relations of the spiritual and

termine the inter-relations of the spiritual and material worlds, and are thus in accord with the established order of nature. In the next place-and this is perhaps the most important characteristic of these phenom-ena-they are from beginning to end essentially human. They come to us with human actions, with human ideas; they make use of human speech, of writing and drawing; they manifest wit and logic, humor and pathos, that we can all appreciate and enjoy; the communications vary in character as those of human beings; some rank with the lowest, some with the very highest, but all are essentially human. When the spirits speak audibly, the voice is a human voice; when they appear visibly, the hands and the faces are absolutely human; when we can touch the forms and examine them closely we that the solution in character, not those of any other kind of being. The photographs are always the photographs of ourfellow creatures; never those of demons, or angels and animals. When hands, feet or faces are produced in paraffine molds they are all in minutest details those of men and women, though not those of the medium. All of these various phenomena are of this human character. There are not two groups or two classes, one of which is human and the other sub-human, but all are alike. In the face of this overwhelming mass of evi-

dence, what are we to think of the sense or the logic of those who tell us we are all deceived, and almost all these communications and these and almost all these communications and these phenomena come from what they term ele-mental spirits, or rather low spirits who have never been human? Evidence for this belief I can find none whatever that is not of the most filmsy description. It might be illustrated by our receiving a letter from Central Africa writ-ten in good English writing, on American or European paper, written with a steel pen, good chemical ink, and simply because it was signed Satan or Elemental we should jump to the con-clusion that all that region was inhabited by

Sata or Elements we should jump to the con-olusion that all that region was inhabited by devils or elemental spirits. Passing now from the general view of the essentially human character of spirit mani-festations, we find a mass of evidence of the identity of the spirits who communicate with us, of actual men and women who have lived

us, of actual men and women who have lived upon the earth. First, we have a general proof of this in the fact of the special languages used in these com-munications. Any country where English, French, German, or any other language is spoken, the bulk of the communications are in those languages respectively. The Indian spirits, who so often in this, their native coun-try, act as the controls of mediums, usually speak in broken English, or some mixture of Indian. Written communications come in many languages, usually intelligible to the recipient, but some times, as I have said, not so, and given as tests of spirit-power, but al-ways they are some known human languages. To suppose that any lower class of human oivilized speech seems grossly abautd.

should have developed all the forms of human oivilized speech seems grossly absurd. Coming to the special points of the identity of spirits with deceased human beings, the evi-dence is abundant. I will mention a case or two illustrative of this point, taken from my own personal experience, or from the experience of personal friends, from whom I have had them direct.

One of the most interesting demonstrations of personal identity was given to me by a gen-tleman in Washington — perhaps he may be

2

known to some of yon-Dr. T. A. Bland, a well-known friend of the Indiass. He had frequent sittings with a lady medium who was not pro-fessional, not paid, but a personal friend of his own. Through this lady medium he obtained frequent communications from his own moth-er. He knew nothing of spirit-photographs, but on one occasion his mother, through this medium, told him that if he would go to a pho-tographer in Cincinnati (I think in Cincinna-ti he was then livinz) she would try to ap-pear upon the plate with him. No photog-rapher's name was mentioned-merely a pho-tographer. He asked the medium if she would go with him. They went out together and went into the first photograph gallery they came to, and asked to have a sitting. They both ast down together and the photographer took the ploture of the two, and whon he developed the ploture of the two was comething wrong about picture said there was something wrong about it, because there were three faces instead of two. They said they knew it, and it was all right, and, to Mr. Bland's astonishment, there was the third face, but it was not the face of his mother. This is very important, from what follows. He went home and inquired how it was that the face of somebody else came upon the plate. The spirit of his mother then told him that this was a friend who had gone with him that this was a friend who had gone with her, who was more experienced in this than she was and had tried the experiment first, but if he would go a second time she would then appear herself. They did so, and on the second occasion the portrait of his mother ap-peared. Then a friend of his suggested, to avoid all possibility of doubt of the photog-rapher having got hold of a picture of his mother, that he ask her to appear again upon the plate with some slight change in her dress, which would serve to show it was not a trick of any kind. They went the third time. On this occasion there was another picture, very much occasion there was another ploture, very much like the first, but with this slight difference, like the first, but with this slight difference, that she wore a different brooch. These three pictures he showed to me, and I had the ac-count of them from his own mouth. Assum-ing that he has told the truth, I see hardly any possibility of arriving at any other conclusion than that there was a real communication be-tween himself and his deceased mother. Another clear and striking test case was given me by a friend in Washington, a gentleman of the United States Army. He has been study-ing Spiritualism for nearly thirty years. He has had frequent communications from a daugh-ter who died many years ago. On one occasion

has had frequent communications from a daugh-ter who died many years ago. On one occasion there came to him in the real visible form a beautiful young lady that he did not know, but who gave her name as Nellie Morrison, and she said she was a friend of his daughtor's. The next day his daughter came, and he asked her who Nellie Morrison was, and she told her fath-er that she was a friend of hers; that she was the daughter of a certain officer, said what his rank was, and all about it, and that he died in Philadelphia. He then made inquiries, and as-certained that there was such an officer by that particular name, and that he died at the time alleged. Then he thought he should like more information, so the next time one of these alleged. Then he thought he should like more information, so the next time one of these spirits came, he asked for further information. He was told that this young lady also died in Philadelphia, where she died, what her age was, and gave the address of her mother-in-law, with whom she had lived several years pre-viously. My friend went to Philadelphia, and first of all called at the place where she was said to have died, and found it perfectly cor-rect; then called upon the mother-in-law, and found that correct. Then on another occasion this figure appeared Then on another occasion this figure appeared

again, and she was remarkable for having most beautiful golden hair, and he asked her whether he might have a piece of this hair cut off. He cut off some of this hair and kept it, has it still and showed it to me. He went again to call upon the mother-in-law, and simply showed this hair-very remarkable in color. The mo-ment she saw it she said, "Why, that is Nellie's heir." hair.

There was still one more test on another oc-There was still one more test on another oc-casion. When his daughter appeared to him, his daughter spoke of this young lady as Ella. He asked if her real name was Ella, and she an-swered that they used to call her Ella. He therefore wrote to the mother-in-law to ask whether her daughter-in-law's name was called Ella and found it was correct Ella, and found it was correct.

But what makes this series of tests most mar-but what makes this series of tests most mar-velous and most wonderful, they were all ob-tained, not from one medium, but from differ-ent mediums, at different times, and in three

#### BANNER LIGHT. OF

renewed, so that five thousand were fed, as ex-treme manifestations of power which is still daily at work among us. Then, again, the mira-cles imputed to the saints come into the same category. We can understand that the great and good St. Bernard performed wonders in broad daylight before thousands of spectators, and which are recorded by eye witnesses. He himself was much troubled by them, wondering why it was such a great gift was bestowed upon him, and fearing lest it should make him less him, and fearing lest it should make him less humble.

Then, again, witchcraft is intelligible to the Spiritualist. Many of the characteristics and phenomens of witchcraft he has witnessed. He is able to separate the facts from the absurd inferences of the people who viewed it with su-perstition and regarded it as diabolism, which false interpretation resulted in all the horrors of the witchoraft times.

of the witcherait times. Spiritualism demonstrates the existence of forms of matter and modes of being which are unacceptable from the standpoint of mere physical science. It shows us that mind may exist without brain, and disconnected from any material body that we can detect, and it de-stroys the presumption against our continued existence after the physical body is disorgan-ized or destroyed. It further demonstrates, by direct evidence as conclusive as the nature of the case admits, that the so-called dead are still alive-that our friends are often with us, though alive-that our friends are often with us, though unseen, and can give direct proof of a future life, which so many crave, but for want of which so many live and die in anxious doubt. How valuable the certainty to be gained from spir-itual communications, removing all question-ings as to a future existence. A clergyman, a friend of mine, who had witnessed the spiritual phenomena, and who before was in a state of the greatest depression caused by the death of his son, said to me: "I am now full of confi-dence and cheerfulness; I am a changed man." This is the effect of Modern Spiritualism on a man who had before that rested his bellef in Christianity. And this is the use of it?" Yet many still ask this question, still seek for what they term some practical good, some effect on

many still ask this question, still seek for what they term some practical good, some effect on their material being. Let us consider for a moment what would be the answer of a mis-sionary who was asked by a Zulu or a China-man: "What good will Christianity do me? Will it make me live longer? Will it oure me when sick? Will it save my crops from blight? Will it give me good luck in gambling? Will it make me able to conquer my enemies?" Would not the missionary have to reply that it would do none of these things? And yet many who believe in and pride themselves on their Christianity and civilization, again and again ask the very things of Spiritualism, as if these were the only result which, in their opin-ion, would make it worth having. To such I can only say that I pity their ideas of spiritual truth.

truth. The essential teaching of Spiritualism is that we are all of us, in every act and thought, help-ing to build up a mental and spiritual nature which will be far more complete after the death of the body than it is now; just as this mental fabric is well or ill built, so will our progress and happiness be aided or retarded; just in proportion as we have developed our higher mental or moral nature, or starved it by misuse or undue prominence or physical or truth. higher mental or moral nature, or starved it by misuse or undue prominence or physical or sensual enjoyment, shall we be well or ill fitted for the larger life. Spiritualism also teaches that every one will suffer the natural and inev-itable consequences of a well or ill spent life; and the believer receives certain knowledge of these facts regarding a future state. Even the existence of evil, that problem of the age, may be dimly apprehended by Spirit-ualists as a necessary means of spirit-develop-ment. The struggle against material difficul-ties develops the qualities of patience and per-severance and courage, and undoubtedly the

ties develops the qualities of patience and per-severance and courage, and undoubtedly the fruits of the ages, meroy, unselfishness and charity, could not possibly be exercised and trained except in a world where wrong and op-pression, misery and pain and orime called them into action. Thus even evil may be ne-cessary to work out good. An imperfect world of sin and suffering may be the best and per-haps the only school for developing the highest phase of a personified spiritual existence. I have now, my friends, to the best of my

phase of a personlined spiritual existence. I have now, my friends, to the best of my ability, given you an outline of the facts and teachings of the Philosophy of Spiritualism. If I shall have induced even one or two of you to inquire for yourselves carnestly and persist-ently into this momentous question, I shall be fully rewarded. I now wish you farewell.

persons] was crowded with an audience of in-tailigent, thoughtful-looking people, attracted by the reputation of the speaker. In opening his address Mr. Morse spoke of the obloquy and scorn which had been heaped upon the Spiritualists by the ecclesiastics, the scien-tists and the materialists since the time when the first faint rapping at Hydesville, forty years ago, began the movement which has resulted in the spread of Spiritualism all over the world. For eighteen centuries the Christian church has been teaching men to prepare for the world to come. In men's own souls is their next world. Faith is not a proof of another world. The ec-clesiastics have said that the manifestations of Spiritualism are the work of the devil; that Satan himself has sent his imps to work upon the minds of men. If that is so, he thought the devil deserved great credit: "The churches have been trying for eighteen centuries to prove that there is a world beyond the grave; and now the devil has come personally to prove that there is another world." The speaker then went on to show how the religion of Spiritualism teaches men to do their duty to God and their fellow-men on earth, and make a heaven of this world, so that when death comes men may be ready to meet those who have gone before, and to live in a higher plane of intelligence beyond the grave than they have lived in here.

#### Written for the Banner of Light. MINISTERING SPIRITS.

#### BY DR. DEAN CLARKE.

This " vale of tears," so sad and drear, To mortals filled with dread, Now smiles with joy a voice to hear Which says : " There are no dead "1

The friends we thought asleep in death, When from our bosoms torn, With speech which hath diviner breath

Now bid us cease to mourn. No resurrection-trump they wait

To call them from the ground ; At death they passed within the gate And life immortal found.

No cypress wreath we more shall wear, Nor dress of sable hue ; We weep no more in dire despair For friends beyond our view.

Why should we weep as though forlorn When loved ones say "Good-bye "? We know through death they are reborn To better life on bigh.

We should rejoice instead of weep, Or mingle smiles with tears; For now we know they 're not asleep, Nor gone to distant spheres.

No Stygian gulf nor Jordan stream Makes angel-visits few ; When sun doth shine or moon doth beam,

Their visits they renew. O'er crystal waves of ether blue.

In phantom barks they glide ; Propelled by love, long-tried and true, They come close-by our side.

Though velled by sense from mortal sight, Whene'er they come or go. By outward sign or inward light Their presence we may know.

By quickened sense we may perceive Whate'er they wish or will. And thus may know, and not believe, That they are with us still.

With spirit-gifts we now are blest, As many were of old;

And If we covet but "the best," We're richer than with gold. We now may have "the Bread of Life"

As fresh as once was given : And if we'll cease from sin and strife We here may be in Heaven.

We may commune with saints to-d ay As freely as of yore : And if their precepts we obey, They'll bless us evermore.

The meek and pure in heart enjoy God's kingdom here on earth :

#### At Cassadaga. [Special Correspondence.]

June 13th .-- The last strain of music has floated across the still waters of the Lake, the last picnicker has either taken the train to a distant home or retired to a pleasant cottage, there to discuss the doings of the past two days with friends; or, with hands clasped, and the sweet influence of angel presence resting in each heart, listening to words of cheer from dear ones gone before. Stillness unbroken rests upon our island home. Now and again the wind stirs the hemlock branches and they murmur unutterable things; now and then a robin chirps sleepily to its mate, and no one looking at the calm lakes, woods and meadow, lying calm and still under the starlight, would guess that hundreds of feet have trod these grounds to day, cheerful, interested, busy, anxious, devout.

Mr. H. D. Barret, now attending the Meadville Unitarian College, presided over the meeting with great dignity, and seemed to give general satisfaction. He called the meeting to order Saturday at 1:30 P. M., prefacing the lecture with an expression of his pleasure at meeting with Spiritualists at a spiritualistic Camp Meeting. He then introduced



MRS. R. S. LILLIE. the speaker of the day. Subjects were handed in from

the audience, the control speaking extempore. The first subject, "Impossibilities," was treated upon in verse very beautifully, the spirit saying that nothing was impossible; that one might struggle a life-time without even sighting the longed for goal, yet there was an eternity beyond-an eternity of growth and progression.

"Knock, and it shall be opened unto you; ask, and ye shall receive." This old-time text was handled in a way that would have made our hide-bound Metho dists of years gone open their eyes, the lady citing in an impressive manner the gentle taps of spirit fin gers upon the table, telling how their knockings "have opened up a whole world replete with beauty and grandeur, and love unspeakable and eternal"and so on to the end of the chapter. The next subjects were "Our Angel Friends, Where Shall the Soul Find Rest?" "Intemperance," and "Spiritualism: the Use of It." This last was also given in verse. A short intermission, and again "music arose with its voluptuous swell," calling the young and old to join in our informal island dances. Everybody participated ; everybody had a folly time, and every one was satisfied. So ended Saturday.

Sunday is the big day. The trains bring large crowds from distant and neighboring cities ; the pa-vilion is filled with eager searchers after the words of truth. Thesubjects handed in for this discourse were : "Our Deeds our Doomsman," "Chemistry of Character," and "The Religions of the Day." Want of space prevents me from giving a synopsis of this excellent sermon. After a short recess the bell again called the people together. Mr. Thomas Lees of Cleveland, O., recited a poem very acceptably. The subjects chosen for this lecture were" Rewards and Punish-ments;" "Cremation, Its Effect on Spirit;" "The Coming School at Cassadaga;" "Theosophy and Spiritualism;" "Mediumship, and How Should it Effect Life;" "Will the Soul Retain its Identity Throughout Eternity ?'

Too much cannot be said in praise of Mrs. Lillie as a spiritual lecturer. I have never heard her equal; she stands at the head, her clear logic and magical eloquence sweeping bigotry and skepticism before it

## Banner Corresyondence.

JUNE 25, 1887.

#### Pennsylvania.

PHILADELPHIA .- Joseph Wood writes : "We are enjoined to ; not despise the day of small things, and we may remember in the case of Blijah, the prophet of old, when pursued by the malignity of Queen Jezebel, that ' the still, small voice ' was effect. ive against the strong wind that rent the mountains, and brake in pieces the rocks.

For several years two men and myself, one a clairvoyant and clairaudient, have had sittings once a week at my residence, the purpose of which has been to give the darkened and unhappy men and women of the lower spheres of the spirit world, and more espe-cially those of the earth sphere, an opportunity to gain knowledge and acquire strength, that they might get into the progressive line of immortal life, and leave the shades of enforced spiritual death. In this we have been happily encouraged, while at the same time we have been rewarded by the appearance of our friends and relatives.

At one of our sittings, when the room was darkened and windows closed, we heard the sound of something striking upon the floor near the feet of one of the sitters, and awaited the closing of the séance to ascertain what could have so mysteriously dropped, as we imagined, from the ceiling. The light on, we found a pebble, and were no little amazed at the fact of an inanimate object entering the room when every avenue of ingress was closed. A mysterious stranger it was, to be treated with respectful regard, so I took it in charge and laid it upon the mantel.

The next day, having a private sitting with a medium, my wife (in spirit-life,) referred to the entry of the pebble, telling me to place it where I found it, stating that something would come of it. Here I may state that I could not find the pebble, and charged the domestic with the witching it away in the process of dusting the room

Subsequent to this at a circle the following was written for me : 'Do you remember the pebble that was brought under the chair last winter? "Thereby hange a tale." Some day that will be made plain to you. There are still some strange experiences ahead of you. We will be with and aid you in your duties this coming time.' This was signed 'I. R.,' the initials of Isaac Rehn, who in other communications claimed special friendship for the writer of this. At another séance of this same medium, the following was written: Here is a spirit who laughingly refers to a pebble. I cannot understand what she means, but she shows me one of these small stones to be picked up in any gutter of a city's streets.' This was signed 'Wheeler,' and recognized as from Edward 8. Wheeler, who was well known to me. Now what of all this? Bomething will come of it, and, like a case of four years' patient waiting, I will await the promise, in this case, of its being made plain to me. The future will tell."

#### Massachusetts.

BOSTON .- Dr. Jno. C. Schlarbaum puts us in possession of the following testimonial to the practical value of Dr. Buchanan's College of Therapeutics : .

value of Dr. Buchann's College of Therapeutics: "The summer class of 1837 in the College of Thera-peutics, feeling it their duty to add their testimony to that of many others in reference to the grand scien-tific discoveries which they have seen thoroughly demonstrated by Prof. J. R. Buchanan, would say to the public that no one can attend such a courge of in-struction as we have recently been engaged in, with-out realizing that Therapeutic Barcognomy greatly enlarges the practical resources of the healing art for the readical practitioner, magnetizer and electro-therapeutist, while Psychometry, whose positive truths we have tested and proven, like the sun's rays, illumines all the dark problems of medical practice and of psycho-physiological sciences. Therapeutic Sarcognomy explains the very intricate and mysterious relations of the soul, the brain and body, which prior to Prof. Buchanan's discoveries were unknown to all scientific teachers, and are even now only known to his students and the readers of his works.

now only known to his students and the readers of his works. We feel that we have been very fortunate in finding so valuable a source of knowledge, whose future ben-efits to the human race, in many ways, cannot be briefly stated, and we would assure all who may at-tend this college, or read the published works of Prof. Buchanan and his monthly, the Journal of Man, that they will, when acquainted with the subject, be ready to unite with us in appreciating and honoring the prestest addition ever made to biological and psycho-logical sciences. Hoping that the time is not far dis-tant when all students in medical colleges may obtain access to this most important knowledge, we give our testimony to the public. H. C. ALDRICH, M. D., D. B., Chairman. DR. JNO, C. SOHLARBAUM, Secretary." OUINOY.-A correspondent writes that Frank T.

QUINCY .- A correspondent writes that Frank T. Ripley recently lectured and gave platform tests at this place in the Temperance Hall to a large audience-the lecture being well received and the many

If noble deeds our time employ We need no second birth.

God's angels are our spirit-friends

tained, not from one medium, but from differ-ent mediums, at different times, and in three cities. There is an accumulation of tests one upon the other that it seems to me impossible to explain or to get rid of in any other way that that of genuine spirit manifestation. As a personal case is botter than any second hand, I will also give you one which happened to myself in America, though not so marvelous as those I have just stated. I had a brother with whom I spent seven years of my early life. He died more than forty years ago. This brother before I was with him had a friend in London whose name was William Martin ; my brother's name was William Martin ; my brother's name was William Martin ; my brother's name was William Martin ; my brother show his friend's name was William, be-cause he always spoke of him as Martin; I know nothing more. But my brother has been dead forty-four years, and I may say that the name of Martin has never occurred to my mind probably at all during the last twenty years. The other day when I was in Washington at tending sone scances there where people re-ceive messages on paper, I received to my great astonishment a message to this effect: "I am William Martin : I write for my old friend William Martin; I write for my old friend William Martin; I write for my old friend William Wallace to tell you what he will on another occasion, when he can, communicate with you." I am perfectly certain that only with you." I am perfectly certain that only one other person in America knew my broth-er's name, or knew of the relation between my brother and Martin, and that was my brother here in Californin. I am perfectly certain that no person in the East could possibly have known either one name or the other. Therefore it seems to me this was a most remarkable proof of identity.

A volume could be filled with similar and even far more startling facts, proving personal identity.

Adentity. Yet there are many people who have had only the smallest glimpse of the subject who say, "Oh, yes, the facts may all be true, but these things are certainly not produced by spirits of dead men, for that is absurd." I ask, "Why absurd?" I have never received any rational answer whatover; I have never been able to find out why it is absurd. find out why it is absurd.

I will now briefly call your attention to a few of the historical and moral teachings of Spirit-I will now origin the second teachings of Spirit-ualism, supposing it to be true. It seems to me to bene small thing that the Spiritualist is able to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is to accept as history much that the scientist is the scientist is the scientist is all times has to steer clear of. The Scylla and the scientist is which are his great sources of dan-The Spiritualist can look upon the great Gre-clan philosopher, Socrates, as a sane man, and his demon as an intelligent spiritual being or guardian angel. The non-Spiritualist is obliged to believe that one of the noblest and purest and wisest of men was not only subject all his worst enemies of human progress are important. life to a mental delusion, but was so weak or foolish or very superstitious during his whole life as not to discover that it was a delusion; they are obliged to hold that this noble man,

they are obliged to hold that this noble man, this subtle reasoner, who was looked up to, loved and admired by the great men who were his pupils and disciples, was imposed upon by his own fancies, and during a long life never discovered they were fancies. It is a great re-discovered they were fancies. It is a great re-discovered they were fancies. It is a great re-from beginning to end, impostures, and that the most intellectual and acute people that ever lived upon the globe were not all deceived. We are told by the historian Plutarch that the prophecies of certain oracies never proved faise or incorrect. Would such positive statements

We are told by the historian Plutarch that the prophecies of certain oracles never proved false or incorrect. Would such positive statements be made by such a writer if these oracles were all guesses and imposture? The recorded ex-periences and demonstrated facts of Modern Bpiritualism alone enable us to, understand these more auclent récorded facts. Then, again, both the Old and the New Tes-tament are full of Spiritualism, and Spiritualism alone can reconcile the Bible, with an intelli-gent belief. The hand that wrote on the wall at Belahazzar's feast, and the three men unbur in the flery furnace, are to Spiritualist sotual facts which they need, not explain away. Sti Taul's statements in regard to spiritual gifts are to them perfectly intelligible. When Units to compute which they need not explain away. Sti facts which they need not explain away. Sti

After the singing of "Nearer, My God. to Thee," by Prof. Wilson, the President of the Association introduced J. J. Morse, who read a poem by Miss Lizzle Doten, entitled "The Good Time Now." Prof. Morse is a fine-look-ing man of about forty years of age, with a de-oidedly intellectual face and a well-developed head. His reading of the poem showed him to possess oratorical abilities of a high order, which were more fully displayed in his subse-quent address.

which were more fully displayed in his subse-quent address. After the reading Prof. Perkins sang a song entitled, "The New Time Rolling On," during which Mr. Morse passed under the control which influences him in speaking, [After an Invocation, Mr. Morse's guides pro-ceeded with their discourse :] A spirit of un-rest pervades the whole world at the present time. From this spirit of unrest mighty voices have gone forth calling to battle against wrongs. have gone forth calling to battle against wrongs. The struggle has been going on ever since civili-zation began, and will not stop till mighty events are accomplished. It was to this spirit of unrest that the revolution of France was

decreases, so superstition disappears. The two worst enemies of human progress are ignorance and superstition. In the battle with the prob-lems of life no half-way measures will do in combating these two enemies of progress.

In the affairs of this world we consider the most important of the series of problems to you at this time to be the looking after the welfare of your immortal souls. The idea of a heaven hereafter instead of a heaven here I consider a

ing a heaven beyond the grave, but one to locate it here on earth.

it here on earth. The speaker then went on to show that Spir-itualism is the only religion which can scien-tifically demonstrate the trath of an existence beyond the grave, and urged those present to learn to so live here that they may be fitted for the higher life above, expressing his belief that those who had made failures of their lives here below would have another chance given them beyond the grave to fit themselves for a higher sphere, and that in the great mercy of the Infinite Being the only hell is that of a man's own consolence. The audience was then dismissed and the session closed for the mor-ing.

ing. At 2:30 o'clock, when the afternoon session began, the pavilion [holding over two thousand

Who come to do his will : A guardian spirit each attends, To guide and keep from ill.

Whene'er temptation lures our feet To paths of sin and shame. The tempter's wiles they oft defeat. And shield our lives from blame.

And those who yield and go astray On sin's forbidden track, Will find some angel in their way Who'll strive to win them back.

And when misfortunes cloud our sky. And sorrow rends our hearts, With healing balm they oft draw nigh. Which hope and trust imparts.

God's waiting spirits come each day To " give our daily bread "; And every glit for which we pray

They bring us in his stead. Then let us prize our spirit-gifts

As gems of priceless worth ; Each used aright the soul uplifts. And brings a heaven to earth.

So may on earth God's will be done As 't is in heaven above; Then heaven and earth will be as ONE. UNITED BY HIS LOVE!

#### June Magazines.

THE CARRIER DOVE .- The portraits given are of Emma Hardinge Britten, Anna D. Loucks and Dr. D. J. Stansbury, with blographical sketches of each. Interesting details are narrated of seances with Dr. Stansbury, and an engraved copy of writing upon a slate of several messages, with the name of the com-municating spirit signed, to each, together with the signatures of filteen other spirits who were present, Of the remaining contents is a lengthy essay by Hon. John A. Collins, entitled, "Whence Comes Mind? Its Capacity and Destiny ?" Ban Francisco : 32 Bills street.

THE COSMOPOLITAN continues its fascinating" Life Beneath the Crescent," filustrated by Emile Julliard, eight engravings being given this month, one the frontispiece-a full length picture of a Howling Der- employ their time in beautifying their cottages and vish, in all the insignia of his avocation. There is also one of a company of Turning Dervishes, The familiar style in which this parrative is written places the reader, with no effort of the imagination, among the people and scenes described. Ad. F. Bandeller recounts an ascension of a Mexican volcano, and other writers contribute to the interest of the contents in prose and verse. This monthly is to be hereafter published in New York City. Rochester, N.Y.: Bohleight & Fleids Company.

THE INDEPENDENT PULPIT,-A timely and able article upon "Prison Reform-Reformation Fersus Physical Punishment" is from the pen of N. Schultz, and should command a studious reading. The facts it gives ought to move the nation into new paths in the treatment of the morally diseased. Waco, Texas: J.

treatment of the morally diseased. Waco, Texas: J. D. Shaw. BT. LOUIS MEDICAL JOURNAL.—The number at hand contains among its many articles of value to practicing physicians, one upon tobacco, by Dr. C. O. Benson, and one on "Light Drinks," by Dr. J. H. Hanaford. It places itself in a rather equivocal posi-tion when, in alluding to the New Medical Law, it says: "The bill is in no wise an objectionable one, though perhaps not strictly in keeping with our con-stitutional rights objectionable? St. Louis, No:

like the wind. To those of your readers who have never visited this place, I would say, Come-here are cool shadows and sparkling waters, and singing birds and spreading trees ; here the angels ever rest, and we can feel their gentle touches on our world-weary brows ; here is rest and quiet, and peace and beauty, under the hemlocks and maples, on the velvet carpet of greenest grass, breathing air fragrant with its burden of odorous flowers, on the bosom of the sparkling lake.

Nature, bountiful and glorious, has exerted herself to the utmost here, and one thinks of these words,

"Shall man confine his Maker's sway To gothic domes of mouldering stone? Thy temple is the face of day, All earth and heaven thy boundless throne."

The picnic has been a success, both as a matter of pleasure and from a financial standpoint. Much credit is due to Mrs. Thomas Skidmore and Mrs. Judge Cook for the work they have accomplished in beautifying the grounds. The noted mediums, Mr. W. A. Mansfield and Mrs. Carrie E. S. Twing, have given sittings on the grounds during the meeting. Many new cottages are in process of erection, and we would advise you all to attend the August meeting. A paper is to be published daily during the meetings known as The Cassadagan, to be continued as a monthly, if possible and thought advisable. More from this place later. JOSH. RAMSDELL.

Additional to the above another correspondent writes :

Mrs. R. S. Lillie, of Boston, was the only speaker. Feeling the success of the meeting rested on her talents, the controls ably sustained her in the three discourses given.

Mrs. L., always a good speaker, seems of late to go deeper into her subjects than in former years.

At the opening of the Sunday afternoon meeting Mr. Thomas Lees, of Cleveland, after a few remarks complimentary to all those who had helped beautify the camp grounds, recited his original revised nursery rhyme, "The Spiritualistic Alphabet," which was heartily appreciated. Between the sessions the usual hand-shakings and expressions of pleasure were indulged in by those who annually assemble there. Many came to stay until the August meeting, and will

surroundings. The delightful music furnished by "The Northwestern Orchestra " of Meadville, Pa., under the directorship of Mr. F. B. Nichols, heightened greatly the pleasure of the occasion ; the merry dancers at the picnic ball on Saturday night voted it the best music ever heard at Cassadaga-the consequence is, the orchestra has been engaged for the 'August meeting. chestra has been engaged for the 'August meeting, Prominent among the mediums present wore Mrs. M. G. Clark of Eric, Pa.; Mrs. Carrie E. S. Twing of West-field, N. Y., and Mr. W. A. Mansfield, the independent slate-writer, who is now making Cassadaga his home. New buildings are being rapidly pushed forward, the largest of which is probably the permanent home of President Skidmore's and Trastee O. B. Turner's. "The hotel has been enlarged, nearly doubling its former capacity. A wide veranda around three stories of the hotel makes it now a comfortable and imp osing edifice.

He is therefore recon tests recognized. the writer to societies desiring such services.

#### New Jersey.

NEWARK .--- S. J. England, Secretary, writes : "Our Society is advancing, and many new members have entered our ranks since Mrs. E. Cutler, late Mrs. George, of Philadelphia, a test medium, was with us. She closed a six weeks' engagement Sunday, June 5th. On the Tuesday evening following the members gave her a farewell surprise at my house. It consisted first of a splendid collation prepared by the ladies, and second, in a well-filled pocket-book, presented her by the gentlemen. After some speech-making, and a good social time, all returned to their homes feeling satisfied the evening was well spent."

VINELAND.-J. Lowendahl writes: "Jesus of Nazareth was avowedly a Jew, his mother a Jewess, his foster father a Jew. Of the Holy Ghost and immaculate conception I know absolutely nothing. Now. if it is true that the sacrifice of this great reformer's life was indispensable for the salvation of the human race, then those who contemplated and executed said sacrifice were just as equally indispensable for the fulfilment of the purpose-and next to the victim himself, ought to be considered the greatest benefac. tors of humanity. What are the facts in the case? The blood-stained pages of history answer : A more cruelly ostracised and persecuted people never existed. Again I say, Oh! consistency, thou art a jewel."

#### New York.

BARATOGA SPRINGS .- E. J. Huling writes: " The meetings of the First Society of Spiritualists were suspended the first Sunday in June in consequence of the Court of Appeals-in whose room the meetings have been held-requiring the exclusive use of its quarters during the June term held there. Sunday, June 12th, there was a meeting in the village trustees' room, obtained temporarily. It was crowded in the evening to hear Mrs. H. Morse Baker, of Granville. The Society will resume meetings in the Court of Appeals room in July."

#### Rhode Island.

PROVIDENCE .- H. M. G., Secretary, writes: "The sessions of the Ladies' Spiritual Aid Society for the past month have met with their, usual success, both socially and spiritually-the audiences denoting an earnest and intelligent seeking after truth. The addresses for the Thursday evenings of May 5th, 12th and 26th were delivered by Mr. Richardson, Rev. Mr. Straight and Rev. Mr. Sherman. The seances of each meeting were most satisfactory and replete with evidence of spirit return. These meetings will be continued through the present month."

"UNANSWERABLE LOGIO" consists of a se-ries of spiritual discourses given through the mediumship of Thomas Gales Forster, and pub-lished by Colby & Rich, Boston. The first one defines "Spiritualism "as it is, regarded in its highest sense, Some of the ohapters which fol-low are "The Spiritual Body," "Philosophy of Death,". "What Lies Reyond the Vell?" "The Final Resurrection," Future Rewards and Punishments," Human Destiny," and many others of similar character. The book is a se-rious and thoughtful exposition of the views of the class of thinkers denominated Spiritualists, and should interest even those who have not accepted this peculiar phase of religious belief. "UNANSWERABLE LOGIC" consists of a se-

A lidy who soverlised 'tor a girl 'to do light bolie-work" twostweet a lotter from an applicable who said her boalth domanded sea air, and astron where the lighthouse was situated .-. New York Here

#### JUNE 25, 1887.

We

igs,' the

ect.

ins,

air-

0 a een

n of

pe-

f to ight

and

this

ime our

neð

ing

tain im•

d a

Innuo

t in

mø

y or it,

nay the

s of

ritvas

ngs

or this s of ned

her

en: I

0W9

any ler,' was

ing lent its

þ0**5**-

ical

y to len-thly y to in-ith-atly for tro-tive ays, tice

ate and ries ren bis

ing en-be at-tof. hat the ho-dis-ain our

т.

s at

ıdl-

by

Dur

AVO

ľrs.

us.

ith. 370

irst

ınd

by

1 a

ing

of

58,

Imow, pr's an aiđ the

im

80-18? ore

ext a

l'he 118-

the

ars.

ib,

pD-

10

lem .

ho he

th

an Id-

ttb.

īr. ch

vim-

6-be

ne ts )l-of ne nd

10

DO.

## Multum in Parbo.

#### **Kitty of Coleraine.**

As beautiful Kitty one morning was tripping With a pitcher of milk from the fair of Coleraine, When she saw me she stumbled, the pitcher it tumbled, And all the sweet buttermilk watered the plain.

4'Oh i whatshall I do now? 'T was looking at you, now, Bure, sure, such a pitcher I 'll no'er meet sgain. 'T was the pride of my dairy! Oh i Barney M'Leary, You 're sent as a plague to the girls of Coleraine !''

I sat down beside her and gently did chide her That such a misfortine should give her such pain. A kiss then I gave her. Before I did leave her She vowed for such pleasure she'd break it again.

"Twas haymaking season. I can't tell the reason— Misfortunes will never come single—that's plain— For very soon after poor Kitty's disaster The devil a pitcher was whole in Coleraine i —Edward Lysaght.

#### The Editor's Friday.

The Editor's Friday. You do n't mean to say that the editor has anything to correspond with the minister's blue Monday? Certainly. Still, there are dif-ferences. The minister's trouble is within him-self-the editor's is with his readers; the min-ister's grief comes on Monday—the editor's on Friday. It is Friday, the day after the paper is issued, that John Q. Smith wants to know why the middle initial of his name, the only thing that distinguishes him from the great army of ordinary Smiths, was omitted in the last paper. It is Friday, this same after-publi-cation-day, that Farmer Jones comes in with firein his eye and thunder in his volce, and de-mands "Who writ that item?" It is Friday that Tompkins comes in to know why that item he "writ" about his helfer calf was n't put in just as he writ it. It is Friday that Miss Good-enough rises to inquire why the notice of the ohurch sociable, that she took special pains to prepare just as she wanted it, was n't all print-ed, for she knows, she does, there was not a thing in the paper that was more interesting reading. It is Friday that the editor is asked why he derotes so much space to temperance and so little to Woman's Suffrager so much to

<text><text><text><text><text><text><text>

#### [From the Cleveland (O.) Plain Dealer of June 6th.] Communion of Souls.

Annual Memorial Services of Spiritualists. A CLEAR AND COMPREHENSIVE STATEMENT OF THE SPIRITUALISTIC PHILOSOPHY-PROGRESSION

IN THE FUTURE STATE. Memorial Hall was unusually attractive yesterday morning as decorated for the memorial services of the Spiritualists. The Lyceum paraphernalia was draped in white crape and flowers ; the speakers' stand was adorned with several beautiful bouquets, peeping out from which was the portrait of the late Mr. John A. Jewett, the first Conductor of the Lyceum. Several beautiful mottoes (one conspicuously-"Absent in body but present in spirit ") adorned the platform, as did a life-size portrait of Mrs. Althadine Smith. Mr. Charles A. Palmer harmonized the audience, by a few touches of the plano, the Lyceum choir sang a chant, and then Mr. Gaylord, the Conductor, gave a short address on the character and uses of memorial services, at the close of which he invited Mr. Thomas Lees to speak.

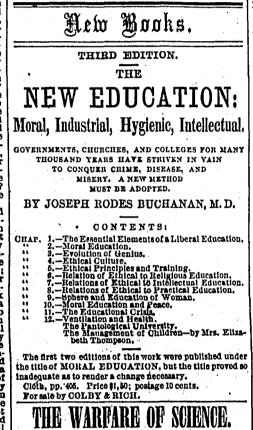
tain, less as they progressed in spiritual knowt-edge they be too mouto bound by it hand it prove a bar and a hindrance to them. Franklin adds indrames who differ are so far in the sect supposing tasel in possession of all trait. and that these who differ are so far in the moring it likes a man traveling in foggy weather the chance if he only has build to progress spiritually is a chance thas was probably de-list mines who differ are so far in the behind hum, and also the people in the fields of the chance if he only has surful and the the sect of the sect supposing tasel in possession of all trait. the chance is no and the people in the fields of the sect supposing tasel in possession of all trait. the sect supposing tasel is possession of all trait. the sect supposing tasel is possession of all trait. the sect supposing tasel is possession of all trait. the sect supposing tasel is possession of all trait. the sect supposing tasel is possession of all trait. the sect supposing tasel is possession of all traits and the sect do our eliber side, but near him all appears clear, the behind him, and also the people in the fields of the behind him, and also the people in the field or eliber side, but near him all appears clear, the behind him, and also the people in the field or envisite of the arms and the sected on the people in the field or traits grow their creats is to day more or lease pinched by its confeasions of faith---John Bur-roughs, in The Open Court. Timely Reading for To-Day. From the Circular Letler of George Washington, Commander-the Other and indicase of the and the section of the section set is to all the areation so in a most consellot of and approximation of all the section so in a most consellot on the section set is condary that the section the fact sections of the section so if a section of the section sections of the section of the section sections of the sections of the section sections of the satisfaction that comes of fidelity to convictions and faithful performance of duty." In closing, Mr. Lees briefly referred to some who had more recently passed to spirit-life, saying: "On this banner at my right are the names of all of whom we have record who have passed to spirit-life since our last annual memorial service: Master Freddie-Behroeder, Baby Smith, Mirs. Annie Leach, Mirs. Harriet J. Bowers, Edward Rose, Evan H. Davies, George W. Morrili, Levi Nichols, John A. Jewett, Mirs, Minnie Lees Tausch, Dr. M. O. Parker, A. E. Barnes." Barnes." Appropriate mottoes were then given by the children and leaders, after which others were invited to speak, the following responding: Mrs. T. V. Cooke, Mrs., La Martin, Mrs. Mary Noyes and Messrs. C. G. Oyston, John Madden and George Ingham. Spiritual poems were recited by: Mrs. Bara A. Sage (who; read-very effectively Arnold's poem " She is Dead "), Pearl Lees, Charles W. Palmer, Mrs. Mary Bmith (original poem), Lillie Root and Mrs. Nellie Hoywood (who, be-sides speaking a pretty little poem for the children, sang "Sweet Spirit, flear My Prayer"). The choir, under the direction of Mr. S. Russell, sang several appropriate pieces. The exercises were filled with interest, and characteristic, of the Spiritual Philosophy. Mrs. Moss, the modium, gave several spiritual descriptions of people in the assembly.

#### Discovered by a Dream.

BANNER OF LIGHT.

Discovered by a Dream. The happlest family at Williamsburg may be found at the home of Jacob Fehlinger, a shoe-maker. Twenty-two years ago pretty, black-eyed, twelve-year-old Caroline Fehlinger left her parent's house, on the corner of Eighth avenue and Twenty-eighth streets, New York, to go to school. She lost her way. A polico-man found her in this plight and took her to the station-house. She said her father's name was "Fedinger," but she dould not tell where she lived. The Directory was consulted, but no such name could be found, and, no one com-ing to claim her, she was sent to Randall's Island. This is her story. The parents were distracted with grief. Detectives were put on the case and advertisements were inserted in all the papers. The search was prosecuted for a long time, until three thousand dollars, the savings of a life of hard labor, were exhausted. As years passed they lost hope, and finally re-signed themselves to the belief that she was dead. Little Carrie remained on the island. After being there five months she was adopted by a Mr. and Mrs. Brown, and went to live with them. In 1873 the Brown family removed to the Wast and Carrie remained og. She want to the wast and Carrie remained og.

After being there five months she was adopted by a Mr. and Mrs. Brown, and went to live with them. In 1573 the Brown family removed to the West and Carrie refused to go. She went to live as a servant with 'Gen. Coris's family, and afterward went with them to Virginia, where she remained five years. Then they re-turned to Brooklyn. When they got back she left them, and opened a dress-making estab-lishment next to their house. Five years ago she married Mr. H. Bennett and went to live with him. Two months ago she dreamed about her parents and that they were living in Brook-lyn. She told a man her dream. He asked the father's name and how it was spelled. "If it is a German name it should be spelled 'Fehlinger, and not 'Fedinger,' 'he said. The Directory was consulted and the name Jacob Fehlinger was found. The missing girl, now grown into womanhood, called at the place. An elderly lady with gray hair admit-ted her. Mother and daughter were face to face, but neither recognized the other. The girl then confronted her mother and said she was her long lost daughter. Mrs. Fehlinger re-fused to recognize her as such until some other identification could be given. Caroline, after a few moments' hesitation, remembered that at the time of her disappearance she had a small bureau, some dishes and a doil. The identify was sufficient, and mother and daugh-ter embraced. The little bureau was still pre-served, and stood in one corner of the room. Mr. Fehlinger, the girl's father, was summondaughter. The girl's father, was summon-ed, and he at once recognized his missing daughter. The girl then related the story of her disappearance as told above. She is now living in happiness with her aged father and mother.



## Miscellaneous.

## The Spiritual Offering, LARGE EIGHT-PAGE, WEEELY JOURNAL, DEVOTED TC THE ADVOCACY OF SPINITUALISM IN ITS RELIGIOUS, SOIENTIFIC AND HUMANITABIAN ASPECTS.

COL. D. M. FOX, Pablisher. D. M. & NETTIE P. FOX.....EDITORS.

EDITORIAL CONTRIBUTORS, Prof. Henry Kiddie, No. 7 East 190th st., New York Oity "Uuina," through ber medium, Mrs. Cora L. V. Richmoud. 64 Union Park Piace, Ohicago, Ili. Among its contributors will be found our oldest and ablest writers. In it will be found Locctures, Essays upon Bolon-tific, Philosophicai and Spiritual subjects, Spirit Communi-cations and Message.

und, riniosophical and Bpiritual subjects, Bpirit Communi-cations and Messages. A Young Folks' Department has recently been added, edited by Outna, through her Medium, Mrs. Cora L. V. Richmond; also a Department, "THEOFFERING'S School for Young and Old," A. Danforth, of Boston, Mass., Frin-cipal.

cipal. TERIMS OF SUBSCRIPTION: Per Year, \$2,00; Six Months, \$1,00; Three Months, 50 conts. Any person wanting the Oferfag, who is unable to pay more than \$1,50 per annum, and will se notify us, shall have it at that rate. The price will be the same if ordered as a present to friends. In remitting by mail a Fost-Office Money Order on Ottum-wa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of D. M. K. Fox, is preferable to Bank Notes. Bingle copies & cents; newsdeal-lors 3 conts, payable in advance. monthly or quarterly. BATER OF ADVERTISING. - Each line of nonparelitype is cents for first incertion and 10 cents for each subsequent insertion. Payment in advance. AFF The circulation of the OFFERING in every State and Territory now makes it a very desirable paper for adver-tisers. Address.

THE WATCHMAN.

An Eight-Page Monthly Journal, Devoied to the Interests of Humanity and Apiritualism. Also, a Mouthplece of the American and Eastern Congress in Mpirit-Life.

## WATCHMAN, Spirit Editor.

PUBLISHED BY BOSTON STAR AND CRESCENT CO., 1600 Central Park Avenue, Chicago, Ill.

HATTIN A. BURRY, (nde CATE) Editress and Manager.

# ARTHUR B. SHEDD, Assistant Manager.

TERMS OF SUBSCRIPTION, IN ADVANCE.

TEREMS OF SUBMCREPTION, IN ADVANCE. One Year, \$1.00. Chubs of Ten, \$3,00. Nix Months, 50 cents. Bingle Copies, 10 cents, Etampie Copies free. U. 8. postage atampa will be received for fractional parts of a dollar, (1's and 2's preferred.) To any one sending 10 uow subscribers and \$3,00, we give as a premium a cabinet photo. of WHITE FEATHER, PEACE BIND, spirit control of the Editress. The main of the Conter, and the State of the Context of the BinD, spirit control of the Editress. The Main of the State of the State of the State of the State BinD, spirit control of the Editress. The State of the State of the State of the State of the State BinD, spirit control of the Editress.

IX, Editress and Managor. RATEN OF ADVERTISING. 10 cts. per line (Nouparell) each insertion. Business Cards, 50 cts. per inch each insertion. Special rates for Electro-types, on application. Preferred position 25 per cent. extra. Objectionable advertisements not inserted under any con-sideration. Terms strictly in advance. oam-Sept. 27.

### Light for Thinkers,

THE FIONEER SPIRITUAL JOURNAL OF THE SOUTH.

Assisted by a large corps of able writers

Assisted by a large corps of nois writes. Light for Thinkers is a first-class Family Newspaper of eight pages, devoted to the dissemination of original Spiritual and Liberal thought and news. Its columns will be found to be replote with interesting and instructive read-ing, embracing the following features and departments: Reports of Phenomena; Reports of Spiritual Lectures; Spirit Message Department; Original Essays and Contribu-tions; Children's Lyceum Department; Editorial Depart-ment, etc., etc.

# MEDIUM

IN YOUR OWN HOME. WILL send you a 16-page Pamphlet, containing full in-structions, and a Scaled Letter designating all your phases of mediumship, also a copy of The Hiddle of the American Bpiritual Sphinx, or the Lost KeyFound, and a sample copy of "THE N, D. C. AXE," for only 15 cents, in one or two-cents tamps. Address JAMES A. BLIBS, No. 404 Broadway, South Boston, Mass. U2

The Esoteric,

Issued Monthly at \$1,50 Per Year.

## 8 FREE !---- PREMIUNS !---- FREE UNTIL FURTHER NOTICE.

Persons sending DIRECT TO THE "BANNER OF LIGHT, Bosworth Street, Boston, Man, W 82.00 for a year's subscription to the "BANNER OF LIGHT." will be entitled to a choice of the following Premiums, of his or her own selection

All New Subscribers, or Old Patrons, on Renewing their Subscriptions

TO THE

BANNER OF LIGHT, IAT OBTAIN FOR THEMSELVES AND FRIENDS THE

FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED.

A choice of TWO of either of the following named

CABINET PHOTOGRAPHS

will be given for one year's subscription, or one of them for a six months' subscription:

MR. LUTHER COLBY, Editor of the Banner of Light; MR. INAAC B. BICH, Business Manager, or BISS M. T. SHELWAMER, Medium for the Banner of Light Public Free Circles,

These Photographs are all from recent sittings, and are anely executed by one of the best photographers in this city. Price for additional Rhotographs, if desired, 35 cents each.

Or one copy of the Book,

Visions of the Beyond, by a Seer of To-Day; or, Symbolic Teachings

from the Higher Life.

EAUMA LINU IRIGHEF LING. Edited by Herman Snow. This work is of oxceeding in-terest and value, the Seer heing a person of elevated spirit-ual aspirations, and of great clearness of perception, bus hitheric unknown to the public. The special value of this work consists in a very graphile presentation of the truths of spiritualism in their higher forms of action, illustrating particularly the intimate nearness of the spirit-world and the vital relations between the present and future as affect-ing human character and destiny in the hereafter. Bound in cloth, pp. 186.

Or choice of ONE of the below-described beau

tiful works of art:

### ENGRAVINGS.

#### "MY PETS."

A bouncing girl, healthy and happy, slis among hor An-gola cats and kittens, on the steps of a French cottage, around which grape vines gracefully climb. She fondly smbraces one of her pets, and her countenance in aweet slo-quonce bespeaks a heart brimful of the dawning of mater-nal love. Fainted by L. Perrault. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"AN ARMFUL."

This charming picture represents a little girl in a barn of rustic architecture, where the cool shadows contrast picasantly with the hot sumshine in the background around the farmhouse and yard. The heroic child is trying to carry off more of the old cat's young than she can well manage, while the other kittens frole in hay and apples at her feet. The mother, in eloquently picading atitude, in putting in a decided but dignified protest scalust the ab-duction. It is a very animated and picasing gem of art, finely engraved on steel by F. T. Stuart, from a painting by V. L. Knous, an eminent German artist. Size of sheet, 21x28 inches.

## "NEARER, MY GOD, TO THEE."

Painted by Joseph John, and engraved on steel by J. R. Rice. Bize of sheet, 22x28 inches; engraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Bite of sheet, 22128 inches; engraved surface, 15220 inches.

"THE ORPHANS' RESCUE."

Engraved on steel by J. A. J. Wilcox, from the origina ainting by Joseph John. Size of sheet, 22x25 inches; en-raved surface, 15x20 inches.

"HOMEWARD."

Designed and painted by Joseph John. Bize of sheet, 22x2, nches,

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

"THE DAWNING LIGHT." From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20124 inches. For each additional Engraving 50 cents extra.

tions; Children's Dicent Department; Editorial Department, edit, edit. Terms of Subscription-One copy, one yest, \$1.50; one copy six months, 75 cents; one copy three months, 40 cents; hyo copies one year, one address, \$6,00; ten or more, one year, one address, \$1.00 each. Hingle copy 5 cents; specimes copy free, Fractional parts of a dollar may be remitted in postage stamps. Advertisements published at ten cents per line for a single postage stamps. Advortisements published at ten cents per line for a single insertion, or fifty cents per inch each insertion one month or longer. March 14. HOW TO BECOME

Issued fortnightly at Chattanooga, Tenn. G. W. KATES, Editor and Publisher,

Commander-in-Chief of the Armites of the Unit-ed States, dated Neuburgh, June 18, 1783, to the Governors of the Several States. The citizens of America, placed in the most enviable condition as the sole lords and pro-prietors of a vast tract of continent, compre-hending all the various soils and climates of the world, and abounding with all the neces-saries and conveniences of life, are now, by the late satisfactory paolification, acknowledged to be possessed of absolute freedom and inde-pendency. They are from this period to be considered as the actors on a most completion theatre, which seems to be peculiarly designed by Providence for the display of human great-mess and felicity. Here they are not only sur-rounded with everything that can contribute to the completion of private and domestic en-joyment, but Heaven has crowned all its other blessings by giving a surer opportunity for political happiness than any other nation has ever been favored with. Nothing can illus-trate these observations more for obly than the recollections of the happy conjuncture of times and chroumstances under which our republic assumed its rank among the nations. The foundation of our empire has not been laid in a gloomy age of ignorance and superstition, but at an epochs when the rights of mankind were better understood and more clearly defined than at any former period. Researches of the human mind after, social happiness have been carried to a great extent; the treasures of knowledge, acquired by the labors of philoso-phers, sages and legislators, through a long suc-cession of. years, are laid open for use, and their collected wisdom may be happily applied in the establishment of our forms of govern-ment. The free onlivestors, the groat suc-ting influence on mankind and increased the bender of society. At this amploions period its United States came into existence as a na-tion, and if their citizens should not be com-pletely free and happy the fault will be entire-ities of society. At this amploions period the Un

A report is in circulation that the completion of the famous James Lick telescope has been retarded by the recent breaking of the lens, which was to be used for photography, while it was being figured by Alvan Olsik & Sons, Cambridge. Now it is a problem if another photographic lens can be obtained, as the manufacturer; a Parisian; has died, and possibly with bim the necessary skill and secret of manufacture.

"QUITE A BRUTE-DOBTCHERNO,"-IF'(s-"John, I. wish you would rook the baby." "What'll I rock the baby for ?"!" Because he is not very well. And what's more, half of him belongs to you, and you should not object to yoek him "." Well, don't balf be-long to you?" "Yes." "Well, you, can took your half and let my half hollor."-Judge.

JAMES PYLES PEAKLINE is univer-sally recognized as a family favority. If you desire to secure feminine smiles and domestic sunbeams, even on wash-day, ask your grocers for Pearline.

and a second second

Among the subjects this work treats are 1 In Astronomy, the Struggie of Gailieo and the Retreat of the Church at-ter its Victory; in Chemistry and Physics, the Compro-mise between Science and Theology made by Thomas Aquinas, and the Unfortunate Houte fatter by Science in consequence: in Anatomy and Medicine, the Earlier Growth of Ecclestatical Distrust of these Sciences; in Scientific Education, the Dealings of Various European Universities with Scientific Studies; in Political and Social Science, a more Complete Statement of the Upposition of the Church, on Scriptural grounds, to the taking of inter-est for money; and, in conclusion, a More Careful Sum-ming up-

BY ANDREW DICKSON WHITE, LL.D.,

President of Cornell University.

ming-up. Paper, price 50 cents. For sale by COLBY & RICH.

Woman's Book: A Life's Issues of Love in All its Phases.

### BY P. B. RANDOLPH.

BY P. B. RANDOLPH. This vory extraordinary work on Love, Man, Woman, the Laws of Affection and Marrisge, is Subject to no descrip-tion, critique or synopsis that can give an adequato idea of the author's peculiar genius and style of treating upon Love, Woman, Courtship, Marrisge, the Laws of Happi-ness, the Family, Yampyrisu, Love-Starvation, Affection-al Health, the Grand Secret, Magnetisms, the Infermalisms of Modorn (so-called) "I'bilosophies." A book for every man, but especially every woman in the land. Oloth, Frice 7.00; postaro free, For sale by COLBY & HIGH.

### After Dogmatic Theology, What?

Materialiam, or a Spiritial Philosophy and Natural Religion.
By GILES B. STEBBINS, Editor and Compiler of "Chapters from the Bible of the Ages," and "Poems of the Life Beyend and Within," Five chapters.
CHAP. 1.—The Decay of Dogmas: What Next?
" 1.—The Decay of Dogmas: What Next?
" 1.—The Decay of Dogmas in the Science, External and Dogmatic.
" 3.—A Sepreme and Indwelling Mind the Central Idea of a Spiritual Philosophy.
" 4.—The Inner Life-Facts of Spirit Presence.
" 5.—Intuition-The Boul Discovering Truth.
(Idea framer. Social: postage free.

- Cloth, 75 cents; paper, 50 cents; postage free. For sale by CULBY & RICH

### JUST PUBLISHED.

The Relations of Science TO THE

#### Phenomena of Idfe. BY PROF. MICHAEL FARADAY,

Late Electrician and Chemist, of England.

Paper, price 10 cents. For sale by COLBY & RICH.

For task by COLBY & RICH. SPIRITUAL COMMUNICATIONS. Present-ing a Havalation of the Future Life, and linutrating and Confirming the Fundamental Doctrines of the Christian Faith. Edited by HENRY KIDDLK. A. M. oc-superin-tendent of Schools. New York City. The following are the chapter headings: Introduction Narrative of Facis; Nar-rative of Facts continued, with Various Spoolmons of Spirits Communications; Communications from Various Spirits; Communications from the Illustrious of Earth; Spirits Communications from the Short-Lived on Earth; Various Communications from the Short-Lived on Earth; Various Biolical; Importance of the Spirit Writings; Appendix; Index.

Communications: Communications District, Shered, And Biblical: Importances of the Spirit Writings: Appendix: Index. Oloti. Price 1, 50, postage free. For sale by COLBX & BICH. TARTLING FACTS IN MODERN SPIRIT-UALISM: Being a Graphile Account of Witches, Wiz-ards and Witcheraft: Table-Tipping, Bpirit-Happing, Spirit Howaking, Spirit Fleigraphing; and Spirit Accer-atisetions of Epirit Hands, Spirit Heads, Spirit Faces, Spirit Tast has occurred in Europe and America aince the Advent of Modern Spirit Flowers, and every other Spirit Phonomeuon of Modern Spirit Flowers, and every other Spirit Phonomeuon of Modern Spirit Flowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and every other Spirit Phonomeuon of Modern Spirit Stowers, and Spirit Brows, other Present Time. By DR: A. H. WOLFE, OlineInnati, O. . In fine English cloth, goid back and sides, illustrated, 225 per copy, postage free. . Yor sale By COLBY & BIOH. THE BOOK OF RELIGIONS: comprising the Users, Creeds, Scontmonis or Opinions, of all the prin-cipal Heilfdices Sects in the world, particularly of all Onris-tian Denominations in Europe and America; to which are added Church and Missionary Statistics, together with Blo-creabics Bactone. Hy JOUN HAYWER, and of the

cipal iteligious sects in the workt, teritoutary of all children tian Denominations in Europe and America, to which are added Ohurch and Missionary Statistics, together with Bio-graphical Stetches, Hy Joint HATWARD, author of the 'New England Gazetteer, "etc. This work contains 439 pages, and, as a book of reference, is invaluable.

Cloth, \$2,00, postage free. For sale by COLHY & RICH.

For said by COLHY & RICH. A ROMAN LAWYER IN JERUSALEM. By The story of Judia leaviot is here related in a differen light from that usually held by theologians. Paper. 10 comis, points a location For sale by COLBY & HICH.

THE ESOTERIC MAGAZINE is devoted to such sub-jects of thought as will in our judgment be best calcu-lated to promote the highest mental and interior unfold-ment of its readers, with the earnest endeavor to call forth a realization of the purpose of Greation and Mai's mission and possible attainments on earth. Special attention will be given to the new views of Life and Heligion.

Sent on trial three months for 25 cents. **ESOTERIC PUBLISHING CO..** 

### Jeis tr 478 Shawmut Avenue, Boston, Mass.

New Thought; A VIGOROUS, Eight-Page Weekly Journal devoted to MPIRITUALISM and General Beligious and Political Beform. Published every Saturday by MONES HULL & CO., at Des Moines, Iowa.

The Organ of the Mississippi Valley Association of Spirit-unitats.

NEW THOUGHIT is a quarto filled with interesting matter, whitten EXPRESSLY for its collimns, on the various phases of Spiritualism and General Reform, and nicely printed on heavy papor.
 Terms of Subscription: One year, \$1,50; six months, 75 cents; three months, 40 cents; single number, 6 cents. NEW THOUGHIT will be sent to new subscribers lince months on trial for twenty-five cents-a sum which barely coyers the price of blank paper and press-work. Sample copies free.



A NTI-MATERIALISTISCHE MONATSSOHRIFT für die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsachen, mit Beiträgen von Carl du Pret, Alt, Russ, Wallace, der Professoren Barreit und foues, mehrerer Brahminen u. s. w., horaus-sogeben von Dr. Hübbe-Schleiden. 13,50 per annum. Bubscription: 17.5 for six months, 13,50 per annum. Messre. OOLBY & RICH, 9 Bosworth street, Boston, Mass., will receive subscriptions and forward the same to the publisher. Auzi

### La Lumiere.

A JOURNAL devoted to the interests of Bpiritualism in A all its aspects. MADAME LUCIE GHANGE, Ed-itor. The ablest writers contribute to its pages. Terms of Bubscription, in advance, per year, §1, 20. In remitting by mail, a Post-office order on Paris, France, to the order of MADAME LUCIE GHANGE, 75, Boule-vard Montmorency, Auteuil.

### PROPHETES ET PROPHETIES, by Hab.

A BOOK of universal interest and influence. It contains and Prophoticspirit Communications. Faper, 12mo, pp. 240. Price of cents, postage free. For sale by LA LUMIERE, Paris, France.

#### THE CARRIER DOVE,

An Illustrated Monthly Magazine,

DEVOTED to Spiritualism and Reform. Edited by MRS. J. SOHLESINGER. DR. L. SOHLESINGER and MIS. J. SOHLESINGER. Publishers. Each number will contain the Portraits and Biographical Ekciches of some of the Prominent Modiums and Spiritual Workers. Also Epirit Pictures by our Artist Mediums. Loctures, Essays, Forms. Spirit Messages, Editorials, etc. Terms: \$2.50 per year; single copies, 25 cents, Address all communications to THE OALBLER DOVE, 52 Ellis street, Ban Francisco, Cal. Forms.

Light on the Way.

#### GEO. A. FULLER, Editor.

MES. G. DAVENPORT STEVENS, Ass't Editor.

A. N EIGHT-PAGE MONTHLY, devoted to the dis-semination of Spiritual Knowledge. Terms, 00 centa per year. Specimen copies free. Address, GEO. A. FUL-LER, Editor and Publisher, Dover, Hass. My7

The Boston Investigator,

THE oldest stores fourned in publication. Frice, 82,00 s year, 11,00 for six months, 10,00 for six months, 10,00 for six months, 10,00 for six months, 10,00 s year, 10,00 s year,

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

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

As "Craigle House," Old Cambridge, Mass. The plate is 24:22 inclues. The central figure is that of the GREAT POET. Ho is sealed on the right of a circular table, which is strewn with his books and writing materials. This beautiful historic work of art is a lasting sourcentr and ornament for sliting-room, parlor, library or office of any American home. We will mail the engraving free to any one sending us \$3,80 for a year's subscription for the BANNER of Liolit, or we will send the engraving alone for \$1,00. The publisher's trade price for the engraving alone \$7,50.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the following Pamphlets:

the BANNER OF LIGHT will be entitled to ONN of the following Pamphlets: AN EFITOME OF SPILITUALISM AND SPIRIT MAGNETISM. The above is the title of a pamphile of over one hundred pages. We know of no one book that gives to the enquirer so good an understanding of the tachings of Spir-itualism as this. A better understanding of the value of the work can be formed, perhaps, from the tilles of several of its "hapters, which are given: "Human Life and Its Origin; liteincarration; Authority; Modern Interpretation of the Bibles Mediumship, its Laws, and the Heinshilty of Spirit Communications; Prophecy; Psychological Power; Spirit Hoaling the Highest Mode of Treatment; Sunday-18 It Bacred / Influence and Discass imparted to Children; Re-ligion; Spirit Materialization; Capital Puntement; The Ultimale Results of Spirit Teachings." It is designed to convey facts to Spiritualists, also to do a missionary work with skeptics and church members. Two copies for one year's subscription, one for six months'. BUMMARY OF SUBSTANTIALISM; OR, PHILOSO-PHY OW KNOWLEDGE, By JeanSlory, Izmo, paper, small pics, 113 pages. DEATH, IN THE LIGHT OF THE HARMONIAL PHILOSUPHY. By Mary F, Davis. Paper. AGASSIZ AND SPIRITUALISM; Involving the In-vestigation of Harrerat College Professor in 1857. By Al-len Futnam. This sterling work combines in theil the characteristics of memoir, easay and review. The mather considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the subtor accords to it. DANGER BIGNALS; AN ADDRESS ON THE USES AND A SUBSES OF MODERS OF HINTUALISM; BY AL

and reactive challer tariot come placed when the treams which the suttor accords to it. DANGER SIGNALS: AN ADDRESS ON THE USES AND ARUBES OF MODERN SFIRITUALISM, By Mary F. Davit. Fapor. TALES OF THE SUN-RAYS. What Hans Christian Anderson tells a dear child about the Sun-Rays. Dedicated to the Dear (hild Sanda, by the Spirit Hans Christian An-derson. Written down through the mediumship of Add-ma, Baroness Von Vay, of Gonobits (in Styria), Anstria, and translated by Dr. G. Bloede, of Brooklyn, N. Y. Paper. THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has.

Commin of Forgent and mostary ground that disaton may Proper. ORDEAL OF LIFE. Graphically illustrated in the expe-rience of affeen hundred individuals, promiscously drawn from all nations, religions, classes and conditions of men; alphabetically arranged, and given psychometrically through the incidentially arranged, and given psychometrically through the incidential of Dr. J. C. Grinnell, in presence of the compiler, Thomas R, Hazard.

computer, inomas R. Hazard. BERPENT AND BIVA WORSHIP, and Mythology in Central America, Africa and Asia; and the Origin of Ser-pent Worship. Two Treatises. By Hyde Clark and C. Stantiand Wake, M. A. I. Edited by Alexander Wilder, M. D.

#### Or any two of the following pamphlets:

ANSWER TO CHARGES OF BELIEF IN MODERN REVELATIONS, ETC. Given h fore the Edwards Con-gregational Chutch, Boston, by Mr. and Mrs. A. E. New-

RELIGION OF SPIRITUALISH. By Eugone Crow-

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

P3D. BOLAR AND BPIRITUAL LIGHT, AND OTHER LECTURES, delivered by Cora L. V. Tappan. SKETCH OF THE LIFE OF EDWARD S. WHEEL-ER, the Distinguished Improvisator and Lecturer. By Gec. A. Bacon.

A. Bacon. INNEH MYBTERY. An Inspirational Poem, idelivered by Miss Lissie Doten, at a Festival Commemorative of the Twentieth Anniversary of the Advent of Modern Spirital-ism, held in Music Hall, Hoston, March 21st, 1863. Paper.

#### TERMS OF SUBSCRIPTION, IN ADVANCE :

Constant Barries Constant

#### OF LIGHT. BANNER

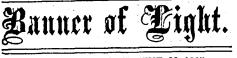
#### TO BOOK PUBCHANERS

TO BOOK PUBCHARERS. On By & Bich, Publishers and Booksellers, 9 Rosworth street (Ioemeriy Montgomery Place), corner of Province itreet, Boston, Mass., keep for sale a complete assortment of Brintruk, Phobassis, al Wholesale and Retatl. CELLANEOUR BOOKS, al Wholesale and Retatl. Terms Cash, --Unders for Books, to be sent by Express. Turus be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bal-ance must be paid C. O. D. Onlers for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they car : unit us the **fractional** part of a dellar in post-age stamps-ones and twos preferred. Postage stamps in quantifies of work than one dollar will not be accepted. All builness eperions looking to the sale of Books on com-mission respectfully decined. Any Book published in Engine or K more and two print; will be or by mails they or the same of Books out of print; will be accepted. All builtess of partices looking to the sale of Books on com-mission respectfully decined. Any Book published in Engine of Abook and the print; will be accepted to be and and the same of Books Published and for Sale bu or express. Mar Catalogues of Books Published and for Sale by Oobly & Rich sent free.

#### SPECIAL NOTICES.

AFT In quoting from the BANNER 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-sonal free thought, but we cannot undertake to endorse the waited shades of opinion to which correspondents give

the varied shades of opinion to which correspondences of the unterance. Two do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot un-dertake to roturn or preserve manuscripts that are not mod. When newspapers are forwarded which contain mat-ter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal. Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.



BOSTON, SATURDAY, JUNE 25, 1887

PUBLICATION OFFICE AND BOOKSTORE, Bosworth Mi. (formerly Montgomery Place), corner Province Street (Lower Floor).

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

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

#### COLBY & RICH, PUBLISHERS AND PROPRIETORS.

P liusiness Letters must be addressed to ISAAC B. RICH, Hanner of Light Publishing House, Boston, Mass. All other letters and communications must be forwarded to LUTHK COLRY. Private letters should invariably be marked "Personal" on the envelope.

tremble, Ignorance dlos, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

#### Andover Heard From-The Moral.

At last we have the decision of the Andover board of visitors in the famous heresy case involving five of the Seminary professors, and it reads like a mouldy document recently rescued from the cloisters of the Middle Ages. If this is theology, few living people want anything more to do with it. If this is the largest outcome of the ecclesiastical dynasty in rendering their conception of Christianity, then it is certain that Christ's teachings must be committed to other and different hands if they are to be of effect any longer among men.

age. It takes no note of the rolling centuries, for much with persons who, like the writer, scouts the wisdom acquired by experience, clings with annoying tenacity to the narrowest limitations of thought, and assumes to have tion, when phenomena have taken place-such God and his providence in its exclusive keeping. It is nowise different from the old ecclesi- lively hand not belonging to any visible person astical spirit that set itself up above every real Christian principle for the centuries of darkness in which the European world lay entombed, since it seeks its own ends, which are those of naked and absolute authority, and would rule, if it could, in all the affairs of mankind. We live in a time, however, when the curtain is being rolled back, and light streams in enlarging currents from the source of all life and inspiration. We may, some of us, deplore the contest that inevitably results from it, but that must come in consequence of our common human nature. In one age it will be a contest, in another a silent, undisturbed growth ; but in all ages and all times it is the visible progress and advancement which belongs as a birthright with human destiny.

that only spiritual life is increased and deepboth patient and charitable amid the contentions of the sects, and in the tumultuous conactually know, that the other life is only an exencircling it in its embrace on every side. the floor ! Therefore to live most preparedly for that life we have but to live according to our best light in this, ordering our conduct by the constantly multiplying revelations that are surely ours. With all liberal minds we heartily rejoice

over these unmistakable proofs of the passing away of the Old and the establishment of the New, this also in turn to give way before the enlarging vision of humanity, always steadied by its acquisitions of experience. Life ought

to be of a higher value to the brightest and best trained minds than to devote it to the study of the creeds and dogmas of the past in order to defend, teach and operate them on others. Men sadly miss the true ends for which life was given, when they are satisfied to feed on the husks and throw the divine sustenance itself away.

### Report of the Seybert Commission.

has announced, within a few days, with no vent: small flourish of trumpets, that the famous Seybert Commission, appointed four years since by the University of Pennsylvania to investigate Spiritualism, has at last prepared a report of its researches, which is now in press, and that this report is adverse to the claims of Spiritualism-declaring, as one paper phrases it, that "professional mediums" are "nothing

have sat with Dr. Slade, in broad daylight, holding both his hands and feet under observaas the appearance of a fully-formed and very present, the movement of a chair at the opposite side of the table beyond the reach of Slade or any visible person, and the execution of prolonged writing between enclosed slates, etc., eto.-none of which could by any possibility have been performed by the medium, however nimble his feet or hands. Hundreds and thousands of persons all over the world who have witnessed the equivalent of this, and more, will not be in the least disturbed by the testimony of this learned Commission as to what its members did not see ! And as to the alleged glimpse which one of

their number supposes he got of the medium's foot while being quickly withdrawn to its slip. per-it is not at all improbable that what he really saw was a temporarily materialized limb How providential seems the silent, unher- or projection formed by spirit-power from the alded approach of the great revelation con- medium's person, for the purpose of carrying tained in Spiritualism, when we pause to con- the slate, or acting upon material objects-as sider that it has taken such wide possession of is often if not usually done in this class of manimen's minds just in the orisis of the old creeds | festations. Being ignorant of this fact, the oband theologies. How profound ought our grat- server would naturally imagine that what he had itude to be for so well-timed a conjunction of a glimpse of was the medium's "nimble foot" ! the forces of decay and of reconstruction. So But an intelligent and experienced investigator would have taken care to be sure that the meened among men, and spiritual growth is more dium's feet were not, and could not be, free for strongly assured than ever, we can afford to be such tricks, and would not have jumped to so grave a conclusion on such slight evidence. At all events, a foot is not a hand-a foot cannot flicts of the creeds. For we believe, since we | act four or five feet distant from its owner-nor can a foot write between closed slates held on tension of the present one, and very near to it, the shoulder while the foot is seen resting on

But enough for the present. This suffices to show that Spiritualism has little to fear from what is published in the daily papers as "the severest blow aimed at it since the day of its inception." In my opinion, it will survive many

makes use of the following strong expressions as to the extent to which a belief in the verity The anti-spiritualistic press of the country of the phenomena has spread since their ad-

vent: "The Philadelphia Commission have not closed their labors. They propose to renew their investiga-tions in the fall. They will not leave a stone unturned that is likely to throw light upon a phenomenon that is believed in by three-fourths of the people of the United States, especially by a majority of those who do not accept the dogma of Christianity, of the resur-rection of the dead, and the life everlasting."

The Providence Journal intimates that the report deals with the surface results rather than

menthave put it on record that the facts noted by them not only "entirely vindicate Mrs. Wells, but show that what on the former occasion was charged to be evidence of fraud was not necessarily proof of fraud at all, and that greater transformations have occurred at these séances under circumstances where fraud was utterly impossible."

## Seances with Mrs. E. A. Wells.

REPORT OF THE TEST COMMITTEE. To the Editor of the Banner of Light:

We, the undersigned, have attended seances for materialization at the residence of Mrs. E. A. Wells, No. 822 Sixth Avenue, in the city of New York, twice a week for the last eight weeks, Mrs. Wells being the medium, (except that Mr. Copeland and Ex-Gov. Safford and Mrs. Safford were there but the last four even ings.)

Reports had obtained circulation that Mrs. Wells, who was generally believed and conceded to be honest, had been detected in fraud, and it became important or at least very desirable for us to know whether the facts and appearances which on the former occasion were supposed to be evidence of fraud, could be shown by subsequent manifestations, under circumstances where deception was absolutely impossible, to be consistent with her innocence,

circumstates where deception was absolutely, impossible, to be consistent with ther innocence, and whether or not there possibly could be any mistake about the fact of materialization. We thought if Mrs. Wells, whose reputation was above reproach, could not be trusted, or that if she did or could deceive her own friends at her scances, we could not trust any one or ever be certain about the fact of materialization. Two of the undersigned felt that they had to some extent been responsible for such reports getting in circulation or being believed, and they felt more anxious for that reason that the truth in regard to her mediumship, whatever it might be, should be ascertained with certainty and made known in order that strict justice might be done. Mrs. Wells persistently denied all charges of fraud, and courted the fullest in-vestigation, offering to hold scances without imposing any conditions, and offering to sub-mit to any reasonable tests. We thereupon mutually agreed to form a oir-

mit to any reasonable tests. We thereupon mutually agreed to form a cir-cle for scances to be held twice a week for two months, exclusively for us, Mrs. Wells agreeing not to hold any other scance during that time. The scances have been so held, and the results have been very gratifying, far exceeding our most sanguine expectations. They not only entirely vindicate Mrs. Wells, but show that what on the former occasion was charged to be evidence of fraud was not necessarily proof of evidence of fraud was not necessarily proof of fraud at all, and that greater transformations have occurred at these seances under circum-

Inception. In my opinion, it will survive many more such blows. A. E. NEWTON. Arlington, Mass. [Since the above was written by Mr. New-ton, the full text of the Report, officially signed by the Committee, has come to hand. That its statements do not seem to be regarded by their formulators as even satisfactory to themselves, may be gained from their an-nouncement to "the Trustees of the Univer-sity of Pennsylvania" that they propose to present "to you from time to time such frag-mentary reports as the following," etc. The Memphis Appeal, in its reference to the Report, Memphis Appeal, in its reference to the Report, makes use of the following strong expressions. to the frame on the other side. Then over these nails a thin strip of board the width of the frame was placed and firmly screwed down, thus effectually preventing the nails being drawn, or a single thread of the netting being

Tawn out or loosened. This frame was put in place, and fastened to This frame was put in place, and fastened to the frame-work of the cabinet by screws at the back of the cabinet, and by hooks in the front, with staples so turned that they could not be unhooked, and then a curtain placed against it, and a narrow strip of board nailed over it, thus preventing not only all possibility of the moving of the partition, but establishing a firm division between the curtains in front of each moving of the partition, but establishing a firm division between the curtains in front of each compartment. Besides, the partition was set in the frame of the cabinet by a notch or shoulder so that it could not be moved or slipped a par-ticle without unscrewing the frame from the floor and base-boards, and moving it out into the room. As thus secured and constructed there was no possibility of the medium or any-body getting from one compartment of the cabinet into the other without coming out into the room and going in from the front, nor any possibility of any person getting into the cabi-net in any way except from the room in front, there being a narrow loose curtain hanging down at the center of the front of each com-partment, where the curtain could be parted to go in and out on either side of the division. The loose curtain did not even extend across the of effect any longer among men. The readict of this bear moved from his office as teacher in the Andover Theological Seminary because he holds opilons that are pronumed to be contradictory to the cread on which the Seminary because he holds opilons on stat and appeal the outset in the columns of the BANKER, or the readict is like as hell exploded in the Commission, as at first continued, while taken to the Supremo Court of the State for its final decision in the matter. The trustees declare that "only by great like for the found of the found celler since the subject they were appointed to be or which the Supremo Court of the Supremo Court of the State. The trustees declare that "only by great like for the found or since the call the found celler in the columns of the BANKER or the verdict, on the ground of want of jurisdic for the definite the matter. The trustees declare that "only by great like to the subject they were appointed to be for the definite the found celler in the columns of the BANKER or the verdict on the spirement was this that the hostile Philaded for the found of the found celler in the found the bottom of the cabinet was fastened. With the cabinet so constructed, we knew that if the medium was in one, and a form should come out of the other or empty compartment, it must be a materialization : or, that partment, it must be a materialization; or, that if the medium herself should pass from one compartment into the other without coming out into the room and without destroying the netting, it could only be done by the aid of an invisible power other than human; and more than that we did not expect to see or have reason to hope for. In forming the circle we entirely surrounded the front of the cabinet, so that when any form came out it could only come into the half-oircle so formed. There was no open space by which any one could pass in or out of the room. Inside the cabinet there was nothing but one chair, except that occasionally a pitcher of water was placed in the cabinet at the request of Eunice, a young spirit about twelve years old, as she says, and who is at the scances of Mrs. Wells on all occasions, communicating to

materialized outside of it. On four differ-ent evenings forms materialized and de-materialized in the corner in front of that

empty compartment. One evening after two materialized forms had come out of and gone

empty compartment. One evening after two materialized forms had come out of and gone back into the empty compartment, Eunice asked Mr. Newton to take the pitcher of water from the compartment where the medium was and put it in the other, and he didso, go-ing into each compartment, finding Mrs. Wells in her chair in her compartment, and no one or any sign of anything in the other. Although we all knew that Mrs. Wells had no drapery or veils, and that it was not Mrs. Wells who came out, yet in order that we might be assured that it was not Mrs. Wells, each of us on different occasions was invited by Eunice to go into the cabinet and see and put our hands on the medium, and we all did so — on each occasion following a spirit form, clothed in flowing white drapery, right into the cabinet, and finding there Mrs. Wells only, sitting in her chair, in an apparently unconsolous state, dressed as she was when she went in, her hands always cold; yet on passing out of the cabinet we would always be followed by a spirit form all clothed in white, with veils and flowing drapery. On one occasion, when Mrs. Safford went in, the form that entered before her re-mained visible for a little while after she got in, and while there Eunice, in the corner, spoke to her, teiling her to feel of the medium, which she did, the spirit form being still visible; but that soon vanished. As she emerged from the cabinet, a form in white oame out befores she had reached her seat. There were other occa-sions when the voice of Eunice was heard away from the medium, and when a form was out of the cabinet, and she would sometimes be in one compartment and sometimes in the other, speaking from the place where she was. compartment and sometimes in the other, speaking from the place where she was.

Very often two forms would come out at a time, one from one compartment and one from time, one from one compartment and one from the other. At one time a form all clothed in white came out into the room from the com-partment where the medium was, and went into the other—the empty one; in about a min-ute she came back, accompanied by a male form, an ordinary-sized man, dressed in dark male attire, and they both went into the me-dium's compartment where the form came from. That male form, Eunice said, was a very an-cient spirit, a chemist, that they had "dug up," as she expressed it, to do the chemical work, and she intimated that he could do wonderful things; as it afterward appeared he could and things; as it afterward appeared he could and did

things; as it afterward appeared he could and did. At one time when some joking remark was made to Eunice about getting through the net-ting, she said the chemist said he would try and put Mrs. Weils herself through before the séances were all completed; and as we had already learned that whatever Eunice prom-ised should be done, or even intimated that they would try to do, was always done, we from that time expected that that would be accom-plished; and it was, sconer than we expected, for at the next séance, a little while before its close, that male form came out in the room from the unoccupied compartment, dressed in dark male attire, and told us in a distinctly audible voice not to be alarmed, and to look well after our medium, and then returned to the cabi-net. And then Eunice told us to be careful of the medium, saying, "When this is through have a care of the medium." or take good care of the medium.! We knew then something unu sual was to be done. A short hymn or song was sung, and then Eunice said "Good night," which meant that the séance was closed. The gas was then turned on, and on looking in the compartment the media metared was found gas was then turned on, and on looking in the compartment the medium had entered we found compartment the medium had entered we found she was gone-chair and all-and she was found lying on the floor in a cramped position in the other compartment with the chair placed over her. The pitcher, which was placed at the commencement of the scance in the compart-ment where the medium entered, full of water, had also been removed into the one where the medium was found with the water come The

seance Mrs. Newton brought a little white dress, three feet and three inches long, and put it into the empty compartment of the cabinet. Eunice that evening talked about it and was seen in that compartment handling it, and showed herself at the opening of the cabinet with it in her hands, and then left it there, asying she could not materialize into it then. At the next scance she said she would try to materialize into it that night and wear it out into the room, and that she would leave it out in the room if she could. We then had no doubt she would, and in a few minutes she came out of the empty compartment with it on, and walked out into and around the room on, and waited out into and around the room a little, and then while out in the room began gradually and slowly to dematerialize, and finally sunk down and disappeared, or vanished, leaving the dress lying on the floor in the room, where it remained until the séance was over. She seemed very proud of that achievement, as in her natural state she is much larger, and to get into that dress she had to annear in a to get into that dress she had to appear in a very much reduced form. She has since been out in the same dress. On the evening of June 3d a beautiful form, all clothed in white, came from the compart-ment where the medium was, and at the same time Eunice in that little dress came out of the other compartment and walked up to the other spirit-form who reached out and took Eunice's hand, and, after standing so, hand-in-hand, for a minute, each went back to the compartment she came from. Eunice seemed to dematerialshe came from. Eunice seemed to dematerial-ize just as she passed in, leaving the dress on the floor, partly outside. On the evening of the 31st of May, among other wonderful things, a spirit-form came from the compartment where the medium was, clothed in white, as usual, with a long, thin well hanging down by her side. She raised and lowered the vell, and gently waved it a little, and all at once a form on her right began to materialize, and rose at once before us to the full height of the other. The two stood there for a wile under the asme vell, then generated. for a while under the same vell, then separated, and the one that first came out went back into and the one that first came out went back into the compartment she came out went back into newly materialized form entered the other, seeming to dematerialize as it went in. Then the form again came out of the side where the medium was, waved and raised her yell as before, and up rose a man in dark male attire. The forms then separated, the first form going back into the compartmentahe came out of, and the male form going to the other, but demateri-alized before getting in. This was a very light séance, so light that shadows were distinct-ly cast, and any person in the room could be fully recognized. These materializations were within three feet of some of the members of the olrole. At this séance other forms came out of both compartments; but so many things occurred that we could not think of enumerab occurred that we could not think of enumerating them all. At the scance held on the evening of June 3d, forms were materialized in the room the same and in similar manner as before, within less than three feet of members of the Funico several times materialized and came out of the empty compartment. She is as small as a girl ten or twelve years old, while Mrs. Wells is a large woman. No one could mitatake one for the other, even if they should both come out of the same compartment. But Eunloe was not the only one who materialized and came out of the empty compartment. But Eunloe was not the only one who materialized and came out of the the other. A female form olothed in white, with flowing drapery, much smaller and slimmer than Mrs. Wells, materialized and came out of the corner or empty compartment on several differ-ent evenings. She (as Eunloe says) is a German girl. Her form was beautiful. Many other have materialised and on several dott of the partment, and on several consider they of the set of the spirit the same compart-ment of the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet whise he was, and came out into the cabinet in white direls who circle, and when it was quite light. Several hands at a time swept up and down the our-tains, and forms came out of both compartments

creed. And only by great liberty of interpretation could all the former professors have retained their chairs, for they differed widely in their views touching several of the fundamental doctrines represented in the creed. The trustees and visitors alike have followed this liberty of interpretation in the past. Indeed, in no other way could the Seminary have been administered so as to carry out the great intent of the founders. We can see no reason why the same liberty of interpretation should be denied to the present accused professors which was granted to their predecessors, more than one of whom were in their day charged with infidelity to the creed."

From this brief statement it can readily be seen how the trustees stand related to the board of visitors in the case. They do not accept the verdict which the latter has rendered, and therefore the fight is transferred to a much broader field than the purely personal one chosen by Prof. Parks in his determined hostility to Prof. Egbert Smyth from the beginning. So far, the American Board has been forced into a position of antagonism to the now condemned professor, and here the field of | doubtless furnishing constantly, in the positive conflict becomes immensely widened, threaten- | and repellant atmospheres of its own members, ing the collapse of the American foreign mis- an unconscious, subtle power which has rensionary enterprise and the breaking up of the system of Congregational Orthodoxy together. When the great and extended body of annual contributors to the foreign missionary fund see | and by other observers, have been so often witthat those who operate the machinery are bent rather on drilling iron creeds into the souls of the distant people whom they are pleased to call heathen than on instructing them in the Spiritualists. broad and living principles inculcated by him whom they style Master, the flow of funds in their former deep channels will speedily begin to abate and the channels themselves to become dry.

But we account this of not so much immediate, nor indeed of so real importance or interest, as the opening conflict in the Orthodox camp between progressive views on the subject of religion and iron-clad adherence to the dismal, dreary and absurd dogmas hatched from the clouded brain of John Calvin. It is for breaking up in a degree the triple plating of Calvinistic Orthodoxy that Prof. Smyth has been brought to trial before a board without admitted jurisdiction, condemned before the world for heresy, and ordered to vacate his office of instructor. The day for that kind of martyrdom has gone by; instead of suffering | is the opinion that certain "strange spiritual martyrdom, the intended victim becomes elevated to the enviable plane of heroism. He has uttered better and larger views than those who condemn him are willing that he should hold. Because he speaks from the brighter light that is rapidly dawning upon the minds of men to give them truer conceptions of their relation to the Universe, therefore he is ordered to keep silence and cease from further instruction.

This is strict Orthodoxy, than which no authority is more tyrannical or hateful. It would hold men's minds in a state of perpetual bond-

cations of its several members for "attacking Spiritualism," and felicitated itself in the following belligerent style: "Thus equipped, the Commission will move upon the enemy's centre and flanks simultaneously, and the battle, however it may result, will be a well-distributed slege, equally strong at every point."

How different this proposed "attack" was from the calm, unprejudiced and sympathetic inquiry which Mr. Seybert intended, and for which his money was to provide, it is unnecessary to point out.

It appears that at a later day some additions were made to the membership of the Commission-perhaps partly in deference to criticisms upon its obviously hostile character-but so far

as I know no person was added who possessed any special experience or qualifications for investigations of this character-that is, who understood and knew how to secure the delicate conditions which experience has proved to be necessary for the evocation of the phenomena demonstrative of spirit-presence. Consequently the Commission has gone on blindly and blunderingly in its so-called "investigations," dered impossible the production in their presence of those conclusive demonstrations of spirit-agency which, under other circumstances nessed. Hence the "lame and impotent conclusion" to which they have arrived, and which | that time he may change his mind.". was doubtless anticipated by all well-informed

So far, only brief accounts have come to my notice of the Commission's interviews with two or three mediums, and among them Dr. Henry Slade. These accounts are chiefly of a negative character, and, if truthfully given, only show that the members of the Commission failed to have evoked in their presence phenomena which have taken place under the sorutiny of thousands of people as alert and competentas themselves, in almost every part of the civilized world! Those who have investigated and thus acquired positive evidence for themselves, will only smile in pitying amusement at the discomfiture of this learned and belligerent Commission.

The only thing stated in the abstract which has come to hand that looks like evidence of jugglery or trickery on the part of Dr. Slade, antics" which were observed at the table with that medium. "such as upsetting chairs which happen to be there, making slates appear above the edge of the table," etc., "are executed by the medium's foot !" This, it is said, "on one occasion was distinctly seen before it had time to get back into its slipper by one of our number, who stooped very quickly to pick up a slate which had accidentally fallen to the floor while the spirits were trying to put it into the lap of

one of the sitters." Now all this, even when backed by the au-

#### Mrs. Ada Foye,

The well-known test-medium and lecturer of San Francisco, contemplates a professional tour through the Eastern States. Any society desiring her services should address immediately P. O. Box 517, Chicago, Ill.

ET In referring to the very heated utterances against brave Gov: Bodwell which have recently been indulged in by the Maine Allopaths in council assembled, the Boston Journal feels to administer to these "regular" gentlemen the following salutary rebuke-italics our own:

"At this distance it seems that the Maine Medical Association is using very intemperate and unjustifiable language in regard to Governor Bodwell. The bill which was veloed was one which conferred arbitrary powers upon a few men, and was designed to interfore with the rights of those who may ' doctor' with-out the authority the Mains Association would require, and of those who desire to be treated by others than those who have such diplomas as that association requires. Besides, has not the Governor certain days within which he may sot upon a bill? During

BO A photographic likeness of the late Dr. P. P. Quimby has been temporarily placed in the BANNER OF LIGHT Bookstore, 9 Bosworth street, Boston. Those visiting the establishment have thus the opportunity to view a representation of the features of one of the most prominent magnetic physicians of the State of Maine, who accomplished grand results, as far as the making of cures is concerned, by his specialty, a quarter of a century ago.

ET THE SPIRIT MESSAGE DEPARTMENT CONtains a number of characteristic communications directed by returning intelligences to friends in many parts of the Union ; and questions concerning progression as the law of the soul-life, the condition of children in the spiritland, etc., are interestingly answered by the Controlling Intelligence.

13 We understand that the proposition for in "anti-medium " law in New Jersey has been withdrawn by its presenter, on consent of the Legislature. Neither in Pennsylvania nor in New Jersey could such an infamous mediaval plan for the suppression of free inquiry bear the searching light of modern reason.

10 We are in receipt of a communication, signed by several well-known oltizens of Boston, attesting to the reliability of the mediumship of Mrs. Amanda M. Cowan, who is holding seances at 612 Tremont street, for, the materialization thority of this learned Commission, will not go | of spirit-forms, etc. 1 22 6136 5

Mrs. Wells on all occasions, communicating to the circle what the controlling spirits wish to have said. It would make an unreasonably long article to detail all that occurred at these scances. We will, therefore, only mention such as were unusually interesting to .us, and which we re-gret more persons could not have seen. Mrs. Wells on entering the cabinet was, on all occasions, plainly dressed in dark clothing, and always took her seat in the chair which was in the right compartment as we faced the cabinet. The other, or empty compartment. cabinet. The other, or empty compartment, rested against the corner walls of the room. The light was never extinguished in the room, The light was never extinguished in the room, but after she entered the cabinet the gas-jet was turned out, and another, a dim light, alone kept burning. At every seance forms all clothed in white, with long wells and flowing drapery, came out very often from the compartment entered by the medium, waving and spreading the vells, raising and lowering them for some purpose-sometimes, as Eunice said, to magnetize the cur-tains—and at times long arms would reach out of the cabinet and sweep up and down the curtains. These hands and arms would usually reach out the whole length of the arm from the shoulder, sometimes three and four at a time, and from sometimes three and four at a time, and from both compartments at the same time. It was no unusual thing to see three and four arms at a time, six feet apart, or as far apart as were the extreme ends of the cabinet—one some-times being at the top at one end, while another was out at the bottom of the outside corner of the other compartment, thus showing it to be impossible for the arms to be those of the medium. Occasionally the hands reaching out from the different compartments would clasp each other across and in front of the partition or division of the cabinet, and so clasped sweep up and down from the top to the bottom of the cabinet.

Sometimes arms would so sweep out while a spirit-form was in the room, or standing at the opening of the curtains of the compart-ment; but the spirit-form did not always come out of the compartment where the medium was. Ennice several times materialized and came out

STREAM STREET, DOWNSON, DOWNSON, STREET, STREE

#### JUNE 25, 1887.

#### OF LIGHT. BANNER

walked up and took her hand and spoke to her, waked up and took her hand and spoke to her, and then the form went back into the same compartment and disappeared. After that Mr. Newton came out. That spirit materialized right there by him; the cabinet, or that com-partment, being so small, that the drapery as it was materialized necessarily touched Mr. Newton.

Newton. That proves to us to a positive certainty that thing as materialization, and

Newton. That proves to us to a positive certainty that there is such a thing as materialization, and that the form that appears is not always the medium, although that was proved to us before by the materialization of forms in the room. Of course the rest of us have no personal knowledge of just what occurred in the cabinet while Mr. Newton was there; but as he de-scribes it he went into the cabinet, and, stand-ing with his back to the netting, he took both hands of the medium in his; that her hands immediately became rigid, as if she was in spasms, and she seemed to be in pain, moaning slightly. Eunice commenced talking to him, but some singing outside prevented his under-standing her. He then felt a gauzy drapery about his shoulders and face, while a hand was placed on his forehead and passed gently down his face; and then the curtains parted, revealing to him a beautiful female form, ar-rayed in a gauzy white material, which passed out into the room and spoke to a gentleman in the circle, who stepped up to it and took it by the hand and held convergetion with the the circle, who stepped up to it and took it by the hand and held conversation with it. As the form passed out of the cabinet the medium the form passed out of the cabinet the medium arose, seeming to be under the control of a powerful spirit, who forced the medium and Mr. Newton both out of the cabinet into the room, showing Mrs. Wells, with Mr. Newton still holding her hands. Then Mr. Newton let go her hands and she went back into the cabi-net. He did not, as he says, let go her hands from the time he went in until he came out with the medium, after the materialization. At the end of this scance Spirit Father Ballon said that, as it appeared to him, the time was not distant when materialization would be done outside of cabinets.

not distant when materialization would be done outside of cabinets. Father Ballou, the controlling spirit, always spoke to us at the close of each scance, with kind words of advice and encouragement, thank-ing us for the opportunity given them to thus manifest their spirit power, and invariably be-fore bidding us "Good night" would request us to sing "Nearer, My God, to Thee." One evening he spoke as follows: "Dear friends, we thank you for the pure aspirations you have brought here this evening. We feel that we are masters of the situation, and will be able to satisfy you of the truth of materiali-zation. We ask you to look well within your

zation. We ask you to look well within your own hearts. The kingdom of God is within you, and woe unto him who, looking therein, finds it net."

On the evening of June 6th, at the last scance held, hands and arms reached out of each com-partment of the cabinet at the same time-and partment of the cabinet at the same time-and at least twice while a spirit form was out in the room-and forms came out of both compart-ments. Forms of different sizes came out of the left, or empty compartment, during the evening, returning to the same compartment, usually dematerializing at the entrance of or just on entering the cabinet. Two forms ma-terialized and dematerialized during the even-ing in the corner by the wall in front of that compartment. During the evening Eunice seemed to be disastisfied, and very much an-noyed by the presence of an Indian ohild spirit, one about her age and size, called Blue Water, who controls or attends Mr. Copeland, a medi-um who was there; and Blue Water, through her medium, at one time excitedly resented her medium, at one time excitedly resented what Eunice had said. Finally Eunice said, "They are going to let Blue Water materialize, and I am going to get out of this cabinet;" and she immediately came out in a materialized form, clothed in white. She had no sconer got past the curtain when Blue Water also came past the curtain when Blue Water also came out clothed in Indian costume, with beads, head-dress, and dark red clothing. Eunice seemed to jostle her as she came out, and Eunice then immediately stepped inside while the little Indian malden walked out into the room, which so excited Mr. Copeland that he sprang up and selzed one of her hands, and put his hand on her hair on the back of her head or neck, expressing his delight, saying he had never seen her materialized before, etc., etc. She quickly returned to the cabinet. Eunice had considerable to say about it afterward-may-ing that Blue Water had to have long black hair materialized for her, and would not go without it, and that it nearly exhausted the medium, but that she, Eunice, half the time did not have any hair at all. During the evening Eunice said the chemist

During the evening Eurice said the chemist was about to try an experiment to see whether he could materialize a form outside of the cabiwas about to try an experiment to see whether he could materialize a form outside of the cable net while the medium was out in the room; that he could not do it by himself alone in the light, but wanted to see if he could not do it in the sealed he was going to have the medium go out into the room, and she then asked Mr. Cope-land if he could not stand up a little while and let the medium have his chair. It he said, "Cer-tainly," and placed his chair in the centre of the half circle, and she told him to take hold of the medium when she came out and hold on to her and helped her to a chair, and skot hold of her and helped her to a chair, and skot behind her chair with one hand, reached out ing her head several times nearly to the fact as she bent forward and passed them down toward the floor as one would paddling in the water, and bend-ing her head several times nearly to the floor. Two or three times she put her hands, reached out hat and this almost in an instant rose up to the size of the medium was blingter and shoult the size of a many and tohing. Thespirit form as itstod by the size of the medium was black, while, that clobbing of the medium was black, while, that behind her chair with one hand on her shoulder, holding her by her dress. She bent forward, clasped and unclasped her hands, reached out is one would paddling in the water, and bend-ing her head several times nearly to the floor. Two or three times she put her hands on her head as she bent forward and passed them down toward the floor as one would in making substance about the size of a large bowl ap-peared just above the floor, which soon en-larged to about the size and shape of a man's ind this almost in an instant rose up to the side of the medium was slimmer and about two or three inches tailer than the medium. The clothing of the medium was slimmer and about two of the spirit form was white. Mr. Copeland, who was close by the form, standing by its side, said that the face was perfectly beautiful. The materialized form then went into the cabi-net with Mrs. Wells. Eunice said that such a manifestation was very hard on the medium, and the medium, are ment in the solor of a gentle and the persons present to mand considerable length notes of the occurrences, as well as to enable the persons present to recognize one another personally across the manifestation was very hard on the medium, and graetiv extra bausted her.

tet.sdt.ntott

no he It

)m

an nd nd, m, er.

nt, nd

1 8. 811

n. t-18

or or nt

'n

1g 10

in 1d

0, to 10

re d,

10

١٢,

BN rø

88

ng nd

ri-ht ld. 118 78 nÐ 88 80ne. m 10, 10 al

108

W-16t

m, nd He

as ne

ho

**FILLING** 

ceive, is the sincere and heartfelt wish of all who have been connected with the series of experiments." To which Mrs. Wells responded as follows: "Mr. Neuton and Others: You have taken me by surprise; I hardly know how to express my feelings on this occasion. I am wholly un-prepared to find words that would do justice to your magnanimity and thoughtfulness at this time, and I can but assure you it is worth more to me than gold to know that I have the honor of your good opinion, and have been an instru-ment in the hands of an invisible power, through my immortal guides, to convince you of the truth and facts of materialization and transfiguration. I thank you all more than words can express for this beautiful and valua-ble testimonial to my medial powers; and I shall be ever thankful that you, mostly stran-gers to me, so kindly consented to give me an opportunity to prove my genuineness as a me-dlum for full-form manifestations under strictly test conditions, after being brutally used by others upon a former occasion. I demanded a triat; I have had it; and am happy to say the j days, without a dissenting voice. In this connection I deelre to say that Mr. and Mrs. Newton have been misjudged by some of my friends and accumaintances. most likely from

In this connection 1 desire to say that Mr. and Mrs. Newton have been misjudged by some of my friends and acquaintances, most likely from not being acquainted with the facts. They have always been to me as a brother and sister, and stood by me through trials and sickness. I should be ungrateful to myself and to the cause of Spiritualism did I ever forget their kindness to me or use any words but prelise to their mem-

of Spiritualism did I ever forget their kindness to me or use any words but praise to their mem-ory. They have but one aim and object in this life, and that is to do what they can for human-ity and the cause of Spiritualism, and mediums have no better friends and supporters than Mr. and Mrs. Newton. Now Ishall always look back with great pleas-ure to this evening, and hold in fond memory all the members of this company, with the best wishes for their future happiness and pleasure, hoping that I may meet you often on this side of

hoping that I may meet you often on this side of life, and join you in the life beyond the veil." HENRY J. NEWTON, MARY A. NEWTON, ERASTUS H. BENN,

C. P. SYKES, A. P. K. SAFFORD, SOLEDAD B. DE SAFFORD, C. How, C. E, LUM, A. A. MARSHALL, JAMES P. COPELAND, E. OLIVERE,

E. OLIVERE, E. MEEKER, ED. R. SMITH, GERTRUDE DOUGLASS, MOLLIE EBERHARDT.

On Friday evening, June 10th, the committee met at the parlors of Mrs. Wells, 322 Sixth Ave-nue, to sign the report, on which occasion was presented an engrossed testimonial in a beauti-ful frame of white and gold. Letters were also read from Gov. A. P. K. Safford and J. W. Storrs, the poet editor, which they voted to have printed following the reports. After the work of the committee was finished a very nice collation was served by Mrs. Wells, and the re-mainder of the evening was spent socially, dis-ousing the many and wonderful surprises and pleasures witnessed by the committee while sitting for the manifestations during this in-vestigation. vestigation.

#### LETTER OF EX-GOV. SAFFORD.

LETTER OF EX-GOV. SAFFORD. H. J. Newton and Others: On our arrival in New York, May 25th, myself and wife were kindly invited by our old friend, Col. O. P. Sykes, whom I had known favorably and well in Arizona, to witness the phenomena of mate-rializations under test-conditions prescribed by their circle. We very gladly accepted the kind invitation, and had the pleasure of witnessing four scances. At each one every precaution was taken to insure genuine manifestations without the possibility of fraud or deception. and in the efforts thus put forth no one seemed more anxious to have the test-conditions made thorough than Mrs. Wells, and we have no hesitation in saying that the materialization of spirit-forms at the scances we witnessed was fully and fairly demonstrated beyond the pos-sibility of a doubt. Very respectfully. LETTER OF JOHN W. STORHS.

manifestations has been so astonishing, and of such a far-reaching nature and import, that we can find no language to give adequate ex-pression to our feelings. Accept this with the kindest and best wishes of us all; and that you may live long to serve your kind with such food from the world of spirits as it has been our good fortune to re-ceive, is the sincere and heartfelt wish of all who have been connected with the series of experiments." To which Mrs. Wells responded as follows: "Mr. Newton and Others: You have taken me by surprise; I hardly know how to express my feelings on this occasion. I am wholly un-prepared to find words that would do justice to your magnanimity and thoughtfulness at this time, and I can but assure you it is worth more of your good opinion, and have been an instru-ment in the hands of an invisible power, throwner was of a young man dressed in dark clothing and wearing a cap, the latter exclaiming in a loud voice, "Good evening." Both figures there slowly retired as before, except that there was no dematerialization of the second figure. Lit-tle Eunice immediately said, "That was for Mr. Storrs." When asked more particularly what the spirit said, she replied, "He said to the gentleman from Connecticut, 'Good even-ing; I am glad you are here.'" (Probably the last part was plain enough to little Eunice's ears, though not to those of mortals.) A singular part of this presentation is the fact that the young man represented my son, and was dressed precisely as he appeared at a séance with Mrs. Stoddard-Gray on the evening previous. At another private séance at the

seance with Mrs. Stoduard Gray on the evening previous. At another private scance at the residence of Dr. Huyler, 613 Fifth Avenue, my son had promised to be present at Mrs. Wells's scance for materialization, if possible. Very truly yours, JOHN W. STORNS.

Very truly yours,

#### "Life and Labor in the Spirit-World."

A new edition of Miss Shelhamer's book bearing the above name has just been issued, the interest and value of the work being augmented by eight finely exeouted engravings-illustrating the text-drawn by Mr. J. Shobe, of Cincinnati, the delicacy of whose spiritually artistic conceptions is clearly evinced in the scenes he has depicted. The book, as it now appears, in contents and illustrations, is one that every Spiritualist should possess. Colby & Rich, Publishers, 9 Bosworth street, Boston.

June 17th was halled with "vid" on its passage through and over Boston-bands, crowds, fire-works, speeches, etc., volcing the general enthusiasm. Among the pleasant episodes of the occasion was the visit to the "Hub" of Robert E. Lee Camp No. 1, Confederate Veterans, of Richmond, Va., which fine body of men arrived at 9 o'clock on the morning of the 16th. They were the guests of Post 15, Grand Army of the Republic. Upon their arrival in Boston a procession was formed, consisting of the First Regiment infantry, the National Lancers, Post 2, G. A. R., and Post 15; during their stay they were royally feasted and entertained-visiting the Soldiers' Home, Harvard College, the Hollis Street Theatre (by special invitation of Issac B. Rich), and other points of interest. They departed for their homes on the evening of June 19th.

Grove Association, has removed from No. 50 Dale street, Roxbury District, to Howard street, Dorchester District, near the Bird street station of the New Eng land Rairoad, where all letters should be addressed.

Mr. J. Wm. Fletcher, 6 Beacon street, has recently been presented with a magnificent Danish hound named "Thor." said to be the tallest canine in Ameri ca. He is an object of universal admiration.

155 The Golden Gate of San Francisco has our thanks for the admirable report of Prof. Wallace's discourse, which occupies the first page of the present issue of the BANNER OF LIGHT.

MR. J. WM. FLETCHER treats diseases successfully and examines by lock of hair. 6 Beacon street, Boston.

#### Spiritualistic Meetings in Boston and Elsewhere.

Parker Memorial Hall .- An account of the services conducted by W. J. Colville at this place, morning and evening of last Sunday, will appear next week Sunday next, June 20th, Mr. W. J. Colville's farewell subjects of discourse will be, at 10:30 A. M., "The In- subjects of discourse will be, at 10:30 A. M., "The Inspiration of Backward and Forward Glances"; at 2:45 P. M. closing lecture on Revelation; ppecial toplo,
 "The New Jerusalem"; at 7:30 P. M. precial toplo,
 "The New Jerusalem"; at 7:30 P. M. precial toplo,
 "The New Jerusalem"; at 7:30 P. M. precial toplo,
 "The New Jerusalem"; at 7:30 P. M. precial toplo,
 "The New Jerusalem"; at 7:30 P. M. precial toplo,
 "The Subject of the Subject of Subject o spiration of Backward and Forward Glances"; at

Marengo (O.) Camp-meeting; she purposes remaining in Boston for a few weeks, and will be at Onset Bay for a short time. She will answer calls to speak for next season, for which purpose she can be addressed at Boston, Mass. (P. O. General Delivery.) J. Madison Allen is now filling an engagement with the Bpiritualist Bociety in Evansville, ind., and may be addressed accordingly, for lectures in Indiana or neighboring States.

Deignboring States. J. Wm. Fletcher addressed a large and enthusiastic audience at Compounce Fond, Ct., June 15th. The tests were considered to be remarkably fine. He can be engaged for the coming season in the New England States. Address 6 Beacon street, Boston. Henry B. Allen and wife are at Fort Dodge, Ia.

Edwin Powell is temporarily located at 22 Rutland street, Boston, Mass.

J. William Royle, Trenton, N. J., writes that he will answer calls to speak at easy distances from that city.

Horsford's Acid Phosphate in Indigestion. Drs. MARSHALL and LONGACRE, Ol-ney, Ill., say: "We have used it in cases of inney, Ill., say: "We have used it is digestion, and with good results."

EXAMINATIONS by lock of hair for disease by J. WM. FLETCHER, 6 Beacon street, Boston.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Mass.

ELECTRICITY and Magnetism administered by DR. S. BARKER, 6 Beacon street, Boston, Mass.

#### **BATES OF ADVERTISING.**

Each line in Agaie type, iwenty 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. Apecial Notices forty cents per line, Minion, each insertion.

Appendix Address forly cents per line, Annion, each insertion. Business Cards thirty cents per line, Agaie, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Faymonts in all cases in advance.

AP Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in ex-

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

Andrew Jackson Davis's Medical Office established at No. 63 Warren Avenue, Boston Mass. Consultation and advice, 82. Every Every Tuesday and Thursday from 9 to 12 A. M. Ja1

Dr. F. L. H. Willis may be addressed un-til further notice, 123 Amity st., Brooklyn, N. Y. Ap2 13w<sup>•</sup>

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 33, and 10c. postage. 4w\* Je18 \$3, and 10c. postage.

### **Consumption Surely Cured.**

TO THE EDITOR-To THE EDITOR— Please inform your readers that I have a posi-tive remedy for the above-named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, DR. T. A. SLOUUM, 181 Pearl St., New York. Jas 26w\*

**B. W. Flint,** 133 West 36th street, New York, answers sealed letters. Terms, \$2,00. Je18 4w\*

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

Now on Sale. The Grandest Spiritual Work Ever Published Voices from Many Hill-Tops----

-Echoes from Many Valleys:

5

Experiences of the Spirits Eon and Eona. In Earth-Life and Spirit-Spheres;

In Ages Past; In the Long, Long Ago; and their Many In-carnations in Earth-Life and on Other Worlds,

A Spiritual Legacy for Earth's Children

This book of many lives is the legacy of spirit Eoná to the wide, wide world.

A book from the land of souls, such as never before published. No book like unto this has ever found its way to carth-land shores, as there has never been a demand for such a publication.

The book has been given by spirit Eoná through the "Sun Angel Order of Light," to her soul-mate Eon, and through him to the world.

It has **650 large-aised pages**, iselepantly bound in **fine** English cloth, has bevoled boards and glit top, Will be sont by mail on receipt of **92.00**. Bend amount in Money Order or Hegisterod Letter,

Catalogues, giving contents of the Book, mailed free to

Nor one. Please send your name and address. Address all latters JOHN B. FAYEFTE. Box 1862, My7 Oswego, M. T.

1s13w\* CARD

## To All Friends

WHO have inquired of or written to the subscriber in and development of Enstruction in Occult Belency and development of Epiritual (iffts. I would apologize to the friends for not replying to the numerous letters in hereby saying that unusual pressing demands upon my time in publishing my Book have made it otherwise impossible. ... Under charge of the Casadaga Free Association at Casas-dega Lake, New York, a Class for Instruction in Indiciduos Radiation of Atmospheres and Cultivation of Spiritual (iffts, during the last two woeks in August, will be formed. Friends will find the Camp at Casasary a barmonious spiritual camp, and refreshing retreat for a summer outing. To subscribera to the Book will be ready for an early delivery, now thought within two woeks from this date. June 13(A, 1837. Joils 2018

MRS. L. L. WHITLOCK

G1VES Psychometric Readings from Letters, Locks of Hair, and other articles. Terms \$1,00. Address Drawer 5323. Boston, Mass. tf App

DR. J. C. STREET.

78 Montgomery street. Boston. Mass., near cor-ner of Canton st. At homo from 10 A. M. to 2 P. M. Ap10 isliw\*

#### 1000

STATEMENTS of Reliable Phenomena wanted for pub-lication in FACTS. Drawer 5323, Boston. If Ap2 PSYCHOMETRY - Analytic, Medical and Prophetic-by Mits. C. H. BUOITANAN, 6 James street, Boston, Mass. Terms for written opinions, 53,00; for verbal, 52,00. 1811 Ap2 for verbal, \$2,00. A GENTS AND SALESMEN can make a large income by supplying their neighbors with an articlo wanted in every family. Send your address to BART-LETT, 145 Eim street, New York City. Particulars will be mailed you. 100

A GOOD MATERIALIZING MEDIUM be accommodated by addressing J. D. P., caro Carrier 303, Boston, Mass.

See, Boston, Alass. Iw Joss SEND stamp for copy ONSE'l' HYMNS if you onset; also it, it. Time Taile and list of Hpcakers. Ad-dress FAOTS FUB. CO., Boston, Mass., Drawer 6323, Je23

LIFTING THE VEIL:

#### Interior Experiences AND

Manifestations.

BY SUSAN J. AND ANDREW A. FINCK.

eccas of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

AT 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.

former condition. Sth. That spirits can and do move ponderable bodies. Gth. That clothing, drapery and other arti-cles can be materialized by the spirits, and that they are so materialized and produced at ma-terializing scances; and Th. That Mrs. Wells is a genuine materializ-ing medium; and that, viewed in the light of what we have seen at these adances, what ap-peared at the scance of hers some months since on which the charges of fraud were based, was no evidence of fraud whatever. After the close of the last scance, Monday evening, June 6th, the members of the circle who had attended the scances united in pre-senting to Mrs. Wells a gold watch and chain as a testimonial of their gratitude and appreci-ation of her merits as a medium.' On the inside of the case was the following inscription : "Testimonial from Test Committee to Mrs. E. A. Wells for her complete vindication as a me-dium for the materialization of spirit-forms. New York, June 6th, 1887." Mr. Newton made the presentation speech as follows: "Mark. Weils I figures me pleasure to present to you, in behalf of our Committee, this case with its contents, as a slight expression of our appreciation of your services to us as an in-strument, so attuned as to respond to the dell-cate influences of the inh abitants of the unseen world. We laso desire to thank you most heartily

side, said that the face was perfectly beautiful. The materialized form then went into the cable net with Mis. Wells. Enclose said that such as manifestation was very hard on the meddum, and greatly exhausted her. There were many other important manifesta-tions on mentioned in this statement; but atleast: 1st. That meterialization is true. 2d. That when a spirit-form is out, it is not always the medium. 3d. That spirit-forms can and do materialize and dematerialize in the light. attents to intro and do materialize bodies. 6th. That obthing, drapery and other arti-former condition. 5th. That obthing, drapery and other arti-fing medium ; and that, yiewed in the light of which the obserse in at these scances, what ap-peared at the state of the case in a similar way several they are so materialized by the spirits, and they readium ; and that, yiewed in the light of which the obarges of fraud were based, was no eridence of fraud whatever. After the lose of the same sufficient is prom-state the size and the statever. After the lose of the same sufficient is these scances, what ap-peared at the scance of the same sufficient is these scances, what ap-state of the class y several is the same of the same sin is from + the something was being in preparation ap-peared at the scance of the same months since on which the obarges of fraud were based, was no eridence of fraud whatever. After the lose of the same sufficient is pre-senting to Mirs. Wells as gold watch and chain as a testimonial of the sing restures to the sing of the case was the following inscription which the obarges of fraud were based, was no eridence of fraud whatever. "Aret. Wells is the following inscription which the some sufficient is pre-senting to Mirs. Wells as gold watch and chain as a testimonial from Test Committee to Mirs. We the same of the

with its contents, as a slight expression of our appreciation of your services to us as an in-strument, so attuned as to respond to the dell-cate influences of the inhabitants of the unseen world. We also desire to thank you most heartily for your, kind and patient submission to all the conditions we have seen fit to impose, as well as for your cordial cooperation with us in our search for the truth. The character of the sector for the truth.

College Hall, 34 Essex Street .- We are in recelpt of a report of the services at this place last Sunday, but have only space at this time to say that they were ably conducted by Eben Cobb, and participated in by Dr. Leighton, Miss Peabody, Mrs. J. K. D. Conant, and a newly developed medium, a lady named Forrester.

Eagle Hall, 616 Washington Street.-The services at this hall on Sunday last, both afternoon and evening, were varied in character and sustained in interest-Allen Putnam, Esq., Mrs. W. 8. Butler, C. M. A. Twitchell, Dr. M. V. Thomas, Mrs. M. A. Obandler, Miss J. M. Grant, Miss Garner, Mrs. Nellie F. Thomas, Mrs. Jennie K. D. Conaut, Mr. Fernald, and others, participating in the exercises.

New York .- F. W. Jones writes that the People's Spiritual Meeting was well attended last Sunday : A poem by Horace M. Richards, an address by Mrs. J.

poem by Horace M. Richards, an address by Mrs. J. O. Goodwin, remarks in conference by Messre. Os-trander, Harris, Elisworth, Jones, Dr. J. E. Briggs, and a poem by Dr. Adeline W. Wildes of Boston filling out the afternoon. Charles Dawbarn gave a fine address in the evening upon "True Individuality," which was listened to with intense interest and profit. Brief remarks fol-lowed by Mr. Ostrander, Mr. Elisworth, and the Chair-man, and spirit-descriptions by Mrs. T. J. Lewis. Mr. William O. Bowen of Brookirn is expected to address the meeting next Sunday afternoon. [Mr. Jones also adds: "BROOKLYN friends please note that the psychological entertainment will take place Saturday evening, July 2d."]

Providence, R. I .- Mary E. A. Whitney, Secretary, writes us that a test circle was held in Blackstone Hall parlor, June 19th, which proved very satisfactory. Another will be held at the same place Bunday, June 20, at 2:30 F.M. (The remainder of her letter will ap-pear next week.)

#### Movements of Mediums and Lecturers.

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

Monday's mail to insure insertion the same week.)
 Dr. F. H. Roscoe has returned to Providence, R. I., after an absence of two months.
 Miss Jennie B. Hagan will close the Worcester, Mass., course of loctures on June 26th ; will lecture at Franklin, R. H., June 80th ; July 8d at Hillsboro' Bridge, N. H.; July 4th at Washington, N. H.; 10th at West Duxbury, Mass.; lith at Marshfield, Mass.; will be at Onset Bay from July 14th to July 20th ; at Har-wich Camp, Cape Cod, from July 21st to July 25th to 22d Sunzee Lake, N. H.; Aug. 23d to Sept. 12th Queen City Park, Burlington, Vt. Miss Hagan will make engagements for week evenings.
 Henry Rogers and wile were to leave Philadelphis about June 20th to fill engagements in the West dur-ing the summer. They will stop at Nisgara Falls and other points of interest during this journey westward. Dr. Dean Clarke is rustleating at South Walling-

Dr. Dean Clarke is rusticating at South Walling-ford, Vt., where he will lecture next Sunday, the 20th, Address him at that place until July 6th.

Address him at that place until July 6th. Dr. D. J. Stansbury, the independent slate-writer, is having good success in Victoria, B. C. He has been holding public and private scances and lecturing to large audiences in all the principal cities along the Puget Sound route, including Tacoma, Seattle, Oirm-pla, Port Townsend and Victoria. He was to be in Portland, Ore., June 20th, and will attend the Gamp-Meeting at New Era prior to his departure for Lake Pleasant and Eastern points. Mars. Helen Sthart Richings, lecturer and psycho-metric-reader, arrived in Eoston on Saturday, June 18th. She spoke for the friends in Washington, D. O., during May; the first week in June she atlended the

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. Morse.

### ADVERTISEMENTS.

## Lactated Food, The Mother's Favorite.

Send for our Circular entitled



which contains a large number of letters, many of which say the life of their baby was saved by the use of LACTATED FOOD. Read these letters, and, if you wish, write to the mothers and get their opinion—every one will gladly

answer. CHAPTEI

If your Baby is not Hearty and Robust, Try It.

#### LACTATED FOOD

is also a Perfect Nutrient for Invalids,

in either chronic or acute cases. Weak stomachs al-ways retain and reliab it. Thousands of Physicians recommend it as the best of all prepared foods. Un-equalled in DYSPEPSIA.

150 MEALS for an INFANT for \$1,00.

EASILY PR PARED. At Druggists'-250, 500, 81. WELLS, RICHARDSON & Co., Burlington, Vt.

### 1887-BABIES-1887

To the mother of any baby born this year we will send, on application, a Cabinet Photo. of the "Sweet-est, fattest, healthiest baby in the country." It is a beautiful picture, and will do any mother's heart good. It shows the good effects of using Lacated Food as a substitute for mothers' milk. Much valuable in-formation for the mother given. Give date of birth. Wells, Richardson & Co., Burlington, Vt.



This Pamphiet, by PROF. A. J. SWARTS, President of Spiritual Science University, and Editor of Mentai Science Alagazine, 161 LaBaile Street, Chicago, is the strong-est argument yet advanced against materialistic claims. Every man and woman in reform should study this logical, spiritual, mathematical and unanswerable attitude in Truth. Every materialist abould read it and be act right. For copy, 10 cents; or for friends of progress to give away. the author will send ene dozen post-paid for bo cents in stamps of twenty-inte for 75 cents. Other pamphies will be given free with each order. It binkers could imagine haif its iterongth they would procure it at ten times its cost. Every dealer in reformatory works who will write PHOF. Welcomed by While of rapid sale will get a pleas-ing offer. Iw Science Street Physiology. Postpaid, S2000. Welcomed by While Scient Source in this work Heat they roug protect on the source of the source. Circulars free. AGENTS. Parents rejoice in this work Heat terms to AGENTS. Parents rejoice in this work Heat terms to Refer Source of the source of the

### DR. C. C. YORK,

HEALING MEDIUM AND OLAIRVOYANT, reads the future. Permanent address, Onet, Mass. Will be at Lake Pleasant the month of August. Has good rooms and lodgings, in cottage or tent, at No, 51 Montaguo street. Je25

### FOR SALE.

COTTAGE at Lake Pleasant for sale, known as "Ivy Dell Cottage." Most delightfully located, near gro-cery store, rostrum, and the spring. Must besold at once; a bargain. Address DH. W. L. JAOK, Haverbill, Mass. Je20

An interesting and instructive narrative of the experience of one who from carry childhood was subject to the visits and recognizable guidance of spiritual intelligences. The opening chapter gives a graphic pen-picture of Southern plantation illo when the "poculiar institution" of that section of our country was in its prime. The periodical visits of the circuit preacher, the preparations in the "big house " and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the devel-opment of mediumship gradually unfolds faculties pre-viously itsent, and tokens of the presence of rpirita become more and more frequent. Accounts of chairvoyant, clairan-dient aud other experiences follow-all remarkable-includ-ing independent siste-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a slave woman who startled an entire community with the oloquence of the of the southers. The book from beginning to end is one of intension inter-est; there is not a duil page; and treating as it dees of the but fittle has been known to the public, it will command, as it should, a wide sale and do a good work.

### CONTENTS.

..

..

..

..

..

..

....

APPE:

<ol> <li>I Early Recollection of One of the Authors;</li></ol>	
The Negro Skeptic; Visit to the Quar-	
Creedal School and its Effects: Convic-	
tion and Conversion; Dawning Light,	
for Truth: An Infidel's Experience: The	
Spirit of an Indian Maid; The Spirit	
IIIJoining Another Church; Leaving this	
Church; The Spirit Rap; The Little	
Joining Another Church; Leaving this Church; The Spirit Rap; The Little Philosopher; A Fica for Lyceums. IVA Spirit Message; A Scance with Dr. Blade. a Checka A Spirit Messager	
VForming a Circle: A Spirit Messenger:	
<ul> <li>VForming a Circle: A Spirit Messenger; Colestial Music; Messages from the Up- per World.</li> <li>VIHemarks on Orthodox Jews and Ortho- dox Christians; Spirit Mossages,</li> <li>VIIA. Millionsiro's Home; His Message;</li> </ul>	
VIHemarks on Orthodox Jews and Ortho-	
VII A Millionstro's Home: His Message;	
Seance with a Gentleman; The Spiritual	
Scance with a Gentleman: The Spiritual Aura; Experience from "Ghost Land" of Chevaller de B.; Vision of A. J. Da-	
VIIITransition of a Babe; A Clairvoyant	
Reenat Thoughts on Reformers	
IXFree Agency; Controversy Between Two Christians; Developing Paper; Mag- netized Paper for the Sick.	
netized Paper for the Sick.	
maux Spirit; A Strange Experience;	
ances: A Beason of Doubt.	
XI A Letter Causing Pain; Manifestations	
Seance with a Negro.	
nelized Paper for the Blck. X.—Testing the Spirit Indian; The Esqui- maux Spirit; A Strange Experience; Letter from a Medlum; Interesting S6- ances; A Boason of Doubt, XI.,—A Letter Causing Pain; Manifestations Through a Negro Blave; An Annusing Séance with a Negro. XII.—The Need of the Age; A Fairy Story; Mediums and Messages; Some Thoughts on Mediums and Development. XIII.—Thoughts on Dreams; Somnambulistic Experiences.	
on Medlums and Development.	
XIIIThoughts on Dreams; Somnambulistic Experiences.	
XIV A Dream, and What Followed; The Vision of a Ffient; A Birange Experi- ence; Visionsof a Negro Blave; A Chris- tian Convert's Dream; Dreams of DI-	
ence; Visionsof a Negro Blave; A Chris-	
ferent Persons.	
XVPresentiments and Warnings. XVIA Bingular Phenomenon; An Expose of Bpiritualism; A Warning and Sad Ac- cident; Message from the Spirit of a	
Spiritualism; A Warning and Had Ac-	
cident; Message from the Spirit of a	
Negro. XVIISpiritual Manifestations of Past Ages. XVIIIA Spirit's Presence and Rovealmonts.	
XIX.—How the Sea Captain Informed his Fam- ily of his Death; A Seance at Sea; The	
ily of his Death; A Seance at Bea; The Doctor and Spirit.	
XXMessage from Gen. Sam Houston.	
Spirit Poem; A Controversy on Inspira-	
tion; A Minister's Visit.	
XXDecisor and Spirit, XXThe Trimpois A Trance Experience; A Brit Poem; A Controversy on Inspira- tion; A Minister's Visit, XXIIA Britt Nessage and Narralive; A Poem, XXIIA Minister and his Spirit Brother; A Bpirit's Strange Mistake, XXIVMagnetic Healing; A Spirit Bessage, XXVHow Spirits Have Aided Us; Spiritual Heances.	
Bpirit's Strango Mistake.	
XXIVMagnetic Healing; A Spirit Message.	
Boances.	
XXVI A Budden Journey and its Results; Let- tors from Friends; Healing; Independ-	
ent Blate-Writing.	
ok contains finely executed portraits of the two	

and hook contains finely executed portraits of the two authors, Mirs, Busan J. and Andrew A. Finck; also Felix M. Finck, and two clairyopant scones in splitchille. Cioth, large ime, beveled boards. Price \$2,00; patage free. For sale by COLBY & RICH.

#### BANNER OF LIGHT.

# Message Department.

6

Public Free-Circle Meetings

Fublic Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, 9 Bosworth street (formerly Montgomer) Placed, every TUESDAY and FRIDAY AFTERIOON. The Hall (which is used only for these scances) will be open at 20°cluck, and services com-mence at 30°clock precisely, at which time the doors will be closed, allowing no extress until the conclusion of the scance, except in raw of absolute necessity. The public are conditally invited. The Messages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that these who pass from the earthy sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not compart with the or her rea-son. All express as much of truth as they percive-no more.

son. All express as much of truth as they perceive-ho more. It is our earnest desire that those who may recognize the measages of their spirit-friends will verify them by in-forming us of the fact for publication. "A stural howers upon our Circle-Room table are grate-fully appreciated by our angef visitants, therefore we solicit donations of such from the friends in earth-life who may free that it is a pleasure to place upon the altar of Spiritual-ity their floral offerings. "We havito suitable written questions for answer at these scances from all parts of the country. "Allis Shelhamer desires it distinctly understood that she gives no private slitings at may time; neither does also re-ceive visitors on Tucsdays, Weinesdays or Fridays.] "Deliters of inquiry in regard to this department of the BANKEL must not be addressed to the medium in any cesse. LEWIS B. WILSON, Chafrman.

#### SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held April 5th, 1887-Continued from last issue.

Winslow B. Glover.

Winslow B. Glover. Once, Mr. Chairman, I was here and had the privilege of speaking by proxy from this plat-form; to-day I have the joy of possessing the medium for myself, and saying a few words to my family and friends in Boston. I may say I was a simple Spiritualist, and that I was not a man very widely known in the world; yet I filled my place, and in time went out of the ma-terial body. Somehow the brain got clouded, the head did not feel just right; but it was only in connection with the physical, and after I had slipped out of the body I found all my energies and mental abilities gound and strong. I had slipped out of the body I found all my energies and mental abilities sound and strong, and ready to enter into active work. I have come into association with dear friends on the spirit side who have been ready to teach me, and I have been willing to learn. One of my chief pleasures is to come back to the mortal and enter into sllent communication with the members of my formily. They are your door to and enter into shent communication with the members of my family. They are very dear to me, and I desire to guide them in the right way. They are liberal in tendency, and that pleases me, so, my friend, I find only good things in the new life, for it brings me that which is abiding.

hich is abiding. I am here to day to give greeting to friends. I am here to day to give greeting to friends. I was very near to them during the Anniversa-ry of Spiritualism. I took part in its exercises and appreciated all that was said and done in that grand, good work, and in connection with the cause generally. To-day I feel like ex-pressing myself, and I am most happy for the opportunity, and I thank you, Mr. Chairman. Winslow B. Glover, of Albion street.

#### Harriet Jacobs.

Harriet Jacobs. I have a desire, Mr. Chairman, to reach my mother and my sister, and indeed all the friends I have known and loved on earth. Sometimes it seems as though I could not repress the out-pouring of my spirit toward them, as though they must know my thoughts and understand my affectionate interest in their welfare; but they do not realize, they do not understand that I come from beyond the grave to watch over their lives. They miss and mourn me, al-though quite a time has passed since I left them, so far as the body goes. I have many times sought their homes and whispered to them in moments of sorrow and of weariness, and they have felt the influence, but did not and they have felt the influence, but did not know from whence it came. In this way I have to work with them, but I do so long to have them know and understand that I am by, that

to work with them, but I do so long to have them know and understand that I am by, that I have an intelligent memory, a conscious, at hy its jored ones on earth. I would tell my friends that I have many pleasant objects of interest in the spirit world a m with Aunt Emma and others who are that spiritual life contains; yet I find, day that spiritual life contains; yet I find, day is growing stronger, and so I do not despair; thore difficult. I would like sometime to courage to go forward and undertake some the my friends and undertake some the words of to my friends and undertake some the growing stronger, and so I do not despair; the words of love, of greeting, seeking to en-thory friends and undertake some thing more difficult. I would like someted is the spiritually the strong the ore mine words and solel to blank mowiedge the words of love, of greeting, seeking to en-thory friends and undertake some thing proveing stronger, and so I do not despair; the words of love, of greeting, seeking to en-thory friends and undertake some thory friends who are some to my friends and undertake some thory friends who are some to my friends and undertake some thory friends who are some to my friends and undertake some thory friends who are some to my friends and sole on the spiritually he and words of the experiences, its adversities as wells the own are on the the spiritual word and womanhood, and words of the ory privately the twords of the the truth could the words of love, of greeting, seeking to en-thory more difficult. I would like someted is for the words of love, of greeting, seeking to en-thory friends and speak privately; it courage to my f and with every lesson learned I gain fresh courage to go forward and undertake some-thing more difficult. I would like sometime to come to my friends and speak privately: it seems to me there are many things I would like to say to them; and if they are ready and can find me an instrument to control I will be most happy to reach them from my spirit-home. My name is Harriet Jacobs, and I come from Brad-ford Pann ford. Ponn.

## Anna Peace Hazard.

I always feel at home on this platform, and every member of my father's family feels tho same when they come to this place. He him-self, now that he is a resident of the higher life, seri, now that he is a resident of the night here, occasionally takes his stand here, not to mani-fest to outward life, but to watch proceedings, and to help any spirit who may be in need of his assistance. He desires me to send his greet-ings and regards to all old friends, and to tell them he is not by any means forsaking the work that appealed to him when here: indeed, it grows upon him as he enlarges his spiritual powers, and becomes freed from the entangle-ments of the long physical life which was his. ue also desires me to say to those who have questioned him that he does not materially change his position concerning mediumship and its laws from that which he entertained when here. True, he can see more largely now; true, he can understand things more clearly, because he can see from both sides of clearly, because he can see from both sides of the great curtain; but at the same time, while he might give his ophions a little differently from what he did when here, because he can now see where he was blinded and limited, to an extent, in understanding, yet the great fact of mediumship and the delicate subtle condi-tion of its laws still appeals to him as clearly and forcibly as it did in the past. Sometime he may give an extended account of the expe-riences he has met with since passing from the body, but at present he does not think it wise body, but at present he does not think it wise

to do 80. I bring my love, and that of my parents, sisters, and all friends, to those 1 have known in the past, and to those mediums and others the past, and to those mediums and others whom I have come in contact with and mani-fested through to mortal life. I feel kindly and tenderly toward all. I would help them to bear the burdens of life and to rise above its temptations. I will do all that I can to make their surroundings more pleasant and their pathway smooth, while at the same time I be-seech them most earnestly to be faithful in all things; not to neglect what seem to be the trifles of life, but to be devoted faithfully, not only to the things of earth, but to the spiritual part of life, and to those heavenly souls who come back from on high. anxious to do a good work in sprending the truth and in making life better and more free.

better and more free. I wish to say: My dear brother, we watch over and guard your life: we bring you influ-ences from beyond to make things more satisences from beyond to make things more satis-factory to your nature, and we depend upon you to outwork certain things for the betterment of humanity; we depend upon you to see that all things are carried forward as you know father and others have desired them to be, and as you are faithful we will bless you, we will assist you to perform all things necessary, and lead you onward to the higher life. We bring a blessing and love for you and yours, because we know that we can trust you at all times. I am, Mr. Wilson, Anna Peace Hazard. am, Mr. Wilson, Anna Peace Hazard.

#### Mary Agnes McArthur.

Will you kindly say that "Dick" receives her gift of flowers with many thanks, and much loving appreciation? I would also say to my and of the ties that seem to have been sundered; but I would recall to him the fact that but for the changes which came he and I and our loved ones would even now be struggling amid the errors of dark superstition and of false theol-ogy; that we would not have the grand and glorious light of spiritual love beaming con-sciously in our hearts; that we would be strug-gling along amid the confusions of error, and leading our light on spiritual love same narrow leading our little ones up in the same parrow

times sought their homes and whispered to them in moments of sorrow and of weariness, and they have felt the influence, but did not know from whence it came. In this way I have to work with them, but I do so long to have them know and understand that I am by, that I have an intelligent memory, a consolous, af-fectional nature, that wishes to be understood by its loved ones on earth. I would tell my friends that I have many pleasant objects of interest in the spirit-world. I am with Aunt Emma and others who are kind; they have taken me around with them until it

few words of love, of greeting, seeking to en-courage him to press on, to be faithful to duty, to try to understand these things in their best light, not to grow cynical and hard toward the world, feeling that life has been sovere with him, because if it has brought painful disci-pline to him it is only that he may reap a grand-er harvest, brighter life and higher joy in the spirit-world when he joins those whom he has

its powers of appreciation and understanding increase, and it finds itself constantly enabled to undertake and to comprehend more and more-each lesson learned, each truth received, acting as a stimulus upon the mind, which ena

acting as a stimulus upon the mind, which ena-bles it to undertake and to accomplish more from year to year, and from grade to grade. Q.-[By M. B., Garrison's, N. Y.] In a book said to be written by Spirit Thomas Paine, he tells us that children who leave this world, though they grow in intelligence, ever retain their child-like form. Other spirits tell us that children who leave the body grow to manhood or womanhood in the spirit-land as they would have, had they remained in earth-life. Which statement, in your opinion, is correct? A.-We know nothing of the work referred to by your correspondent, but we hardly think it could possibly have been given by Thomas Paine, because Spirit Thomas Paine must un-derstand and know that such a statement as

raine, because Spirit Thomas raine must un-derstand and know that such a statement as this which has been made is not in strict ac-cordance with fact. We know, from observa-tion and experience in the spiritual world, that those human beings passing out from earth-life those human beings passing out from earth-life in the guise of infancy are provided with con-ditions and surroundings which stimulate not only the growth of the brain-power but also that of the outward form and stature. We posi-tively know that a child passing from earth in tender years continues to grow in form and fea-ture, to develop just precisely as it would have done on earth had it attained to years of ma-turity. We have seen many children pass out of earth-life, and we have observed them while attaining this growth. All do not arrive at one stature, development, feature or part : one child may grow to be a tail man, another may stop may grow to be a tall man, another may stop far short in stature of the first when he attains. his growth, and so on; but each one passes under the law of development and growth in the spiritual world precisely as he might have

the spiritual world precisely as he might have done on earth. Q.--[From the audience.] Please describe the difference in your life and its surroundings from what it was before the change. A.--That would be hardly possible in the brief time allotted to us in replying to these questions. An adequate description of our life in the spheres, as compared with that which we passed on earth, would take the time of an afternoon discourse; or indeed it might fill a volume, and then not give you such details as we might think instructive or interesting. You may be sure that one who pursued on earth employment which called out the energies of the mind as well as manual power of the body, the mind as well as manual power of the body, and that was congenial and adapted to him, may world, neither do we lack opportunity and facility for pursuing such labors as appeal to our mind and hands in such ways as will prove most useful and valuable, not only to our per-sonal experience, but to the world. The spirit who addresses you continues to an extent in the same department of labor that

was his on earth; one that appeals to his heart as well as to his mental capacities, and in the pursuance of which he finds the largest liberty and the broadest field. It differs very materi-ally from his experience and employment on loving appreciation? I would also say to my dear husband that these anniversaries are not sad to me, because I can look forward, and around upon the spiritual part of life, and un-derstand its meaning to a certain extent. I know that each recurring anniversary brings more or less of pain and gloomy retrospection to his heart, and that is only natural when he thinks of the home-life that has been broken, and of the ties that seem to have been sundered; are glad that any mortal friend wishes to learn but I would recursing annever and of the ties that seem to have been sundered; are glad that any mortal friend wishes to learn but I would recursing annever and of the ties that seem to have been sundered; are glad that any mortal friend wishes to learn but I would recursing annever and of the ties that seem to have been sundered; are glad that any mortal friend wishes to learn but I would recursing annever and that is on an the seem sundered; are glad that any mortal friend wishes to learn but I would recult on him the fact that but for of these things, for all instruction gained while on earth assists the spirit to understand and appreciate the higher life.

#### Harriet Hill.

My name, Mr. Chairman, is Harriet Hill, and I lived in Norfolk, Va. I would like to reach my dear friends in that far-off Southern State, because they are very near to me. I have tried so longingly to tell them that I visit them, and have watched at their doors a great many times, hoping to be welcomed, but they did not

ing, that they may look forward to and get

ing, that they may 100k forward to and gov ready for. Like all other spirits, I suppose, I would like to come to my friends in private. I have many things to say to them. I am not used to speak-ing of my affairs before the world, and it does not seem just right to do that now; but if some of them will find me a medium that I can use, I will be very glad to come and speak of those things that are past; as well as tell them of my spirit-home, if they wish to know something of it.

it. I send love to all. I hope Robert will realize that I have come, and others. I want John to remember that though one dies and leaves the body of clay, the spirit does not of necessity perish, also, but, so far as I can see, it gains new power from such an experience, and flashes out with greater strength, keeping its remem-brance and all its energy. I am Susan Crosby.

#### Philip Shaw.

If you will be kind enough, Mr. Chairman, to report me as Philip Shaw, from Chicago, I shall be grateful. I have a number of friends in Chicago. They are not looking for me, nor have they sent out any call to which I can re-spond; but I have been looking around them a cood many times.

spond is but I have been looking around them a good many times. There is one friend of mine, by the name of Sprague, who has been getting tangled up in some speculations that do not promise him very fair returns. My friend is a little dis-turbed in mind, and I do n't wonder at it. I have thought I would like to help him, and have tried to impress his mind in what way to act. For a long time I did not see any response to my impressions, but within the last two weeks I have seen him make movements which I think will result favorably for him. I do not like him to hesitates so long. We are told "that the man who hesitates is lost." I believe in exercising caution or prudence, but when one feels that there is only one way to turn, per-haps it is not wise to delay turning in that di-rection too long. I do not say this in censure of my friend, but I am in hopes he will learn of my coming here, and perhaps it will give him a

or my friend, but I am in nopes ne will learn of my coming here, and perhaps it will give him a little assistance. I would say to him that there seems to be nothing more for him to do, except to make those movements which he has entered upon, for the present. I do think by the first of next November he will see the lines drawing nearer together, and that he will be able to the held by November he will see the lines drawing nearer together, and that he will be able to take hold of them to better advantage, for himself and his partner. I would give him encouragement to look forward for the summer, and not to be depressed or to encourage depression, because he needs all the strength he can summon; and i am sure it will take him through all right, if he only attends to those mattery which he now

he only attends to those matters which he now seems in a fair way to do. This is very material kind of advice I know, but when I see a friend mixed up, hardly know-ing which way to turn, I feel that, even though

Ing which way to turn, I feel that, even though I am a spirit, seemingly separate from physical things, it is my duty to speak in such ways as may possibly be of assistance to him. I have other friends. I have relatives and dear ones in that city of the West, to all of whom I bring my love and kind remembrances. I am not sure that I will be received in coming in this way. My nearbe are pat Sairitability I am hot sure that I will be received in coming in this way. My people are not Spiritualists, but rather turn from it, and have no desire to investigate its claims. I am here to send a word to them, and ask if they will investigate, seek for the truth and be willing to accept it, in whatever pathway it may be found. There is a tendency with some of the friends I have known to clamate and didness to make the tendency in the set of the se

is a tendency with some of the friends I have known to cling close to old ideas, to walk in the narrow way which they have entered upon, and to reject what may be shining and beauti-ful outside that narrow way. Some of my friends seem to think that all things which are at all attractive apart from those tracks which they have found, must be made alluring by the Evil One-something that will take them away from the true path if they give any attention to them. Now that to that will take them away from the true path if they give any attention to them. Now that to me is all folly. Of course I see things differ-ently from what I did on earth, and I know that there are very many bright and beautiful truths outside of those narrow places, which may be found of great worth to the mind who dares to seek for them. So I ask my friends to search diligently. If they want to hear from me privately they have only to give me an op-portunity of reaching them in that way. I am quite willing to do so, and would prefer it to coming publicly. It rests with them what I shall do.

they were little ones unable to look after their own wants. I have for a long time wished to speak through

because I died; I think it was all right, and that the changes reaching my friends indirectly through my death were well ordered; I would

through my death were well ordered; I would not have anything different if I could. I also wish those who care for me to know that I am quite satisfied with my surroundings in the other world; they are different from what I might have thought and expected; I have not all the brightness that it is possible for a soul to receive. I can see spirits in ad-vance of me who are happier and more exalted and instructed than I am, but I think I have got all that I have earned, and I am constantly going forward and reaping something more; so I can truly say there is a satisfaction that comes to me with this life that I would not part with at any price.

to me with this life that I would not part with at any price. I would like Mary E. Clarke to go to some private medium, and give me an opportunity of reaching her, that is, I mean, of speaking to her. I can stand by her side almost any time, and I know she feels my presence, but does not realize what it is. I can have an influence upon her by impressing her mind, at times, and also by making her feel somewhat strangely; but I want to get into conscious and personal com-munication with her. I have some things of much importance to relate concerning my past munication with her. I have some things of much importance to relate concerning my past life on the earth. I would also like to speak to her, and through her aid other friends con-cerning the life I have found in the spirit-world. Of course I would be equally pleased to have a private communication with any friend who cares to learn of me and my doings. I am from Wilmington Del Wilmington, Del.

#### Sally Elizabeth Church.

I would like to be excused if I intrude, Mr. Chairman, but for a long time I have felt as though I was pulled back by the desire or long-ing of a friend of mine in Marblehead, who wishes me to come and say a few words to her. where me to come and say a few words to ner. She is just beginning to investigate Spiritual-ism, and is terribly afraid that some of her peo-ple will know she is interested in it. They are rigid church-members; they do not give counte-nance to anything that purports to come from the dead, so my friend is anxious. She has lost a very dear one, for whom she mourns, and be-onne of this loss she best ried to learn some cause of this loss she has tried to learn some-thing of spirit return, and she has thought : "If I may not hear personally from my loved one I may not near personally iron my loved one perhaps Sally will come and give me something in regard to her own life, as well as that of my precious child who has gone." I do come, and I would have been glad to come before, but had

not the power. I wish to say to my friend : Oh I yes, I do I wish to say to my friend: Oh i yes, I do know of your dear child; he is happy in the spirit-world-happy and free from the suffer-ing which was his. He would be glad to speak to you and send his love, to assure his dear mother that he is tenderly attached to her, but he has as yet not found the means of doing so. I know that he is with you more than he is at any other place; that he takes his stand by your side, trying to soothe away the pain from your heart, and have your life filled with cheer. I hope, dear friend, you will try to rise above the gloom, because it only saddens him when he fluds you depressed. If you can only realize that he is not lost nor dead, that he lives and loves you, that he is given a bright home where he can work out all the best powers of his na-ture, I am sure you will be willing to live in ac-cordance with duty, cheerful and filled with calmness, until you can join him on the spirit-side.

Recently my friend has been reading your pa-Recently my friend has been reading your pa-per, and, having learned of this Circle-Room, she has sent out that silent, longing call to me to come here and speak. I cannot give you her name, because she is so terribly afraid her hus-band and friends will learn of her growing in-terest in this thing and censure her for it; yet I think she will see my words, and perhaps they will make her feel a little more accounded to will make her feel a little more reconciled to life and its discipline. I am Sally Elizabeth Church.

#### SPIBIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK. April 12.-Robert Anderson; Angeline Baker; Nancy Robbins; Benjamin Scott; Annie Humphrey; Charles E. Lawrence; Ipeg. April 15.-Charles Parker; Lizzie Everson; Mrs. A. M. Hafob; Rachel Perkins; J. A. Harver; Eliza Wellman; Andrew Evans; Henry E. Packard; Julia Foster; Anson J. Stone; Emma. Bradley; Mary Elien Watson; Dr. Hodges; Caroline Pearson; Barbara Jacobs.

THE MESSAGES GIVEN As per dates will appear in due course. June 14.—G. W. Ellery: Barah Sloani Helen Lovejoy; James A. Ryder; Charles E. French; Harriet Maria Long-ley; Lily. THE MESSAGES GIVEN

Verification of a Spirit-Message. ROSIE.

I see in the BANNER OF LIGHT of May 28th a message from spirit "Rosse," to her mother (and medium) Mrs. Helen Stuart-Richings, and am impelled to pen a few lines in regard to them. Not long since it was our privilege to entertain in our own home Rosie's medium, then an entire stranger to us. We soon realized that we, too, were entertaining a beautiful angel. not long "unawares." The sweet spirit, untarnished by earth, was seen by myself, while enjoying a few moments of rest and quiet, soon after Mrs. Richings became one of our number. At the time I was ignorant of the fact of the medium having a child. The pure presence infused into my soul a restful, trustful, loving state, which brought me much nearer heaven. A halo of light rested upon, and seemed to beautify and glorify every article of furniture in the room. Soon her mother entered, and I began relating to her my experience. She listened in interested silence to the description of the spirit child, then stepped into her apartment and brought a clipping from a previous number of the BANNER, in which Miss Shelhamer's guide gave a description of her child-control. It agreed in every detail with the one just given. After this, Rosie frequently manifested her presence through her "mamma-medium," and endeared herself and mother to every one with whom they came into spirit-relation. Mrs. Richings gives an entertainment, "The Naughty Little Girl," in which Rosie is the inspiring spirit, and it is unequaled, always bringing heartfelt applause from the audience. In it a doll is used. Upon one occasion Rosie requested that I should make her one. which was done and sent her alter her mother's departure. She told us she should call the doll Sus Finck. I was informed of Rosle's delight on its arrival, and she sent me a message through her medium, in which she says: "I love 'Sue Finck,' because your love is sewed up in her." In her last message to her mother in the BANNER she says: " I am so close to her I make my home with her always. I tell her my home is in her heart." I readily recognized the same spirit in both messages, so have others here who were familiar with spirit Rosie's expressions.

#### Joseph Hopper.

Good morrow, Mr. Chairman. I feel timid, and a little strange in coming here. Not that I was naturally a timid man, for my friends would not recognize me in such a character. When here I had more or less of positive assurance, which carried me along in my business life, and also in social circles; but my life and activities seemed to be identified so long with the material or physical, that I do not feel really as though I understood this spiritual life, and I have hesitated to step forward, be-cause I do not know what great, new, strange truth I am to encounter, or what startling ex-

truth 1 am to encounter, or what startling ex-perience is to be mine. After passing from the body, and coming to an understanding of spirit-life somewhat, I did come in contact with a great many very strange and wonderful experiences that almost revolu-tionized my old ideas of life and the judgment, that indeed gave me something new to think of; and when I learned that it was a fact that spirits return to earth from beyond the tomb. spirits return to earth from beyond the tomb, and intelligently converse with their friends, I felt a desire to acquaint myself with that method. I came here, I sought to communi-cate, but without success.

I watched other spirits making themselves known, and I saw that, for every one who suc-ceeded in speaking intelligently and clearly, so that his friends would recognize him, perhaps dozens turned away in disappointment and despair, because they had not succeeded in laying hold of this machine, and working it to their satisfaction. It seems to me, as I watch these things, that there ought to be ten, twenty or more machines or instruments at work, instead of the one which you have, so you need not wonder that I step forward a little timidly, not knowing how I shall succeed in my operations, I come to send greeting to mortal friends, and

tell them I am alive, and the same active, busy man that I was when here—yet not interesting myself in exactly the same pursuits. I do not care very much about stocks and bonds, and so on, just at this time, but I am able to use my energies, and when I can, put them forth to help any old friend I am glad to do it, as well as to utilize them in other ways. I thought by coming here I should learn a lesson, but I determined that I would linger around this place while your meetings are in session until I did succeed in making an impression. I am pleased and grateful that at this time I have accom-plished my wish. Now, if my friends will give me an opportunity of reaching them personally, I am ready to take advantage of it.

I am ready to take advantage of it. I am from New York City. I know there are places there where the dead do come and talk to the living. That is what my friends would say. I want them to understand, however, that I am no more dead than they are. I am a spirit, with life and conscionsness, and quite ready to communicate with any old friend who calls for

I orave pardon if I intrude, Mr. Chairman, I oraye pardon if I intrude, Mr. Chairman. - [You are welcome.] I am glad to hear that. I have been introduced here by spirits whom I knew on earth, who, like myself, have been very much astonished and overturned by the truths and revealments that have come to them on the other aide, but I think it has been good for using the set Joseph Hopper.

loved and seemingly lost. I wish to say to him, also, that I trust him to speak the spiritual word at all times, to be faithful to truth, and to know truly, in spirit, that we of his household are by his side. Mary Agnes, to Charles McArthur.

#### Report of Public Séance held April 8th, 1887. Invocation.

Invocation. Spirit of Peace, we invoke thy benign influence this day over the lives of the children of earth, that they may feel a new desire to live in concord and barmony with each other; that they may find passing through their hearts a sweeter and more divine sensation of holiness and of love. Oh thou Bright Evangel of Light, we would indeed come under thy bright minis-trations and be uplifted in soul-power. We would at this time enter into holy communion with the loved of another ille; we would receive from them something of peace, of comfort, of consolation, according to our needs, or something of instruction that will repeat to our minus lessons of the bigher and diviner existence. We would welcome the layisible ones to this piace and extend to them a hearty greeting. Oh I our Fath-er, and oh I ye bright spirits from beyond, may we at this time receive a bigssing; may we realize the bene-dictions that come from on high; may they serve to in-spire our souls anew with desires to live aright, to do our duty, to grow in harmony with life and with hu-man creatures. Amen. man creatures. Amen.

#### Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman. QUES.—[By B. B., Belvidere, N. J.] Is endless progression the law of spirit-life, or is it possi-ble for angels of high estate to fall, as stated by various books of ancient and modern times? ANS.—To our view, and seconding to our

ANS.—To our view, and according to our study, eternal progress is the one grand law. While it is true that, here on earth, you per-ceive mortals seemingly of high eatate fail from their lofty altitude to a more ignoble position, yet this is also in harmony with the law, be-oause the spiritual part of those persons could not really have attained to that seemingly high estate, for, had they been rounded out in every essential part of their natures, had they truly and undoubtedly attained to that high posi-tion, through soul-culture and refinement, they could not possibly have descended from it to an ignoble one. This only proves that these per-sons were in need of experience, painful and seemingly degrading as it might prove to be, experience which would set them upon the road of true progress, and give them an impe-tus to press forward. We do not know that it is possible for an angel, or rather for a pure splrit, who has gained its height of unfoldment through spiritual effort, through grand en-deavor, through self-sacrificing labors, to fall from its high estate; we believe that this is im-possible, and that every spirit who gains one step upon the road of progress, every spirit, we essential part of their natures, had they truly

have come to me, for my spirit was darkened and I dreaded death; I did not know what it would bring to me; my beliefs were of a gloomy nature, and did not inspire me with cheerfulness; I was not ready to go on and encounter what lays beyond this mortal world. I am afraid my friends on earth have the

I am afraid my iriends on earth have the same gloomy ideas of death and the future that I had, and I want to chase them away from their minds; I want to give them a ploture of light and of beauty that will be fragmant to their and of beauty that will be fragmant to their minds: I want to chase them a picture of light and of beauty that will be fragrant to their souls, and make them ready and willing to meet death when it comes. I do not wish them to long for death, because they have work and duties here to attend to; but when it inev-itably approaches I would like to have them feel it is all for the best. Sometimes I hope I shall get to my friends to speak quietly and in private. I send them these few words of greeting and love, with the hope that they will be received and understood.

#### Charles R. Field.

I am called Charles R. Field. I don't come a great ways, only from Framingham, Mass. I claim that almost as a home, although I pre-sume I am not looked upon now by its inhabit-ants as a part of that place. I take an interest in the old town, and more especially in parties who are there. I watch their material welfare; I am glad when they prosper and sorry for them when adversity comes, and I have tried, at times, to be of some use to them in such mo-ments. The thought has struck me that it was about time for me to return and manifest; first, to give greeting to my friends and to tell them to give greeting to my friends and to tell them I am by no means as idle as I seem. I am keep-ing pretty busy. I was: an active man when here, and when I did not find one thing to do something else came up, so I kept tinkering away at this thing and that, for I could not bear the thought of spending my time aimless-ly; it seemed to me if I only accomplished a little in an odd hour-mend up some broken place-I was doing something in the world. Perhaps my people thought, at times, that 1 kept at it too constantly, but I don't think so; at least I am the same kind of a man now that I was here, and I can't bear the thought of be-

I was here, and I can't bear the thought of be-ing suspected of idleness. True, I have been silent some time, and I was not a man of many words when here, yet my silence has been forced. I did not speak to my friends because I had nothing to speak to my friends because I had nothing to speak through; but if they wish to hear from me and will find an instru-ment that I can use, I will be very happy to come and have a good talk with them.

I send greeting to my old neighbors and friends here, and hope they will try and under-stand this truth which comes to them from be-yond the grave, because it is such a lasting one that it will bless their entire lives.

#### Susan Crosby.

Susan Crosby. I come, seeking friends in Brattleboro', Vt. I have sought them a good many times, but without having them understand my desire. I am happy in the spirit-world. I am with friends who join me in all the klindly greeting I can bring. Charlotte and Mary stand by my side and ask me not to forget to mention their names, and to say they are with me, that we are happy together, living harmoniously, each one trying to do the duty that is placed before her. We are all interested, too, in those friends who are yet in the body; we know they have their owniduties to look after, and perhaps they cannot often think of those who havegone on to another life; but if they could realize

some such avenue as this, but have not met with success. I desire to bring my best love to my dear ones and tell them that mother watches over their welfare from her spirit-home; she is them and make them hear my voice, and there seemed to come something between, and I could not penetrate it. Their father sends his love. He is a busy spirit, and finds much to do. He watches over John, because he can come closest to that one, and exercises a certain amount of practical influence over his life, but oll pre equally dear to his heart. He wall to all are equally dear to his heart. He and I to-gether find a part of our best happiness in reaching the dear ones of earth who have a

laim upon our affection. I would like my daughters to know I have a watched their lives. I understand the changes that have come to them; I know that somethat have come to them; I know that some-times the experience has been dark, but I feel it has been for the best. I also know that some-times the pleasures and the brightness have been very clear and beautiful, and I have re-joiced in sympathy with them. I wish to say that the dear little child who went out from this life, leaving so much of sadness and pain, is with me in my spirit-home. She is a bright blossom, and will indeed prove a oredit to her parents; when they ioin us on high, they will blossom, and will indeed prove a credit to her parents; when they join us on high, they will be only glad that the dear one was taken as she was, to be freed from pain and physical weak-ness, because pain and debility would have clung to her on earth; but in the spirit-world she is strong, happy and free, never forgetting those she loves on earth, sending her cheerful influence about them, and at the same time pressing forward with her studies, gaining new heauty and unfoldment, day after day. Those dear ones of whom I speak reside in Syracuse, N. Y. My name is Caroline French.

#### Henry W. Clarke.

I am Henry W. Olarke, and I will tell you I always spell Clarke with a final e, because that seemed to be the family way of doing so. I was not an old man when I passed out; I had hardly reached middle life when death came to claim me for its own. I was very busy attend-ing to my affairs, and thinking more of the ma-terial than of the spiritual, when the summons came to me. I was stricken down with some strange disease, or at least the doctors did not understand it, and I am sure I did not, and I suffared only a few days when the release are suffered only a few days when the release came. I could not arrange matters as I wished to leave them—indeed I could not fully understand my condition, being somewhat in a dazed state; but after I passed from the body I seemed to see it all, and to regret that I could not have done what I wished to do,

done what i wished to do. I lingered around my former home, looking after. those affairs which belonged to me, and trying in some way to exert an influence upon their settlement. I did not accomplish all that I wished, but I can say that my friends tried faithfully to do as I would have them. I have only commendation for them in speaking of these things; but it seemed for a good while as though I could not throw off the cloudiness that hung around me hecause of my measure possible, and that every spirit who gains one step upon the road of progress, every spirit, we mean, who has really earned his position, whois and ask me not to forget to mention their freed from the limitations of material things, who is really a soul grown above the earbily or sordid conditions, will find that every step forward which he may gain is his own; he car-not possibly be pulled down from it, nor can he who are yet in the body; we know they have they cannot often think of those who have gone other being in the universe. Eternal progress we believe to be the grand law, one that spirits any end, any finality; we are taught that as the soul advances in the attainment of knowledge.

May the good spirits bring strength to the BANNER medium, that she may long continue to bless humanity with loving messages from the unseen world.

SUE J. FINCE. Galveston, Texas, June 4th, 1887.

THE USES OF LEMONS.-Lemons are one of the most useful fruits in our domestic econo-

my. Lemonade is not only a luxury, but exceed-ingly wholesome. It is a good temperance drink.

The juice of half a lemon in a glass of water, without sugar, will frequently cure a slok headache.

If the hands be stained, there is nothing that will remove the stain better than a lemon, or

will remore the stain better than a temon, or a lemon and sait. After the julce has been squeezed from the lemon the refuse can be used for the purpose. Lemon julce and sugar, mixed very thick, are useful to relieve couples and sore throats. It must be very acid as well as sweet. Lemon julce is also a very good remody for rheungtism and the so-called bill oranges of spring. In the latter case the julce about be taken before breakfast. The pulp may also be eaten, avoiding every particle of akin. Hall's Journal of Health for whee.

JUNE 25, 1887.

ly ld

wsmleded voy sest

atyo et a so i nostond. aom

r.assor.locomsteeltegydd

loer-kartiotym...venzed.ce-

a-n, er s-er s-et y th

Ë,

as 5'5 al-61, cd

₿₩

**g**8

ım

ny

ht

of

to

ln-

16

01.

elf

ito.

ty,

ađ

30

ne

10,

us ri-

n, ur

3R th

38, rit

1-10

r.

Bt

0r

rð It

23 38. 3 A



MISS C. A. HORTON, Will Cure 39 EDINBORO' STREET, Boston, Medical and Busi ness Medium. Magnetic, Electric and Massag kemedies. Medicated Vapor Baths. 1w Je25 MRS. M. L. HARDY, 208 TREMONT STREET, Boston. Magnetic, Elec-cated Baths. Vapor and Medi-Jezo MASSAGE AND MAGNETISM. MRS. DR. E. M. FAXON, 19 Temple Place, Boston. Consultation free, Also instruction given. MRS. DEMOND, TEST and Business Medium: Psychomotric Readings. 22 Winter street, Room 16, Hoston. Removed from 41 Broinfield street. 4w Je4 MRS. ALDEN, THANCE MEDIUM. Modical Examinationsand Mag-netic treatment. 43 Winterstreet, Boston. My23 Mrs. Augusta Dwinels, SEERESS: also Trauce and Prophetic Medium. Terms St. W. No. 20 Common street, Boston., 47. Je4 MRS. JENNIE OFORMANISTIC Protection of the second state of the sec O O N T EI N T S. Sixty-Seventh Annual Address. Monthly Calendar and Weather Guide. The volce of the licavens. Raphaol's Every-day Guide. Tho Farmer's Breeding-Table. Astro-Meteorologic Table. Astro-Meteorologic Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1857. Symbols. Plancis. Moons. Signs, etc. Useful Tables, etc. Covent Garden Measures; Fish Table. Ready Rockconer and Wagter Tables. Building and Income Tables. Manure and Weather Tables. Manure and Weather Tables. A Calendar for 200 years. Tide Table for the Frincipal Ports. Stampe, Taxes, and Liconses. Postal Information. Paymbrokers' licgulations. Marriages, Annuities, etc. Eclipses during 1857. Bet Periods during 1857. Bet Periods for 200 years. Periods in 1857 for gathering Medicinal Herbs. A Bhort Medical Directory for Different Diseases. Portal Information; also the fate of any Child born during 1887. The Crowned Heads of Europe. Explanation of the Hierogipphic for 1856. Hints to Farmers. Hints to Gardeners. Hints to Gardeners. Hints to Gardeners. Hints to Gardeners. Horticulturel, Extances. Horticulturel, Botanical, and Herbid Guide. A. S. HAYWARD, Magnetic Physician. A. Letter address for personal treatment or his power-ful Spirit Magnetised Paper, during the summer months, 9 liesworth street, Boston. Two packages by mail, \$1,00. Jeili 3w\* S. HAYWARD, Magnetic Physician. MRS. FANNIE A. DODD, MAGNETIC PHYBICIAN and Test Medium, 48 Win-ter street, Hoom 11. 1w\* Je25 MRS, S. M. CORDON, MEDICAL, Business and Test Medium, 148 Court st. Room 5, Boston. 2teow Jeli

Buy the Positives for any and all manner of diseases score faraiysis, Destness, Amaurosia, Typhola due Typhus Forers. Buy tho Negatives for laraiysis, Destness, Amaurosia, Typhola due Typhos Forers. Buy additional type additional VOLUME II. No. 1,-THE UNKNOWN AND SACRED NAME OF JEHOVAH. No. 2,-IS THERE A GOD IN ISRAEL? No. 3,-\*\*THE SHADOW OF A GREAT RUCK IN A WEARY LAND.'' No. 4,-THE LIVING ISSUES OF THE DAY. No. 6,-THE RECOIL OF THE PERIHELION: OR, THE INFLUENCES OF THE PLANETS. No. 6,-THE DESGON OF SORROW. No. 7,-THE BEIRITUAL AND MATERIAL CONDI-TIONS OF THE PLANETS OF THE SOLAR SYSTEM. No. 7.- THE STRICT OND AD AND AND ANT CHARTERIAL CONDICTIONS OF THE FLANETS OF THE SOLAR SYSTEM.
 No. 8.- THE SPIRITUAL. AND MATERIAL CONDICTIONS OF THE PLANETS OF THE SOLAR SYSTEM. [Concluded.]
 No. 9.- SOME SMALL THINGS WORTH REMEMBERING.
 No. 10.- THE TEMPEST THAT PRECEDES THE STORM.
 No. 11.- SPIRITUALISM: HAS IT ANY RELATION TO METAPHYSICS. CHRISTAN SORROCC. MIND. CURE AND KINDRED SUBJECTS?
 No. 12.- THE INTERSTRUCT OF THE POPULAR CONCEPTION OF SPIRITUALISM.
 No. 13.- THE INTERSTRUCTUALISM.
 No. 13.- THE INTERSTRUCTUALISM.
 No. 14.- DESTINY.
 No. 14.- DESTINY.

631 year of his age. His wife and daughter preceded him twelve years. He is wife sons ou this side for his guardian care. He is spoken of by those who siways knew him as an honest, in-telligent man. In his written request in relation to the bu-rial, after stailing that he 'wanted no priest or Orthodox perfice,'' he said 'that it was through no ill will toward them, but that the Christian faith and belief are based upon principles of such manifest injustice, and their ideas of instice have beeus so perverted by faise religious teachings that they are entirely incapable and unable to be just toward those who cannot see and believe as they do.'' He passed to spirit-iffe through the open door prepared by the angels, and entered amidat blooming flowers and the way bilings of singing birds. His presence will be feit by loying ones, be-decking their minds with electrical diamond thoughts from the spheres of wisdom. Services conducted by Mag. Mr. C. KNIGHT.

From her home in Marshall, Mich., May 4th, 1887, Mrs. Grace Cleveland, in the 82d year of her age.

Grace Gleveland, in the S21 year of her age. After nearly three and one-half years of suffering from paralysis, the spirit of our belowed mother has at last found a happy release, and gone to join the loved once whom she so longed to see and greet. The thought that she is free from suffering, recoucies us to our greatloss. Five chil-dren and seventeen grandchildren and great-grandchildren are left to mourn the departure of one of the best, truest and noblest of mothers and grandmothers, and the world is the better for her having lived in it. She was a sincere and carnest Spiritualist, accepting all the highest teachings of Spiritualism joyfuly. Her quiet, reserved, yet genite spirit, entered into and partock of all that was beautiful in this world and in spiritus it hings. She had no fear of the change, but desired to go, and she passed triamphantly into the higher life as one goes to meet the morning, at 2 o'clock A. M. Wedneiday, May 4th. Her mind was ten dietar by the treatments of the spirit. With of Dr. W. H. Nelson of Par-Waw, who was with her a part of every week for nearly three years. Listening to the greatest pleasures. Rev. W. L Gibus, of her Universilis Church, officiated at the funeral of her earthly lood, and her two some and two some-in-law gently and reverently bore it and placed it in its isst rest-ing-place. Coxi

From her residence, in Westfield, Mass., May 5th, 1887. very suddenly, of heart disease, Mrs. Elvira M. Cook, wife of Elisha G. Cook.

Very Buddom, or Laws of Elisha G. Cook. Bhe suffered from that trouble for two weeks, but was feeling better, and had just written a letter to her daughter in New York City when her spirit left her bedy for the high-er life. She was a woman of marked integrily and benevo-lent action. One to whose family she had rendered neces-sary assistance, said: "I don't agree with Mirs. Oxok's religion, but she was kind to those whom the world would pass by." Mirs. O. has been a firm believer in Spiritualism ever since her two daughters passed to the spiritworld twenty years ago. It was a great comfort and consolation to her, and she earnesily advocated its truths by word and deed. Hermany dear friends will ever cherish her memory. COM.

From Collins Station, North Wilbraham, Mass., June 10th, 1854, Warren Collins, Esq., aged 55 years. Bro, Collins was a devoted Spiritualist for thirty years, and was one of the most influential and well-known citizens of Wilbraham. It being the request of Bro. Collins that a Spiritualist speaker attend his funoral, affor a few remarks and prayer by the village pastor, Rev. M. B. Dudley, Dr. H. F. Merrill, the test medium, conducted the Colong ser-vices at the house and at the grave. Se passed on a true Spiritualist and a good man, From her home in Hallowell, Mo., May 9th, Catharine H.

Moore, aged 73 years 6 months and 1 day. Moore, aged 73 years 6 months and 1 day. Bhe was a loving wife and an arcationate mother; not connected with any religions sect, but of a deeply religious nature. Herson, tames M. Foster, well known as a mem-ber of the Bpiritualistic Phenomena Association, of Boston, attended her funeral, which took pisce on Baturday, at 2 o'clock F.M. وقر المداري وتتوكرون

[Oblitiary Nolices not exceeding twenty lines published. gratuitously. When they exceed that sumber, twenty cents for such additional lines will be charged. Ten words or as average make a line. No poerry admitted under this heading.]

## Haslett Park, Mich.

To the Editor of the Banner of Light: The place known as "Nemoka " will hereafter be known The place known as "Nemoks " will hereafter be known as "Haulet; Park." We are happy to announce that ar-collent progress is being made in the engagement of speak-ers, mediums and other attractions for the Bpiritual Camp-Meeting to be held at above Park from Aug. 2d to Sept. 5th, including five Bundays. We hope to arrange for spe-cial Bunday trains on the Uhicago and Grand Trunk E. H. A paper will soon be issued giving all necessary informa-tion concerning the meeting. Will interested parties be kind enough to sond us names and addresses of Spiritual-ists from their several localities, to whom we will send pa-pars?. Address all communications to Park Lake, Mich., June StA, 1907.

The Asimiwal Meeting Of the Spiritualisis and friends of progress of Hummit and Adjoining Counties will be head in Dr. A. Underhills boune. two and a heat miles morth of Akron. Of the last Hunday in June-the Sibl. The friends with are deskrons of formation canop meeting grounds at Hirdy's last, or some other lo-cation, are invited to attend and consell on the matter. Round at the invited of the second and consell on the matter. Make A. CAMP. Provident.

HILL'S Pains and Weakness in the Bide, Pains and Weakness in the 4teow My28 RHEUMATISM Neuralgia, Lame Back, MUST CO Pleurisy, MUST CO When NIENTHOL PLASTER is used, the only Plaster that will kill Pain. Every Plaster in an air-light tin box. Sold by all drug-pista, or sent by mail for 25 conts. NATIONAL PLASTER CO., 397 East Eighth St., Notith Hoston. Mana. Take only these in tin boxes. Ap2 18w **BOARD AT ONSET.** MRS, D. E. PUTNAM has taken the Plummer Cottage on South Beulevard for the season, and will furnish Hooms and Board through the month of June for #6 per week. Je25 Science of Solar Biology. ENGLOSE 50 cents, with Date of Birth, for Delineation of Character, Mental, Physical and Business Qualin-cations, Conjugal Adaptability, etc., etc. Address ESO-TERIC PUB. CO., 475 Shawmut Avenue, Boston. Jell **TRY WRAY'S LIFE DISCS** 

HILL'S

TOR your Liver, Btomach, or Nervous Troubles. Won-derful success of this Spiritual prescription. No fail-ures reported. One month's supply, sufficient to cure most caser, mailed for \$1.00. cases, matted for \$1.00. Address DH. FRANKLIN WRAY, Burlington, Iowa, Jell . 9w

## **ASTONISHING OFFER.**

SEND three2-centstamps, lock of hair, are, ser, onelead-ing symptom, and your disease will be disgnosed free by spirit power. DB. A. H. DOBSON, Maquoketa, Iowa, Apis

Sealed Letters Answered. MRS, DR, ELEANOR MARTIN, 73 West Lane Ave-nué, Columbus, Onio, \$1 and 8 cents. 5w\* Bly28

The Writing Planchette.

The Writing Planchette. BOIENOE is unable to erolain the mysterieus perform-ineas of this wondertui little instrument, which writes inealigent answers to questions asked either alond or men-tany. Those unacquainted with it would be astonished at some of, the results that have been sittlined through its aready, and no dometic circle should be without one. All inreetigators whe desire practice in writing mediumship about avail themeives of, these ... 'Planchettes, '' which may be conducted on all questions, as also far commules. It of the word relative or friends. Difference of the or writing mediumship about avail themeives of, these ... 'Planchettes, '' which in from deceased relatives or friends. Difference of the or writing mediumship these directions will subserve theme place the hand lightly on the board it in a few minutes it begins to hand in ready to answer mental or speken questions. Though these directions will subserve, then place the hand cuestion that where a party of three or more come together. It is amnost impossible that one cannot operate is. If one be not smoostill, it wo try is together. If actining happens the first day, try it the next, and even if half an hour a day of sever of his or her own, yet it has been proved bayout the two of the one of the or one together. It is at the time and palence bestowed upon if. ... The Handberg is furnished complete with oor, panel and directions, hy which any one cast easily understand how to use its the instrument of any mus-persite you far its the try of yet operates is furnished of the or with a day of several days are given to it. the remits will amply some the first day, try it the next, and even if half an hour a day of several days are given to it. the remits will will subject the parts you far its days and balance bestowed non if. ... NOTICE TO THE Heat and and the prove heat of a day of the woen the unite the theore and balance proved and an anot worth the under state and cannot, while the the same only is the privative theore and the mail, p

BESTO SWO, S-CE ITANDA LORE OF BALL, BAMBA LA CHILARE BESTO SWO, S-CE ITANDA LORE OF BALL, BAMBA LA CHILARE Bard and and Hull and COMPANY AND DATA STORE

TOSEPH L. NEWMAN, Magnetio Healer, No. 8% Bosworth street (formerly Montgomery Place), Room 4, Boston, Mass. Omne hours, from 1 to 4 r. M. Jys

DR. J. E. HALL will give brief diagnosis sent by mail, 25 cents. Dropsy a specialty. 128 West Brook-line street, Boston, Mass. 1w 128 West Brook-6 Worcester Square, Boston.

18w\* Dr. H. G. Peterson. Ap2

MRS. J. C. EWELL, Inspirational, also Phy-sician, 172 West Spring field st., Boston, Hours 5 to 4. My14

MRS. K. E. PISHER, 147 Tremont street, Recom & Boston, Magnetic and Massage Treatment. Patients visited, Modicated Vapor Baths. 1w\* Je25 PROF. J. MCLEOD, by Magnetic Treatment, confers Clairwyance. &c. Heals, and frees the Ob-sessed. 120 Lenox street, Boston, Mass. 1w\* Je23

Magnetic Healer and Spirit- Modium, Se Fembroke street, Jell

DR. A. H. RICHARDSON, Magnetic Healer, Waverly House, Charlestown, 18w\* D25

#### J.A. SHELHAMER. MAGNETIO HEALER,

Office 8} Bosworth Street (Room 5), Boston, Mass.,

Office 83 Hosworth Street (Hoom 6), Boston, Mass., W desired. 1.Dr. 5. prescribes for and treats all kinds of desired. 1.Dr. 5. prescribes for and treats all kinds of discases, Specialities: Bhoumatian, Neuralgia, Lung, Liv-er and Kidney complaints, and all Nervous Disorders. Con-suitation, prescription and advice, \$2,00. Moderate rates for Medicines; when furnished. Magnetized Faper \$1,00 per psokage. Healing by rubbing and laying on of hands. Parties wishing consultation by latter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dra-peptic, Liver and Ridney, or Strugthening and Southing Pils, 25 cents per box, or dre boxes for \$1,00. Office hours from 10 A, M. to \$7, M. - except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address are of Hawman or Light, 1887 AD

TITLE FUTURE LIFE ; As Described and Por-trayed by Spirits, inrough Mrs. Elizabeth Sweet, with an introduction by Judge J. W. Edmonds. Scenes and evenis in Spirit-life are here partated in a vory pleasant manner, and the reader will be both instructed and thermonized by the partial of the agree all volume. Older, BLO, portuge 10 control and the spirits will be Older, BLO, portuge 10 control and the spirits will be of sale by COLBY & HICH.

mooried non monate	32- 00
PHAEL'S ALMANAC;	No. 39 No. 40
OR, THE	No. 41
	No. 42
ROPHETIC MESSENGER	ł
	No. 43
AND	Nr. 11
Weather Guide.	No. 44
TAD TOON.	No. 45
FOR 1887:	
sing a Variety of Useful Matter and Tables,	No. 46
	No. 47.
ictions of the Events, and the Weather,	No. 43
at will Occur in Each Month During the Year.	No. 49
and Accidents! Sedition and Riot!	No. 50
Heat and Thunder!	No. 51
Large Hieroglyphic,	No. 52
BY RAPHAEL,	No. 1.
The Astrologer of the Ninetsenth Century.	No. 2.
CONTENTS.	No. 3.
	1
eventh Annual Address. y Calendar and Weather Guide.	No. 4.
ice of the Heavens,	No. 5.
I's Every-day Guide.	No. 6.
in the standard of the state	

nts to Gardeners. Initialiural, Botanical, and Herbal Guide. etal Hints, Legal and Commercial. Barmer, Receipts, etc.

Useful Receipts. Positions of the Planets in the Nativilles of the Rulers in

Europe. Raphael's Publications, etc. Raphael's Book of Dreams. Raphael's Book of Fate.

Price 35 cents, postage free. For sale by UOLBY & BIUH,

For sale by OULDS & BIOH. TNSPIRATIONAL AND TRANCE SPEAK-ING. A paper read before the Conference of Spiritual-ist, held in Lawson's Rooms, 144 Gover struct, London, W. O., Eng., by Mr. J. J. Morre. This lecture will be read with interest, coming, as it does, from the pen of one of England's glifted mediums, who has loctured so satisfactorily in the United States. Paper, 5 cents, posinge 1 cent. For sale by OULBY & RIOH.

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

#### SENT FREE.

## TO DE OBSNEVED WURN FORMING

SPIRITUAL CIRCLES. BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and con-ducting circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for sale by OLBY & RICH. Bent free on application to COLBY & BlUH. tf

NEW GOSPEL OF HEALTH,

CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DB. STONE. For sale at this office. Frice 41:25 cloth-bound copies, \$2,50.

#### NEW EDITION.

This with in Lavron's Hooms, Hiddower struct, London, W. O., Eng., by Mr. J. J. More.
 This declure with be read with interest, coming, as it does, from the pan of one of England's plifed modulus, Paper, 5 cente, posinge 1 cent.
 The solution of one of England's plifed modulus, To be the solution of the United States.
 The solution of the solution solution of the solution of the solution of the solution of the solution solution of the solution solution of the solution of the solution of the solution of t

L. ~

<text><text><section-header><section-header><section-header><section-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

BANNER OF LIGHT.

<page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>



JUNE 25, 1887.

<text><text><text><text><text><text><text><text><text><text><text>

的認知

126

A State of Land State of Land State of State of State

because you are lazy and indifferent, and so unwill-ing to evert yourself for the good of others that your prayers are only weak and vain repetitions of words. If you were upon a bed of suffering, or so situated that you could not lift up your yoled in public, you could then trust to prayer and fight with unseen weapons, and when thus doing your utmost, you would accomplish a glorious work. Working faithfully you must meet your reward. But whenever persons trust in the easiest way of doing their duty and exaggerate the importance of silent influences, because they do not wish to work outwardly and bravely, then prayer is degrading and becomes a mockery instead of a divine reality. The true saviours of the world are those who, in thought, word and deed, in every way in which they can, exert themselves according to the dictates of their conscience for the elevation of their fellow be-ings. As the Barlour of truth, the world's Redeemer is not confined by any outward organisms, as through multitudes, not alone through one, can the spirit of truth be outpoured; we teil you the true Saviour of the world is only the spirit of truth spoken in love, and that you can all become redeemers and bene-factors of your kind if you will but unceservedly con-secrate your talent—whatever it may be—to the wei-fare of the race. Man's salvation then is not, in the theological sense, Is degrading and bounded and intervent way in which they divide reality.
 The true saviours of the world are those who, in thought, word and deed, in every way in which they can, exert themselves according to the dictates of their conscience for the elevation of their follow beings. As the Saviour of truth, the world's Redeemer is not confined by any outward organisms, as through multitudes, not alone through one, can the spirit of truth be outpoured; we tell you the true Saviour of truth be outpoured; we tell you the true Saviour of truth be outpoured; we tell you the true Saviour of truth be outpoured; we tell you the true Saviour of truth be outpoured; we tell you the true Saviour of truth spoken in love, and that you can all become redeemers and been factors of your kind if you will but unreservedly concerner sour talent—whatever it may be—to the well are of the race.
 Man's salvation then is not, in the theological sense, deliverance from punishment, but it is the elevation of erception. The water is a spacious dining-room, are saved the divine volce within you says, "I am thy Saviour, thy Redeemer." Got speaks in your own innermost soul, and you know your relation to beity and to humanity forever and forever.
 **AMERICAN SPIRITUALIST ALLIANCE**MEETS AT & WERST ISTH STREET, NEW YORK OITT, ON THE SECOND AND FOULTH WEDNES-DATS OF EACH MONTH.
 At the last meeting of the Alliance seven new members were elected.

By-Law Eleven, relating to dues, was amended as follows:

"All members shall be required to pay an initiation fee of one dollar. A payment of six dollars per annum, as dues, to be paid monthly in advance, shall be made by each resident member, unless excused by the Di-rectory, and the annual dues of non-resident members shall be one dollar."

Therefore, all persons elected to membership hereafter will pay into the treasury, in addition to their monthly or yearly dues, one dollar as initiation fee.

It has been decided to meet twice each month during the summer months, or until further notice, and it is urgently desired that members will do their utmost to induce their friends to join THE ALLIANCE, so that in the fall the Society may be strong enough, financially and numerically, to do much useful work. 44 Maiden Lane. J. F. JEANEBET, Sec.

Mr. Baxter in Plymouth County.

J. Frank Baxter paid his annual visit on Sunday last, 19th inst., to Hanson. He was, as always here. greeted with very large audiences, the people driving in from miles around.

Mr. B.'s lecture of the forenoon, with poem and music in keeping, was a masterly production, and de-manded earnest consideration and thought. "Spirit-nal Heredity" was the subject. The lecture of the ual Heredity" was the subject. The fecture of the afternoon was upon "The Potency and Value of Spiritualiam in Demolishing, Remodeling and Construction"

itualism in Demonstring, and the second seco

services. On Bunday, July 3d, Dr. Joseph Rodes Buchanan will address the assembly at Hanson, OLD COLOST.

THOSE Wishing to develop shiould consult personally or by letter the sotel middlin, J. W. FLETCHER, 6 Beacon street Roton: W. FLETCHER, 6 Beacon street Roton:

#### Onset.

Arrangements were made for excursion tickets to Onset-good for round trip-on the 17th until 20th, which gave three days on the ground. Many friends from Boston, Brockton, and elsewhere, embraged the opportunity to visit this beautiful place; also others who wished to look after their cottages previous to the

#### Camp-Meeting in the South.

The fourth annual session of the Lookout Mountain Camp-Meeting Association of Spiritualists will beheld on the grounds of the Association at the Natural Bridge Springs on Lookout Mountain, near Chatta-nooga, Tenn., from July 1st to August 1st, 1887. There will be present a bright array of talent, as regards speakers, mediums, etc., and good music for services and dancing will also be furnished. Additional particulars will be given next week. G. W. Kates, Secretary, Chattanooga, Tenn., will answer all inquiries.

#### Annual Picnic.

In a recent installment of "Notes," which will appear in the BANNER next week, Bro. Lees informs us that the East and West Side Lyceums of Cleveland, O., will hold their twenty-second annual picule on Sunday, June 26th-place to be announced through the press of that city.

#### Walter Howell

Writes us from Manchester, Eng.r "I shall sall from Liverpool by the Steamship 'Britannie' on the 29th of June, and hope to land in New York on the 8th of July. I am to speak at Onset Bay on Sunday, July 10th."

EP Dr. T. A. Bland, Corresponding, Secretary of the National Indian Defence Association, left Boston on Monday evening, 20th inst., for Washington, He returns to this city about the middle of July-being engaged to speak at Onset Bay Camp on the 20th.

DR. B. F. BROWN, writing us from the American Hotel, Allentown; Pa., June 14th, requests us to state that he having paid his fine (imposed under the f dootors' protective " law) still continues to practice, and does not need any assistance.