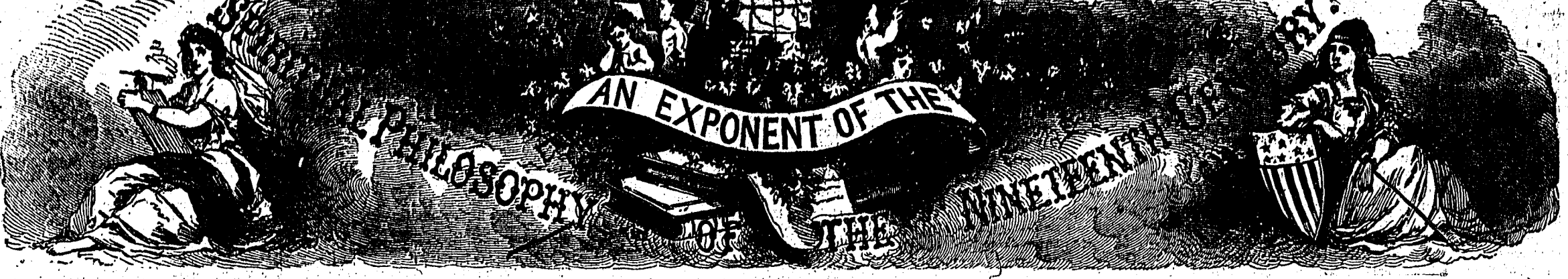


BANNER OF LIGHT.



VOL. LXV.

COLBY & RICH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, MAY 25, 1889.

(\$3.00 Per Annum,
Postage Free.)

NO. 11.

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The Spiritual Rostrum.

Martyrs of Freedom; Our Fallen and Our Risen Heroes.

A DISCOURSE by the Guides of

W. J. COLVILLE,

Delivered in Metropolitan Temple, San Francisco, Cal.

(Reported for the Banner of Light.)

THE word freedom is one so often spoken that were it not for its unspeakable grandeur, sublimity and fullness of meaning, you would have all been tired of it long ago; but there are some words, like some objects, which can never grow old. Freedom is one of those words; the idea of freedom is one of those objects.

While we all earnestly desire freedom, and are ready to almost prostrate ourselves in mute adoration before the Goddess of Liberty, wherever she may be enthroned in art or imagination, with all our speaking and meditating, our inspiration and eloquence, Americans as a nation have not yet entered into a full possession of that glorious heritage which beyond all other inheritances is blessed forever.

We are told in the histories of all nations of the world that men have ever instinctively cried out for freedom, and have been willing to give their earthly lives, as well as all their earthly possessions, that they might achieve it; we are told in the eloquent pages of all history that the world has ever been ready to die that it might rise to a nobler life; it has been ready to immolate its children upon the altar of self-sacrifice that it might rise to a more glorious inheritance in the life beyond.

Amid all the revolting details of semi-barbaric worship, amid all the horrors of a paganism which has filled the world with blood, we realize that even when a woman consents to be burned upon the funeral pile of her husband—when she is ready to lose her earthly life, and even to sacrifice her darling ones to implacable vengeance which she ignorantly considers an attribute of the Divine Being—she is looking forward both for herself and for her offspring to a brighter and more glorious resurrection; the idea is always in the mind of humanity that if we make a sacrifice we only make an exchange, and when we make an exchange in a spirit of sacrifice to our highest ideal of truth and liberty we make an exchange which, instead of robbing us of anything worth preserving, confers upon us a priceless boon otherwise unattainable.

Throughout the history of the world the great throbbing heart of humanity has ever been beating time to the melodies of freedom; and forever and forever man will love liberty more than anything except truth; and when in truth we are free, when truth makes us free, when we have found the perfect truth and have become its voluntary disciples, loving it supremely, then we shall in our service to truth understand and enjoy a service which is perfect freedom.

Let us now consider what constitutes a true hero, a martyr of freedom; what constitutes a fallen and what a risen hero. We may truly say that heroes never fall; they always rise highest when they appear to fall lowest; they fall up, but never down, for no true hero or heroine can ever be really discomfited or defeated. Fear not those who can destroy the body, and after destroying it have done all they can do; be not afraid of those who can only take from you your material possessions, knowing they cannot touch the immortal treasures of eternity which are yours in realms beyond the sky.

This has been the spirit of the teachings not only of Jesus, of the entire New Testament, and of primitive Christianity, but of all the great teachers of the world contained in all the volumes ever written in obedience to a divine impulse, and embodying the loftiest sentiments entertained by the human soul, capable of being translated into human language and embodied in literature. There is a higher life; a higher goal; a nobler inheritance; a better resurrection; a temple not built with hands, eternal in the heavens; a house built upon freedom, the rock that can never be overthrown; and to attain to this we must be willing to give up everything the senses hold dear whenever duty calls.

We know there is a great deal of fanaticism and asceticism in the world, and doubtless always has been, which parades itself as loyalty to heaven without in reality being so. There is everywhere a great deal of false sentiment

which teaches people to despise the world, to withdraw from it, to alienate themselves from all association with their fellow-men; and while it may be true that those who withdraw even into the privacy of the convent and the monastery may by their earnest mental efforts accomplish much silently and spiritually for the elevation of humanity, yet we can never recommend the withdrawal of any soldier from the army, we can never recommend the taking of ourselves out of that state of life into which we have been placed by God through the outworking of all the circumstances of our existence, we never can believe the higher and greater good is accomplished by a seeming sanctification, which is oftentimes only a misleading glamour thrown over the form of the Pharisee who prides himself upon his righteousness because of his sanctimonious manners and exclusiveness.

In future generations there will be no standing armies; the time is coming when no boy will be taught to use a musket, spear or sword; the time is coming when the noise of cannon will be no longer heard, and when Isaiah's great prediction will be literally fulfilled, that the trumpet will hang in the hall, and the nations will study war no more; but while we are eagerly looking forward to the days when all weapons of warfare will be regarded as interesting specimens of antique barbarism, and will be gazed upon as you gaze at mummies curiously preserved, or upon some strange, weird fossil dug up from the depths of the earth, and belonging to a long past period of the world's development: while we eagerly look forward to the time when men will feel it is unmanly, incompatible with pure spiritual manhood to carry a revolver—yet as that glorious time has not yet fully come (we having not yet reached that ideal state in which all pacific prophecies shall be fully realized), as we are still marching onward to this glorious goal, and have not yet arrived at our destination, we decline to argue that those who have taken up the sword in the interests of freedom have antagonized truth, that those who have fought the battle bravely, even with carnal weapons, have fought against the Prince of Peace and his angelic legions! The world has advanced through the instrumentality of cyclones, earthquakes, fire and flood, but these agencies are not permanently fitted to survive; we do not expect always to live upon a planet desolated by eruptions and earthquakes; we expect the time will come when all noise and strife shall cease; we look forward to a perfect world, even though it be in the distance; we see before us with the mind's eye, with prophetic vision, a world where all is calm, peaceful, beautiful and harmonious; nevertheless whenever we see the lightning's flash and hear the thunder's roar, whenever we read accounts in the newspapers of devastating storms of rain and wind, the encroachment of the sea, or of some dreadful earthquake, we feel that in these agencies we behold preparations for a higher and more glorious human destiny, for even these awful and tremendous tools are held in the hands of a Divine Artificer, and the Infinite Ordainer of the world's ultimate perfection is perfecting the earth and perfecting the family of man even through the instrumentality of what seems from the standpoint of earthly time and sense to be only disaster! Thus every battle fought in the interests of right and liberty has been a necessary factor in the evolution of humanity.

Let us then look back, and not sadly, upon the wars that have been fought, upon the battles lost and won, upon the kingdoms that have been overthrown, upon the dynasties that have fallen and the new republics that have arisen; let us look back gratefully upon the stormy days that are no more; and while we rejoice in the clearer and more restful atmosphere of to-day, while we give praise unto the Eternal because peace reigns over our land to-day, because the sound of war is far removed from our coasts, let us feel that we who are living under a blessed reign of peace are like those who awake after a severe storm, which has spent its fury during the night, and realize that the air is clearer, that the earth is fresher and brighter, the flowers bloom more sweetly and the skies have a deeper blue because of that dreadful upheaval which aroused them from their slumber and terrified them sorely. Have you never gone to sleep in summer at the end of a hot, sultry day, when you felt the oppressiveness of the air to be such that you could hardly breathe? You have tossed about upon your pillow and at last fallen into a fitful slumber, into strange, annoying dreams; at length you were out in a storm in your dreams, and you half awoke and half remained asleep, until at length a peal of thunder louder than all before awoke and startled you, and you were terribly frightened, wondering what had come upon you. If a child, you possibly thought the end of the world was at hand; if you had been educated in Orthodox Christianity you possibly thought some evil power was about to carry you to a place not to be mentioned; and then when you awoke in the morning, after having sunk to sleep again after your fright, nature smiled upon you, and the refreshment and beauty which was there provided was attributed by all who understood the mission of the storm to the fearful tempest which had caused you such alarm!

The air is hot, sultry and oppressive before the battle; the sword comes to purify the air and brighten all the fair face of nature; and so when the great pacific teacher, Jesus, said: "I come not to bring peace"—that is, not to bring it without an effort, without human struggle—"but a sword"; or in other words: "I come not to bring unity—immediate unity—but I come to bring division," what did he mean?

Surely that he came to stir up the troubled waters; and as the New Testament has it (no matter whether literally or figuratively) that after the waters of a certain pool had been stirred up by an angel, the first one stepping into them was made whole: as the troubling of the water, the agitation of the pool was attributed to an angel, not to a devil—as the result of the troubling of the water was the healing of those who stepped in after the trouble was over, so has it ever been in the history of earth and man. The waters have been troubled by those benign and divine influences which are ever lifting humanity to a higher level; and as the lower forces contend with the higher, the higher ever come off victorious, the lower are always vanquished in time. The struggle between darkness and light: between the mists and fogs that shroud the earth and the glorious sunbeams that chase all noxious midnight vapors away; the conflict between ignorance and knowledge, between folly and wisdom, hate and love, tyranny and freedom, ever results at length in the utter demolition of all the powers of darkness, and the erection all over the earth of citadels of freedom and castles wherein the genius born of freedom resides.

We maintain that all the stormy changes the world has passed through, all religious and political upheavals, have been counterparts of more internal agitations in the realm of mind; that in the development of sociology and political economy, as well as in the direct field of government, we ever find the self-same law working that has worked and still works in all external things.

And so we say, paradoxically, blessed is war, because blessed is peace; and however strange the idea may sound, peace is the child of war; the happiness, the blessedness, the glory, the liberty, the light which you now enjoy, is the child of the struggle which preceded it.

War inevitably destroys itself; there can be no use in bemoaning the past, in looking back over days that are gone, and sighing because we did not then do what we now see we ought to do if like contingencies should arise; there can be no profit in spending time and effort in denouncing measures which were the best ones, though not the best we behold now; we therefore seek to reconcile the theories of those who rejoice in peace, who laid it to the skies and declare that only peace is blessed and who perpetually pray for peace, with a reasonable showing of battle flags and sounds of martial music, eulogies pronounced over the heroes of the late war, and the cordial and magnificent reception given to soldiers whenever they may visit any State or city in this Republic.

We realize that we have learned the lesson (at all events we hope we have) that war could teach us; that through war itself we have been lifted to a higher plane of thought, to a higher mountain of vision, wherefrom we can see to-day what we could not see some years ago. We can do to-day what we could not have done some years ago; we can now see how matters can be amicably settled, how difficulties can be adjusted by arbitration, how pacific measures may be employed to settle every controversy; we see and understand this now, but we have grown to understand it through the discipline of those terrible upheavals of nature which have landed us on terra firma, high above the level of seas or valleys, a higher elevation than we have ever occupied before.

Thus while we thoroughly agree with those who advocate the non-resistant policy; while we completely coincide with the views of those who declare that all differences should be settled by arbitration; while we heartily rejoice in the spread of the peace policy, we know that the non-resistant idea has only become largely popular and widely diffused through the lesson man has learned in struggling through warfare to this loftier elevation. As an obstinate or externally-minded child who cannot understand by a simple appeal to abstract reason, or an address to the moral sense, must undergo the bitter experiences of falling and rising in order to grow strong, to learn the lesson of life—so all the nations have been like children; they have all one after the other fallen into the very mistakes which their predecessors made long before, and when their wars have ended and they have declared peace, victories won by carnal weapons have cost them so much that rather than undergo another war they would submit to almost anything. In the words of the Anglo-Saxon apothegm, "A burnt child dreads the fire." But before they arrived to that peaceful sentiment they had not evolved the intellectual and moral power to get along without war, for it requires far higher intelligence, vastly more moral suasion consequent upon spiritual power—and, we will say, angelic and divine attributes—to settle differences by arbitration, than it does to settle them at the point of the sword. Imagine two lions or two tigers having a quarrel and settling their differences by arbitration. The very idea is absurd; you can scarcely think of it; where, you ask, would you find lions or tigers equal to the task of arbitrating, but you never find a lion or tiger, unequal to the task of fighting, unless badly incapacitated. Where would you find savages or any tribes still on the lower rounds of the ladder of humanity able to settle their differences by arbitration? They have not the intelligence, the spiritual force, the psychological and intellectual requisites. But man highly civilized, man divinely illuminated not only by the light of reason but by the higher light of conscience, man in whom all the nobler elements of loving kindness, justice and honor have been unfolded—the higher specimens of manhood can arbitrate, because they can use weapons which are not carnal; they can employ thought, intellect, common sense and knowledge pertaining to a life beyond the senses.

All are coming to arbitration; we are advancing nearer and nearer to it with every forward step we take in civilization; we are growing nearer and nearer to the angel, and further and further from the brute; we are drawing nearer and nearer to God, and retreating further and further away from the animal whose weapons are teeth and claws. We observe throughout nature that the most intelligent creatures are those most poorly provided for physical self-defense; no tusk, no sharp teeth, no claws wherewith to rend, no sting, none of these means of protection provided for the lower creature are given to man. We saw a very suggestive picture in a comical paper some time ago, intended to illustrate the opinion an animalvaught form of man, judging of course from the external standpoint solely. A professor, in the form of an alligator, was addressing a company of alligators, who were examining the body of a man, and discussing its anatomy. They concluded he was an inferior creature indeed; the professor said he was of a very low type, because he had so little power of jaw, and such poor, small teeth—he was so feebly provided for defense, while the alligator was armed with massive jaws, and powerful molars, and could crush whatever it desired to exterminate by a single rising and falling of the jaws. If we judge man on the plane of a fighting creature, he is a very poor and defenseless being indeed; and yet when man has endeavored to fight he has fought with material weapons fashioned by his skill far more deadly and successful than all the power of jaw and teeth boasted of by criticising alligators. Man's intelligence has devised his weapons; his dexterous aim and penetrating sight, acting under a fine calculating brain, have enabled him to do what no lower creature could accomplish. We know, therefore, that it is not the size of the arm, but the quality of the mind, the amount of intelligence, bravery and courage; it is understanding minds and noble souls which form the army that can insure victory. We often read of a small army accomplishing what a very large army could not, owing to the superior intelligence, the brighter minds of the smaller array; for this reason, there being no muscular criterion of mental power, the smallest men are often the most effective leaders.

In the glorious days to come every boy and girl will be brought up to be a true defender of his or her country. Then there will be no one unarmed or defenseless; the whole armor of God will be worn: the shield of the spirit, the sword of truth, the helmet of salvation, will be upon the body of every child, as well as every adult. In the glorious coming days, when you give all your children a military education, you will teach them to fight wrongs, abuses and errors, not their fellow beings; you will teach them to excel in that bravery and nobility which will enable them to stand firm against every open and insidious temptation; you will teach them to unfold those royal prerogatives of mind and spirit which enable man to assume his rightful position as lord and sovereign, compelling all below him to yield obedience to truth expressed in love.

What do we permanently admire in the hero? We cannot admire the hero's act as an act; we cannot say to the soldier in any literal sense: "You have an occupation in heaven; you must take your knapsack and gunpowder with you into the spiritual world; when you have done with all material things, host will still encounter host, and you will have to fight in the spirit-world as you fought on earth"; we cannot eulogize the act of bloodshed, and declare there are battle-fields in the celestial regions. But what makes the true soldier? Not his sword and knapsack, but the divine qualities, courage, bravery, honor, which are immortal! You admire good soldiers because of certain grand and glorious impulses which led them forth to battle, impulses of self-sacrifice to a righteous cause. The boy goes forth gladly, leaving the home he loves so well, deeming it grand and glorious to fight for country; many and many have been the deeds of heroism performed by little drummer boys and youths in the very lowest ranks of the army. You admire the young man just entering upon life, with many an enchanting prospect of happiness and worldly success before him, who will turn his back upon all the pleasures and activities of life and go forth unflinchingly to endure the hardship of the battle-field because a wrong needs to be righted and oppression must be overcome! You admire the men of middle age who will tear themselves away from wife and family, from all the pleasant associations of the fireside, and when they are just accumulating a comfortable competence, and are about to settle down to ease and to the enjoyment of the remainder of their earthly career in the bosom of their families, will go forth and leave all to fight, and, if need be, to die for justice. It is the valor, the nobility, the unselfishness, the glorious heroism which impels him forward that immortalizes the soldier—that brings the memory of the departed hero before you as a vision floating from celestial heights; these soldierly qualities are immortal! Unselfishness, bravery, honor, unswerving obedience to the call of duty, greater love of humanity than of self, willingness to forfeit everything in a righteous cause, determination to dare all in the interests of liberty and for the dethronement of tyranny—these are immortal attributes.

If over the slain body of a fallen hero we are asked to pronounce a benediction, to commit the spirit to the Eternal who gave it, and to reverently take part in laying the material body beneath the sod; if we are asked to offer words of consolation to the friends gathered round and to enlarge upon the soldier's duties and new activities in the immortal world—when we call to mind one after the other the

soldier's noble traits of character exhibited in a trying life which has been freely given up for liberty and justice, we see the soldier's form in spirit no longer called upon to fight against his brother man, no longer blood-besmeared and dust-bedraggled; no longer has he tedious marches to encounter, no longer will he grow faint, weary and foot-sore, to die at last upon the battle-field; we see that soldier-form ready to inspire you with new heroism, ready to call to your mind and awaken within your slumbering spirit those divine qualities of heroism which too often lie dormant; we see him pointing you to the abuses of to-day, and telling you of the battle yet to be fought, nerving your arm, encouraging your drooping spirits and firing you with divine ardor to go forth conquering and to conquer all the abuses which now besiege the human family.

The soldier still continues to work in the soldierly profession: he still belongs to the army, he still fights, he still carries a sword, though it is now the spiritual sword of truth, and that soldier—whether your own immortal Washington, or any other hero whose name is so dear that you cannot hear it pronounced without a throb of affectionate regard—is in the life immortal one of the influencing powers that lead humanity nearer, ever nearer to the glorious goal where, after a decisive battle has been fought, a terrible abuse shall lie dead.

If soldiers in time of peace wish to employ themselves well, and be an honor to the cause of liberty; if they wish to bring about reforms, to fight new battles and win new victories, we say to all military men, never put on your armor without resolving that you will carry your whole power into all the great struggles for reform which the world is compelled to engage in.

In time of peace you can be far more glorious heroes than when the blood was trickling down your forehead mingling with the sweat of long marches, together bedewing the ground. The work for every soldier to do—to be a hero indeed—is not only to go forth when the bugle sounds and the trumpet calls, obeying an impulse which all seem glad to obey, not only to rush on with the crowd when they leap forth into the arms of danger and death, but to stand alone defending the right, defending truth, defying all the lower and baser proclivities of human nature. Remember he who keeps his own unruly nature wholly in subjection is greater than he who takes a city; those who can live in the world and yet above it, those who can say "no" to the intoxicating glass, who can say no to all the abuses that affect society, those who defy every enticement of evil, are alone those who fight the good fight of faith and truly work for the salvation of their country.

Whatever may have been the curse of slavery, whatever may have been the curse of bondage to a foreign power, there can be no curse in all the world so great as the curse of crime, of intemperance, and all the evils which are allowed to flourish and eat out the very heart of a community.

Let us be brave in times of peace; let us be heroes and heroines when we do not hear the bugle call and are not called out to parade ourselves before the world in the rôle of martyrs. We say to our sisters as well as to our brothers, you are also in the army, you are soldiers; and while many may have said to you: "You cannot go out to war, you cannot fight and defend your country," we reply: Cannot defend your country! Cannot fight! cannot go out to battle, indeed! when you are the mothers of unborn generations. You, the mothers of the little children, of the youths and maidens (future parents of the race), have nine-tenths of the work to do in shaping the characters and molding the careers of coming millions. Mothers, you can by your noble undertakings, your earnest prayers, your self-denial and sweet self-sacrifice, by the hallowed influences you draw around you and exert on all whom you approach, be the means of bringing into being men and women of whom the Apostle said: "Of such the world is not worthy."

When you think of great and valiant heroes, you can hardly think of a man without some noble woman by his side; Martha Washington and Mary Washington, are almost always mentioned when the name of the first great President of the United States is spoken.

Whenever you call to remembrance the boys in blue or the boys in gray; whenever you praise the deeds of those who fought either for the North or for the South, you remember the wife or the sister, or the mother or the daughter who has been in many instances the bravest of the two; the honors and the bravery have been so equally shared that we do not know whether to say the men or the women were the bravest in the war. Have there been any men nobler than the heroines who have gone forth to the field of battle, and done all in their power to alleviate the soldiers' sufferings? who have endured the long marches, the sickening sights of the bloody field? who have, with all their delicacy and innate refinement, unobtrusively attended the dying and healed the sick? If woman's place upon the battle-field is not recognized, if the men only are acknowledged and honored, then we will take no part in so one-sided a recognition of human bravery.

Man and woman have suffered together; they have made sacrifices together; the boy has given himself up, but the mother has been the one who suffered more than he in giving him up; she had to stay at home in loneliness while he went forth to the honors and glories of the field. The husband has gone forth, but the wife who has been left at home, often worse than a widow, suffering day by day lest fatal

news should come, has been brave as the bravest and most lion-hearted man who ever withstood fearlessly the charge of the enemy.

There is no distinction between the hero and the heroine; one is not braver than the other; they are brave together, they are noble and loyal together, and when we speak of the men who have fought the battles of reform in this republic or elsewhere in the world, we speak of the women also. Never mention the men in your army without mentioning the women in your army. Remember though some have shone forth in more glorious splendor before the world than others, those who have blessed the world the most of all have frequently been its unknown benefactors.

Far, very far be it from us to say one single word in disparagement of the great and noble ones who have fought and died for liberty. Far be it from us to add anything but renewed praise and fresh shouts of acclaim whenever they are welcomed; but as we are now living in times of peace, let us realize that the true martyrs of reform, the risen though once fallen heroes, are those who day by day and hour by hour uncomplainingly fight the battle of life, and show themselves good soldiers in the army of eternity. We know of no braver soldier than one who will fight day by day, hour by hour, with poverty and distress; we know of no braver soldiers, and none who will have brighter crowns in heaven, than the men or women who retain honor, purity and honesty when the stomach is empty and the cupboard is bare and they have scarcely a place to lay their heads. The man or woman, the boy or girl who can retain purity and honor in the midst of all temptations and corruptions is the bravest soldier of them all.

It is never truly a time of peace until the last enemy is conquered, until the last battle is fought and the last victory won; it is never a time of lasting peace so long as there is one vice to overcome, one wrong to be righted, one evil to be redressed; for until we have redressed them all we must go on fighting, even to the bitter end—but bitter only from the standpoint of earth; for the bitterness of the feeling of the body during the strife is like the bitterness of the little book given to the prophet of old, which was as sweet as honey when he had digested its contents. A great deal of honey given by the world is indeed sweet in the mouth, but bitter as gall when it has entered into the constitution; and there are many bitter herbs of sorrow, which, when they are taken into the innermost of the mind, are found to be the sweetest food, the sweetest manna that angels or gods could dispense.

One lesson we desire to draw in addition to those mentioned already, and it is this: We recognize equally the bravery of those who fought in the Northern and Southern armies; we make no distinction between those who wore the blue and those who wore the gray; we overlook everything but the nobility, courage and manhood of those who engaged in the conflict. If some fought in a mistaken cause, they were none the less noble and brave, because mistaken. If others fought on the right side, they were no nobler than those who fought on the wrong side but believed they were right, for no one can do more than the grace given him enables him to do; no one can be more than honest and courageous; no man can do more than his best. God asks nothing impossible of man.

There are virtues and there are vices in all human organizations; there are strong points and weak points in all human societies, but we may all admire the men and women who dare everything for the sake of what they believe to be right, for if they are wrong in some respects, they will be soon set right when in an attitude of mind that loves truth so well as to be willing to dare all and even die in its interest. There is no other way to get right, if we are wrong, than to do what we believe to be right, and do it bravely, nobly and heartily; for when we give ourselves up to the cause of truth and liberty as we perceive it, when we put all selfishness aside, forget all our different nationalities and creeds, we can unite as one great army of true heroes; then we shall be martyrs only in the sense that we give up ourselves for the cause. When we give up the baser metals and throw them into life's crucible, the divine fire of the eternal alchemist will convert them into the solid gold of sterling character, which shall shine in burnished brilliancy forever and forever in that celestial city where there is no noise of strife, no gathering of contending hosts, but where peace has followed battle as day follows night!

The Martha Washington Home.

To the Editor of the Banner of Light:

It is such a pleasure in this life to meet and know those who literally practice what they preach, that I cannot forego a brief description of a visit made to "The Martha Washington Home"—an unsectarian institution for the care of aged or unfortunate people—founded by the late Mrs. Mary of New York City. This home is at West Bergen, N. J., and is but a few minutes' journey from New York by the Jersey Central Railroad.

The Home is a cozy little frame dwelling, and does not look at all like an "institution." On entering I found the rooms large and airy, and furnished with a sweet and home-like simplicity; in fact, all the interior arrangements were in such good taste and order that I began to feel that this was the best of the present were particularly fortunate in the case of the present, and I was not disappointed.

The windows the gaze rests upon sunny green fields and shady woodlands. The matron, Mrs. Jenkins, who receives all visitors most cordially, made me heartily welcome, and ere the close of my visit I felt that "The Home" was rightly named, and all that it purports to be in the way of an active and practical charity.

The case of one lady at present under the Society's care particularly interested me. She related to me some most trying experiences, and concluded by stating that her faith in Spiritualism and the higher powers had alone sustained her through a most trying ordeal, in which she was bereft of all earthly hope. The good BAXTER or LORRAINE is an eagerly looked-for messenger at the Home, and proves a source of comfort and consolation to the afflicted.

Oh! that some kind philanthropist would donate something toward the safe refuge for the aged and ill and worthy, that more might enjoy its benefits.

On calling on the President, Mrs. Kate Tingley, I learned many interesting facts concerning her work spiritually (which is all done for sweet charity's sake alone); and in her home atmosphere I sensed that true harmony which permeates so perfectly the higher teachings of Spiritualism, of which she is a devout disciple. Her love of the humanitarian work speaks for itself in the fact that she has adopted three orphaned little ones, and is bringing them up in the spiritual faith, that they may round out, as she says, into perfect manhood and womanhood.

The weekly Wednesday meetings, which are held at Columbus Hall, 4th Avenue, are creating quite a stir even among church members. I attended one on 4th Avenue temple street last Wednesday. I account for this on the intellectual and spiritual basis, which attracts the reasoning class of skeptics, who seem to absorb quite the best of the beautiful truths uttered through Mrs. Tingley's unimpeachable mediumship. New York, May 24th. AUGUSTA CHAMBERS.

PREVENTION of disease is both rational and scientific. If one knows the causes of most diseases, and can remove that cause, the diseases must disappear. Prof. Wm. H. Thompson, of the University of the City of New York, says: "More than half of the diseases that afflict the human race are caused by one or more of the following: 1. Indigestion. 2. Stomach trouble. 3. Liver trouble. 4. Kidney trouble. 5. Blood poisoning. 6. Catarrh of the bladder. 7. Catarrh of the prostate. 8. Catarrh of the uterus. 9. Catarrh of the vagina. 10. Catarrh of the rectum. 11. Catarrh of the anus. 12. Catarrh of the lungs. 13. Catarrh of the trachea. 14. Catarrh of the bronchi. 15. Catarrh of the larynx. 16. Catarrh of the pharynx. 17. Catarrh of the esophagus. 18. Catarrh of the stomach. 19. Catarrh of the small intestine. 20. Catarrh of the large intestine. 21. Catarrh of the rectum. 22. Catarrh of the anus. 23. Catarrh of the bladder. 24. Catarrh of the prostate. 25. Catarrh of the uterus. 26. 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BANNER OF LIGHT BOOKSTORE.

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SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of independent free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

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

Banner of Light.

BOSTON, SATURDAY, MAY 25, 1880.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

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

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
LUTHER COLBY, EDITOR.
JOHN W. DAY, ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

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

Trial Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bowdoin Street, Boston, to

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

\$30 Cents, &c

POSTAGE FREE. Remittances can be made by postal note, or by one-cent postage stamps.

Special Notice to Patrons:

May 30th being a legal holiday, the BANNER OF LIGHT ESTABLISHMENT will be closed on that date.

Advertisements to be renewed on the seventh page for next week must in this instance be paid on Friday, the 24th inst.

Correspondents must have their matter at this office on Monday morning, May 27th, to insure insertion, as THE BANNER forms will go to press on Monday night, one day in advance.

"Scientific Spiritualism."

We learn from the daily press that a "Society for the Advancement of Scientific Spiritualism" has been organized in Cleveland, O., with forty-eight charter members, who are well known in the leading social circles of that city. They propose, it is said, to pursue their investigations on a purely scientific basis. If such is the fact, we hope the new Society will be mainly composed of Spiritualists. It will not be a success unless it is so constituted.

Psychical Research Societies have been formed in London and in this country by non-Spiritualists—men who possessed no knowledge whatever of the occult laws governing mediumship—hence up to this time no (or at least but very little) information has been made public upon this highly-important subject. This is why our personal friend, the late Epes Sargent, of this city, wrote a book upon "The Despair of Science": This is why the Seybert Commission—formed of reverends and doctors—has been and still is a failure in its investigations of the phenomena, as was the Harvard College Committee in 1857-8, whose members never made their promised report, and no solicitation on our part could induce them to do so. There is a Society in this city, with an imported Secretary, the members of which have made several reports that amounted to nothing worth seriously alluding to. All they have been talking about for several years "in the interest of science," has been in regard to "haunted houses," "dreams," "predictions," and kindred subjects. We published a card some years ago wherein this Society said that it did not wish to engage "mercantile mediums"—meaning, we suppose, those mediums who were known as public instruments for the spiritual phenomena. We replied by saying if that was to be the *modus operandi* of this body, it would be only enacting the play of Hamlet with Hamlet left out, and would end in action like unto that of the Arab, who "folded his tent and silently stole away."

As the matter now stands, in so far as these professed Psychological Research Societies are concerned, nothing has been accomplished by them whatever of a practically scientific nature.

We have experimented with fully developed physical mediums many times the past thirty years, and with grand results, demonstrating fully that the occult laws controlling mediumship are of spiritual origin. Our electrical transfer of colors, from the various instruments played upon by the invisibles, to the medium's body, (to which trial-séances we have frequently referred) proved fully that decarnated individuals used the musical instruments by gathering a certain amount of nerve aura

from the medium for the time being to produce the marked results which some twenty respectable people of both sexes then witnessed. It was a wonderful exhibition of spirit-power, as all present attested. We published a full account of the remarkable séance in THE BANNER at the time, but not a single daily paper took the least notice of the facts that were then given, so great was the bigotry of that day against the Spiritual Philosophy. But the German press published our report in full.

Mrs. Annie Lord Chamberlain was the medium we employed, who is still living in this city, and will no doubt corroborate every word we have said in regard to the séance above alluded to.

Later on, we attended Mrs. Hardy's séances, wherein spirit-hands were presented so fully materialized as to be taken hold of, when they would melt away while in the grasp of the holder. This suggested to the scientific mind of Prof. William Denton, (author of "The Soul of Things,") who attended several of these séances, the idea that if a hand could be materialized so palpably as to be seen and felt, why could not a globe be formed by the spirit dipping its hand into melted paraffine? We had a consultation with Mrs. Hardy's control, who stated that the experiment would be a success if we strictly carried out the instructions given, which were to place a certain quantity of paraffine in a pail of hot water, placing at the same time a pail of cold water by the side of that containing the hot water, in order that as soon as the spirit had gathered a sufficient quantity of the paraffine on its hand by frequent dipping—similar to the old method, used in making tallow-candles—it could transfer it to the cold bath. The experiment was tried repeatedly with perfect success. We have preserved specimens which we should be pleased to show to any one who may feel disposed to call upon us. We have several times, since these spirit-hand molds were made, endeavored to secure a competent medium to experiment with in a similar manner as was done with Mrs. Hardy, but unforeseen circumstances have always thwarted our purpose.

When Spiritualists *per se* become more united in their endeavors to convince the world of direct spirit-return, sinking all personalities in the one great thought, they will be doing humanity a mighty service. But so long as petty jealousies and crimination and recrimination prevail, so long will the outcome hoped for be delayed, and scientific Spiritualism be kept in the background—as, to produce the grand results we have simply hinted at, the strictest harmony is absolutely required in the séance-room.

Psychography in Australia.

Sunday, March 10th, Mr. Fred Evans gave a public exhibition of psychography at a meeting of the Victorian Association of Spiritualists at Melbourne, Australia, which, notwithstanding Mr. Evans had sat up all the night previous in attendance upon his wife, who was seriously ill, and being himself in poor health, proved to be very satisfactory, says *The Harbinger of Light* of April 1st, which gives an extended report of what occurred, and a full page facsimile of one of the slates with numerous messages written thereon.

During the preliminaries a gentleman in the audience asked if it was necessary that Mr. Evans's slates should be used, as he had brought two with him. Mr. Evans replied that he might bring his slates forward, hold them himself, and see what he could get. He came on the platform, gave his name as Hoskins, and untied the two slates. Mr. Evans examined them to see if there was any writing on them, put a small grain of pencil between them, and returned them to Mr. Hoskins, who tied them up again, and passing to the corner of the platform held the tied slates in his hand.

Mr. Evans proceeded to wash other slates, and shortly after Mr. Hoskins stated in answer to a question that he heard something moving between his slates, but he did not know whether it was the pencil. He untied the slates, and on one of them was found written the following:

"Dear Friends—I am pleased to come back, and add my evidence to the truth of spirit-return. I know many of you do not believe in the possibility of the power of spirits to come back and communicate. But you will all know the grand truth sooner or later."

Your old advocate, JOHN TREHMAN.

"—Friends and Truth Seekers—it is so long since my presence has been known among you that I expect I am almost forgotten. Tell Mr. H. J. Browne (he knows me) that I am glad to see him still upholding the sublime truth of our heritage. I am overjoyed in having this chance to demonstrate to you that we can come back and give you enviable (?) proof."

Nearly thirty messages were written upon various slates, the communicating spirits being generally recognized. "The whole séance," says *The Harbinger*, "was of a clear and decisive character, and transcended everything of the kind which has occurred in Melbourne since Mrs. Foye's remarkable pellet séances held in 1881. During the séance the hall was crowded in every part, a large number standing in the doorway and central aisle."

A Voice from Rhode Island.

We take the liberty of publishing the following extracts from a private letter to us written by the venerable Jos. P. Hazard, of Peacedale, R. I. (brother of the late Hon. Thomas R. Hazard), who is a firm Spiritualist. He has traveled much in Europe and America, and understands fully the truths inculcated by the Spiritual Philosophy. His views are sound in regard to the combined efforts of mediators all over the country to crush out the magnetic healers by law. Here is what he says:

The Doctors' Plots against the Spiritual Healers are notorious; but their motives are obvious. They wish to secure a monopoly of the medical practice of our country, and their selfishness is manifested in their repeated efforts in this direction. The Legislature of Rhode Island has lately, a second time, quashed their petition, which asks that none but physicians of "The Regular Faculty" shall be allowed to practice medicine at all. Their motives are so apparent that none others than themselves are so basely blind as to be unable to perceive them.

As to the cause of Spiritualism itself, I have no doubt it will be universally adopted by all intelligent people ere long. In fact, it has leavened all the Christian churches already.

We publish the present week on our sixth page the spirit's answer to a question read in our public Circle-Room March 31st. The question propounded was prefaced: "Many persons are born into this world with an inherited tendency to wrong-doing," and the questioner asks, "What can they do to weaken the course that follows the transgressor?" There are certain professed Spiritualists who wot of just at this time who should carefully peruse the spirit's answer. It would undoubtedly have a tendency to better their adverse condition, or at least to stifle it.

Tribute to Lewis B. Wilson.

As noted by us last week, Mr. Wilson—who since 1873 occupied the position of Chairman (on the mortal side) of the BANNER OF LIGHT Public Free Circles—passed to spirit-life on May 10th, and was interred with appropriate services in the family lot at Forest Hills Cemetery on Tuesday, May 11th. On the afternoon of that day the following tribute to his memory was delivered by the Spirit Chairman, John Pierpont, at the opening of the regular Circle in THE BANNER building:

The pleasant and sacred duty is mine, Mr. Chairman, to speak this afternoon a few words in memory of an honest worker and a loving associate with spirits and with mortals who desire to bless humanity, in giving to them the light of truth and knowledge.—LEWIS B. WILSON.

He has been near to us in our labors, and in our purpose of spreading spiritual light; he has for more than a quarter of a century been ready to stand foremost not only in the defense of Spiritualism, but to be recognized as a worker, and a sturdy adherent of the cause. He has ever been ready to speak his kindly word to those who came longing to know of immortal life; asking evidence concerning the continued existence of their physically-departed friends; seeking communication with those who had gone before; he has always given kindly recognition and greeting to returning spirits who came to this place and elsewhere, and in admission to the courts of earth, and to be recognized by their friends, and received in loving welcome.

We, as spirits, and I, as the spirit-chairman of this Circle-Room, can join with you of earth in thinking of the good our friend WILSON has wrought, and in sending out after him on his journey to the spiritual world, kindly and gentle thoughts and memories—good wishes and earnest sympathy—in this hour, when over his mortal remains the last rites are spoken and practiced. We must think of him as dead, for he yet liveth; and in his arisen spiritual strength he will be able in his new sphere of being to accomplish more for himself and for humanity than it was possible for him to do when the weakness and weariness and pain of earthly life had settled upon his feeble form.

I have been privileged to gaze upon our friend, in spirit, since he has been received by loving souls on the other shore. He has not yet answered full activity of thought and expression, but he has already done for his beloved daughter, who was the first to receive him as he drifted out of the mortal form, and by other attendant friends, who bring him their magnetic strength and influence with which to encourage him to invigorate him in his new life.

Were he enabled to speak at this time, he would send his greeting to old friends, and assure them that it is well with him in his spirit-home; he would assure them that no thought of sadness or of mourning is sent out because of his decease, for it is so much better that he should be uplifted into new life than that he should be held in the chains of physical bondage on the earth.

For nearly seventy-four years our friend has lived and labored here, in connection with others; he has done his work, he has fought the good fight, and now the victory is won; but he will not lose any interest he has held in the progress of the cause, and he will be with us, not lay down any desire he has felt for the emancipation of those who struggle on amid the bonds of error and superstition, of ignorance and fear; but, on the other hand, strengthened by the presence and companionship of bright angels who are ever pressing onward in good works, our friend will feel his soul imbued with new zeal and earnestness and power to send forth an influence, and sometimes to speak the needful word and give some precious thought which will be helpful and impressive to those who may receive it.

For more than a quarter of a century our friend WILSON has stood at his post of duty associated with those good and noble workers of the BANNER OF LIGHT who have fearlessly and dauntlessly held aloft their flag of progress. Some of those friends have preceded him to the spiritual world, and they are ready to greet him when he shall awaken from his great slumber, and realize what it is to be an arisen spirit in a bright and glorious country on high; others still remain, faithful to the call of duty, filled with earnestness and zeal, standing by their chosen work without faltering; and to them our friend will, in the future, be able to bring his affectionate influence and blessing, which we trust will cheer them on to continue in the good work.

It is meet that we should say a word concerning our friend—we who gather in this circle-room from the spiritual side, to band our intelligences earnest in the effort to keep open avenues between the two worlds—that those who mourn on earth may be comforted by tidings from their beloved friends beyond, and that those who return from the spirit side may also be uplifted and comforted by the thought that they have brought to their mourning friends on earth knowledge and love and blessing from the eternal world. It is meet that we should speak of him as having gone out from you and realize that he is still one of your number, doing his work as he will be glad to by-and-by exerting an influence of a spiritual and uplifting character when he shall have gathered his forces and realized his condition on the other shore.

No eulogy can be a fitting tribute to a departed spirit who through the years of his earthly life has tried to do his best, and to be faithful to duty; we shall not attempt such in comparison with the great and noble spirits who have departed from the past and entered upon the upward path of the future life; but, friends, let us not forget him who, grown weary with the trials and the turmoil, the heat and the pain of physical life, has laid down the burdens of mortality. Let us not forget to send out to him even now our sympathetic love and salutation, and to wish him well and God-speed upon his upward flight through the eternal realms.

To All True Spiritualists.

It is of the utmost importance to all true workers in the Spiritual Cause—who have battled for so many years through evil and good report—to band together more closely than ever before, as the enemies of our phenomena are at this very moment sedulously at work to undermine our grand fabric—Modern Spiritualism—to the end that their own selfish views may take precedence among the people. We therefore earnestly request all true and loyal Spiritualists to strengthen the hands of THE AMERICAN SPIRITUALIST ALLIANCE by liberal donations of money—in order that the officers of that institution may efficiently counteract the designs of those who, while professing to be Spiritualists, are working in the interest of old theology.

That class of people of the Heber Newton stamp need watching. While they admit that Modern Spiritualism has come to stay, they at the same time are planning to take it out of the legitimate track of reform, and, like the Pharisees of old, proclaim with a loud voice a "higher Spiritualism"? whose motto shall be: "I am holier than thou!"

Any person who has doubts of the ability of spirits to become visible to mortals under the phenomenon known as "materialization," cannot fail to have them weakened by a knowledge of the facts stated by Mr. Foster of Providence, in another column, in an article under the heading, "Verification of a Spirit-Message." At the same time they confirm the truthfulness of the messages given through the mediumship of Mrs. Smith at the BANNER OF LIGHT Free Circles. Subsequently to the receipt of this verification from Mr. Foster, Mr. Benjamin W. Cole, of Providence, son of the deceased, called at our office, and verified his mother's message as correct in every particular.

An Item from Over the Water.

That our English brethren are as active and determined as their co-workers on these shores, the columns of THE BANNER have frequently shown by various extracts from the English press, secular and spiritual, which have appeared therein. Another item in proof of the foregoing is herein presented, culled from the pages of *The Halifax, Eng. Courier*, from which it is learned that recently Mr. J. Lamont, of Liverpool, opened a sale of work under very favorable circumstances in the Spiritual Church and Lyceum, Windward Road, Halifax, the reporter averring that this was the first attempt of its kind this body have ventured on, but the result was so completely satisfactory as to leave no doubt as to their aptitude for such things, and to encourage them on to further efforts, for funds are urgently needed. For some time it appears that the meeting-place of the Society has been, totally inadequate to seat the numbers who attended the services, and this has been felt to be a hindrance to the spread of the cause. The history of the Halifax Society dates back for about thirty-six years, when meetings were held in a cellar cottage in Siddal, with Mr. John Culpan at the head, and Mr. John Blackburn, a blind man, as medium. The meetings were subsequently in Lord Street, Mr. Ambler's house at the Glen, Brackenhead, a room over the Stanbury Inn, at what is now the Central Hall (which they were eventually requested to leave as the Committee refused to recognize them as a religious body, a piece of petty tyranny arising from sectarian jealousy), and a room in the Peacock-yard. The present premises were taken about six years ago, and from about twenty members the number has increased to eighty-nine, the additions having been particularly numerous lately, with the result that the meetings are uncomfortably crowded, and numbers are unable to gain admission.

It is intended to either purchase or erect a new building, and for this object a fund is being raised. Out of the weekly offerings and subscriptions about £170 (\$850) has been saved, and by the bazaar it is hoped to considerably increase the sum. A sewing party has met weekly for the past six months, and the large quantity of salable goods that recently filled the stalls testified to their industry.

At the opening ceremony, Mr. Samuel Jagger (President) was Chairman, and addresses were given by Mr. Frank Hepworth Leeds, and Mr. Lamont of Liverpool. The bazaar was to continue for four days, and on the opening day over \$200 were taken at the various stalls, seven in number. THE BANNER congratulates them upon what they have done, and cordially hopes they may succeed in all they hope to accomplish.

Another "Triumph" (?) for the Medicos.

We find in the *Deutsche Zeitung*, of Charleston, S. C., of a recent date, an account of the sickness and death of an honored and respected citizen of that city, of which he had been a resident for some thirty years. The account states that for a long time he had suffered from kidney and liver difficulties, to such an extent that he was at last obliged to relinquish business altogether. The physicians finally pronounced the malady to be Bright's Disease, and gave up all hopes of saving the patient's life.

Notwithstanding this, during the past year he had by the use of "patent medicines" so far recovered that he contemplated accompanying the military organization of which he was a member to New York, to participate in the Centennial festivities of April 30th.

About the middle of April, however, he suffered a serious relapse, and again summoned the physicians, who this time diagnosed the case to be stone in the bladder, and decided that an operation was necessary in order to prolong the sufferer's life. Other physicians were consulted, who concurred in the necessity of the operation, to which the patient finally submitted. The operation took place on a Saturday, in the presence of three of the most skillful physicians of the city and four medical students. It was pronounced successful, and, as our contemporary puts it, "the art of surgery celebrated a triumph."

The operation lasted for two and a half hours, "and according to all rules, the man should have recovered, but he lingered between life and death till the following Friday, when he was released from his sufferings." As a result of the operation the M. D. found no gallstones, but instead two ulcers, as sometimes occurs in kidney disease, "and science received a richer experience!"

Thus through the performance of a dangerous operation, and the subsequent suffering of the unfortunate patient, the medicos were enabled to "celebrate a triumph" by finding out that their diagnosis of gallstones was incorrect, and that the patient was afflicted with internal ulcers. Who need "protection" here, the M. D.s or the public?

Man and His Relations.

Of the masterly production of Dr. S. B. Brittan bearing the above name, the *London Athenaeum* has very justly said, "It is seldom that the idea of the relation, as cause and effect, of the inner world of Spirit with the outer or phenomenal universe of Matter has been so plausibly explained," and the *National Quarterly Review* speaks of it as "a mass of facts which cannot be contemplated without wonder, however much we may differ with him as to the nature of those facts." Certainly, expressions like these, from such high authorities, should be sufficient to attract to the book the undivided attention of the scientific and scholarly world, and with greater reason those who were as one with its author in a knowledge of the truths that formed the basis of its conclusions, and which since his passing to the world of causes, have been confirmed by his own experiences.

Unquestionably every Spiritualist will find it both entertaining and instructive, and as a work of reference on doubtful or disputed points, one of inestimable value. Hence it is plain to perceive that its addition to the library of all such will never be regretted, while a neglect to do so may at some time be so. The book is an elegant octavo of nearly six hundred pages, and may be obtained of Colby & Rich for the small sum of \$1.50.

"THE NATIONALIST."—This is the name of a new monthly, the first number of which has just appeared. Its object is "the nationalization of industry and the brotherhood of humanity," and it has its origin from the same source that gave rise to "The Nationalist Club," mention of which was made by us a few weeks since; namely, Edward Bellamy's book, "Looking Backward," the opening article being by that writer, describing how he came to write it. The article is a history both interesting and remarkable. It appears the first draft was quite different from what the book now is, and there are several marked indications that it is of spirit origin, which Mr. B. seems to be fully aware of when he says, after detailing his changing moods, "Something in this way it was that, no thanks to myself, I stumbled over the destined corner-stone of a new social order."

Col. Higginson contributes an excellent poem, "Heirs of Time;" Sylvester Baxter defines "Nationalism;" Edward Everett Hale, Rabbi Schindler, Mr. Bellamy, Mrs. Diaz and several other able writers will supply the leading papers of the June number. Though the first Nationalist Club was organized in this city as recently as December last, similar societies have already been established in twenty of the leading cities. A remarkable spontaneity of favorable feeling toward the new cause is manifest among the most active philanthropists throughout the country. Rabbi Schindler is translating the book that started the movement into German, and a French translation is in progress. The *Nationalist* is published in this city, 5 Hamilton Place, at \$1.00 a year.

A. E. GILES, Esq., of Hyde Park, Mass., called at THE BANNER office recently, looking refreshed and invigorated as to the outer man—the inner being, in the language of Paul, "renewed day by day." He had just returned from a six weeks' pleasure trip, which included in its happy round North Carolina, Virginia, Tennessee and Delaware. In the latter State, particularly, he found some prominent parties interested in the New Dispensation.

It will be seen by his advertisement in another column that Mr. W. S. Rowley, of Cleveland, O., dissolved partnership with Dr. Whitney, May 1st, 1880.

Something for Massachusetts Law-Makers to Think About.

W. I. Bishop, as announced last week, was pronounced dead by three New York doctors on May 10th. His body was buried in Greenwood Cemetery May 20th. Now his relatives claim that he was not dead when the autopsy was conducted. The following opinions expressed by three great dailies concerning the case are recommended to the attention of the Massachusetts Judiciary Committee, which body is still holding under consideration the Doctors' Plot Law proposed last winter. Be it to gentlemen, that a self-interested class, made up in the main of such material, is not allowed to lay its profane hands upon the liberties of the Bay State:

The contention that the late mind-reader, W. I. Bishop, was only enjoying a customary trance when three reputable physicians and surgeons conspired to carve him up in the interest of science seems preposterous. If medical skill has advanced no further than this, then, indeed, the lives of our people are in great peril. To say that trained and skilled pathologists are likely to saw off the head of a being in whom the vital spark is scintillant, is to make every professor of the divine art a terror instead of a benefactor.—*Boston Globe*.

Ruthless scientific investigation is arraigned in the persons of the three doctors who were arrested and held under bail by Coroner Levy for carving up the body of Washington Irving Bishop, the mind-reader. It is horrible to think that there is any doubt about the death of Washington Irving Bishop prior to the mutilation of his body in the name of science at the instance of Dr. Tilden. If the mind-reader was alive when the greedy doctors saved his skull open they were guilty of an offence which it is unnecessary to name. The mother and sister of the dead man insist that he was slain while in a trance, and the facts which they offer in corroboration of this theory are startling. What name shall we give to this deed? Who shall discuss its merits—the scientific societies or the Grand Jury?—*New York Herald*.

The experience of the doctors in the case of Mind-Reader Bishop will not be lost upon the community. It will be some months before the mind-reader will be cut up here to make a scientific holiday before proper inquiry is made as to the relatives of the deceased.—*N. Y. World*.

Cape Cod Camp-Meeting.

This oldest camp-meeting of Spiritualists holds annual meetings at Harwich, Cape Cod. The present year it commences July 14th, and closes July 28th. Dr. H. B. Storer, the veteran Camp-Meeting President, will preside, and the speakers engaged are as follows: Jennie B. Hagan, 14th and 16th; Dr. H. B. Storer, 14th, 24th; Eben Cobb, 17th, 19th; Cella M. Nickerson, 18th; A. E. Tisdale, 21st, 23d; Mrs. H. S. Lake, 20th, 26th; L. K. Washburn, 27th, 28th; Joseph D. Stiles during the last week of the meeting. Other speakers will be announced.

Lake Pleasant, Mass.

J. Milton Young, our agent and correspondent at Lake Pleasant, has located at that place for the summer. All correspondence for him should be addressed to Lake Pleasant, Mass.

A full line of our publications can be found at his headquarters. Subscriptions for THE BANNER will also be taken by him.

Describing a séance held at Barrow-in-Furness, England, a few weeks since, a correspondent of the *Medium and Daybreak* says it was proposed by an inveterate skeptic to place handcuffs, which he had brought for the purpose, on one of the mediums. This was objected to by several of the sitters, and it was finally decided to place them in the cabinet and leave it to the discretion of the spirits what to do with them. In a few moments a rattling of the handcuffs was heard, and a great variety of physical demonstrations followed, both within and without the cabinet—the entire circle at the time sitting with joined hands. "When we lit up," continues the writer, "we saw what I consider the most convincing manifestation I ever witnessed. Mr. H. sat there handcuffed (the owner had the key), and on each arm, far above the handcuffs was an iron ring, four and one-half inches in diameter. It was simply impossible for any mortal being in that room to place the rings there. Both mediums were securely bound by myself, and were inspected by the sitters, previous to entering the cabinet, making it impossible for either of them to place the handcuffs on the other. By direction of the controls, we sat in future in the full light; and they have promised to fully materialize, not one but several at a time, under these conditions, within a month."

Camp-Meeting Spiritualists are busily at work in various sections of the country putting their grounds in order for the coming summer visitors. We have noticed several in this connection already. Now we learn from Dr. Smith, the President of the Queen City Park Association, that workmen are actively employed in making the necessary improvements before opening the Park for the reception of guests: The wharf is to be put in thorough repair, an addition to the hotel kitchen is to be built, and the grounds are to be beautified as much as possible. The hotel will be in readiness for summer boarders on or about the 1st of June next.

The Baptist Convention in this city—being the sixty-fifth annual meeting of the "American Baptist Publication Society"—has been discussing the question of a new revision of the Bible: that is, they think they can improve upon the alleged "Word of God"—that they are, *per se*, more divine than their Divinity! It is asserted that the Board has received \$6000 in cash, and the promise of from \$10,000 to \$14,000 more with which to complete the revision of the Old Testament and the stereotyping of the same! What next?

As will be seen by reference to another column, an organization bearing the name of "The First Spiritualist Society" has been duly completed in Portland, Me.; and having complied with the requirements of the laws of the State has its protection in its efforts to make known the facts and philosophy of Modern Spiritualism.

The results of the Annual Business Meeting of the Portland Spiritual Temple are also chronicled elsewhere.

Mrs. ADA FOYE has been doing a grand work in Philadelphia, New York City, Brooklyn, &c, since leaving Troy. She leaves Philadelphia for Chicago May 27th, and remains there during June and July. She is engaged for the Young People's Progressive Society there during June; and the month of July she will devote to rest and recreation with her family. August and September she holds meetings in Denver, Col.

ALLIANCE, O.—We are informed that the two months' labors of Frank T. Ripley in this place—in March and April—have proved eminently satisfactory to the friends there. He called out large audiences by his lectures and tests. At the close of his ministrations, a series of resolutions of a highly commendatory nature regarding him were passed by the Independent Church.

Attention is called to Dr. J. D. Moore's remarks (eight pages) before the Judiciary Committee of the Massachusetts Legislature in regard to the medical bill now pending. These citations should have appeared some time ago, but the manuscript was mislaid.

Dr. H. B. STORER will lecture in Hanson, Mass., May 28th; East Bridgewater, June 2d; will preside at the Harwich Camp-Meeting from July 14th to 28th inclusive—and is engaged at the Temple Heights Camp-Meeting, Me., from Aug. 16th to 25th inclusive.

A. S. Hayward, magnetic physician, will close his office practice for the summer months June 1st, but will visit patients in Boston and vicinity, and continue his treatment by magnetic paper by mail.

Mrs. Annie Lord Chamberlain wishes correspondents to be patient with her, and she will do all, in the way of answering their letters, which her powers as a convalescent will allow.

Read the card of Prof. A. B. Severance (of Milwaukee, Wis.) on our fifth page.

See upon second page of this issue a full account of Mr. W. C. Tallman's remarkable mediumship.

NEWSY NOTES AND PITHY POINTS.

FLOWERS FOR THE BLIND.
The flashing sword that was drawn,
Not to slay but to save,
Like the flash on the cheek of joy,
Like the flash on the cheek of joy,
We kindle, these hearts above,
What splendor can match their deeds?
What sweetness can match our love?

Massage treatment is becoming popular. It has been practiced by Spiritualist healers for forty years. Now cunning operators are practicing it while ignoring the fact of its adoption by the Spiritualists—thus catering successfully to theological bigots. By massage treatment we mean magnetic treatment by the laying on of hands of a physically healthy operator.

It is reported that there are 25,000 Spiritualists in St. Louis, Mo.

SINGULAR DREAM.—Thomas King, a well-known and highly respected citizen of Bent Mountain, died suddenly at his home not long since, presumably of heart disease. He retired in his usual habit, having been actively employed during the day. Late in the night he awoke his wife, complaining of a peculiar feeling, and told her that he had been awakened by a very singular dream, in which he had visited heaven and talked with his sister. A few moments after relating his dream he was found to be dead. Mr. King was a thrifty farmer, a good citizen.—Ez.

The man who communes with nature in all her moods is never moody.

A man cannot publish a Sunday newspaper in Arkansas without rendering himself liable to imprisonment, or the payment of a fine. Such is the law. It was in this State that the Seventh-day Baptists were so shamefully persecuted a few years ago, for insisting upon the right, under the Constitution, of working six days in the week and resting on the only day declared in the Bible to be sacred time. It is a little surprising that the National Reform Association does not remove its headquarters to Arkansas.—Donson, Texas, Gazette.

Last Saturday and Sunday hereabouts were decidedly hot, the mercury running up to nearly ninety in the shade.

When a man gets arrogant, it is generally because he is afraid that if he converses freely he may be detected in the act of not knowing anything.

A man in Philadelphia who could not procure employment, having a board over his back inscribed "Work wanted," and took a stand in a business street. He got a job within a couple of hours.

Prof. Hartley, of London, has been trying to find out why the sky is blue. His experiments show that the color arises from the action of ozone upon the rays of light.

A century of years!
What changes it brings!
In a decade of decades
There will be no kings!

What a "frightful curse" wealth is—after you have it, says a New York writer, who had been watching the antics of the money duces of that metropolis.

Mr. Parnell is an enthusiastic scientist. It is said, and is engaged daily with mineralogists and financiers in discussing the development of the mineral resources of Ireland.

Mutual admiration ovals are in vogue all over the country. Real merit has to take a back seat in consequence.

KEONS AGO.
A Sequipedalian Retrogressive Review.

Oh! the great pachydermatous Dinotheriums roamed,
Though hypothetically unknown to me,
In those hyperborean regions of cold.

But by some sudden glacial cataclysmic change
Oh! the whole Boreobridging nagaloo troop
Were irrevocably buried in Cenozoic drift,
And irrefragably lost "In the soup." —Puck.

"Mr. Gladstone refuses to write for an American Newspaper syndicate."—Daily Press.

No doubt the reason is that at his great age he don't want to commit himself to Syn.

A. Fairfield, Hastings, Minn., writes that C. E. Winans has been there and held séances for materialization; but that there were various suspicious circumstances apparent, and he wishes for further information about him. "C. E. Winans" has in the past (if we remember correctly) been denounced by *The Religious Philosophical Journal*, and also *The New Thought*. We know nothing of him, personally.

New Music.—We have received from the publishers, White, Smith & Co., Boston, Mass., the following selections: For pianoforte, "Lady Pretty," Seymour Smith; "Good Cheer," march, C. C. Stearns. For violin and pianoforte: "Sounds from the Ball," and "Alice, Where Art Thou?" arranged by A. Davenport. For guitar: "Little Fisher Maiden Waltz," arranged by George W. Persley. Vocal: "Sing, Dear Children," George H. Hayes; "How Sleep the Brave," C. C. Stearns; "His Funeral's to-morrow," F. McGlennen; "The Pilgrim," S. Adams; "Told in the Twilight," J. L. Molloy.

A combination of glass fruit jar and jar cap manufacturers is reported. Advance in price is expected.—Daily Press Item.

Thus it is, "jar and jar" all round. No wonder the people are kicking.

The cow and cassock forth should fare;
Let earth's broad ways be trod.
The deed and not the daylong prayer
Finds surest flight to God.
—From "Old and New World Lyrics."

Even the Hindu is beginning to develop a vein of natural humor. A youthful scholar was recently asked in a Government school in Mysore for the future tense of "He drinks." He instantly replied: "He is drunk!"

There are more rows in the matrimonial line among church-members of late years than of those outside of the creeds. Here is the latest specimen: "Dr. Mauser, of Temescal, Cal., a divorced man, is engaged to be married to Miss Perkins, a communicant of the Episcopal Church there. The Episcopal clergyman refuses to marry them, and they propose to be wedded in the Congregational Church."

Soldiers are becoming too popular, parsons too lazy, physicians too mercenary and lawyers too powerful.—Calton.

The Cyclopedia of Gen. Custer's last fight against the Sioux Indians at the Battle of the Little Big Horn—together with a Musée of Indian Curios—is now on exhibition in this city. The painting is a magnificent one, of noble proportions. The skillful arrangement and combination of lay figures in the foreground and paintings on the canvas, represent in life-size hundreds of men and animals. The battle-ground of the memorable fight, its hills and plains and waters, are here depicted, and the various points of interest—beginning with Sitting Bull's Camp, and ending with a view of the Little Big Horn River—are many and varied. The officers and their troops, of the United States army, with Gen. Custer at their head, and the numerous warriors and braves of the Sioux Indians, are faithfully portrayed by the artist's skill. No pen-description can do this Cyclopedia justice; it must be seen to be appreciated. Open daily at the former location of "The Battle of Gettysburg," Tremont street, Boston.

Place flowers on the graves
Of our grand army braves.

Allen Thorndike Rice, American Minister to Russia, and proprietor of the *North American Review*, passed to spirit-life from the Fifth Avenue Hotel, New York City, May 10th. He was born in Boston in 1833.

The *Utica Office Branch* is defunct.

The latest reports from the flooded districts in Austria show that the loss of human life is much greater than was at first reported. The greatest distress prevails throughout the submerged districts.

The new steel cruiser *Doston* will participate in the Charleston festival on the 17th of June—in the harbor.

The Grain of Salt.

A lady finding a beggar-boy at her door gave him a morsel of coffee, meat, and bread and butter, which he ate down in the area to eat. A moment afterward, however, he rapped beseechingly at the door again, and on its being opened remarked with his hand upon his heart, "If I had but a little salt I should be perfectly happy."

Of course he got the salt.

Human nature is always lacking something. Sometimes it is better off without its wishes, yet it is universally conceded that no permanent enjoyment can be had without the savor of health, which keeps good cheer fresh and preserves and sweetens life for the future.

The great, ruddy farmer pines because he has not won fame or position. The famous man longs for the lusty health of the sturdy farmer.

The grain of salt is wanting.
How to secure and retain the savor of health in the midst of this rushing, nervous, over-worked generation is a problem worthy of our closest attention. It cannot be done with stimulants, which but spur on the over-worked nerves to fresh efforts only to leave them corroded and shattered. Nor with narcotics, which temporarily soothe, but to create an unnatural appetite, the terrors of which a De Quincey has so graphically portrayed.

It may be asked, what is the cause of this extreme nervousness, lack of appetite, lung trouble, deficient heart action, falling eyesight, apoplexy, tendency, etc.? We reply, poisoned blood, caused by diseased kidneys, and the troubles indicated are, after all, but symptoms of advanced Kidney Disease, which is but another name for Bright's Disease. Unless remedied there will be a complete breaking down of the great blood-purifying organs, the kidneys, and they will be excreted, piece-meal, through the urine.

Now, in the spring of the year, owing to the extra work which has been put upon the Kidneys and Liver, through a meat diet during the winter months, these symptoms are more pronounced, and the danger to the patient correspondingly increased. It is therefore imperative that the poisoned blood be eradicated, and that the Kidneys be put in complete health, which can be speedily and effectually accomplished by the use of Warner's Safe Cure, a tried and proved specific in hundreds of thousands of cases.

Pursuing the path we have marked out you will possess the salt of content, without which life's banquet is "flat, stale and unprofitable."

Movements of Platform Lecturers.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week.)

Mrs. Ada Foyé, lecturer and platform test medium, can be addressed during June and July at Chicago, Ill., P. O. Box 517.

Fred A. Heath, the blind medium, speaker and singer, is still doing good work in Detroit, Mich. He spoke in Toledo, O., to a large and appreciative audience, May 12th, and will be there every other Sunday for the present. Mr. H. is willing to do missionary work, and help poor societies in the West. Address, Detroit, Mich.

Oscar A. Edgerly, of Newburyport, Mass., having just completed a four weeks' engagement in Houlton, Me., is engaged with the Bangor Spiritualist Society for the remainder of May and the month of June. Will visit the Lake Pleasant and Onset Camp-Meetings in July.

Prof. J. V. Kenyon is filling his third engagement the present season before the Society at Saratoga Springs, N. Y., and is giving the best of satisfaction. He goes to New York City for June; Queen City Park Camp the 4th and 5th of August; Sunapee Lake Camp, N. H., from the 10th to 15th of August. September he will be in Albany; at Stafford, Norwich and Bridgeport in October, November and December. He is open for calls for 1890 to Spiritual Societies anywhere.

G. W. Kates and wife will hold meetings in Augusta, Me., Sunday, May 27th. They go to Montreal, Canada, for the month of June. Will visit Onset in July, and go West for fall and winter months.

Dr. A. W. S. Rothwell is now on his way West by the Central Railroad; touching at Rochester, Buffalo, Cleveland, Toledo and Chicago. He will remain two weeks in St. Paul, Minn., after which he goes to Michigan, Colorado, Montana, etc. He can be addressed at P. O. St. Paul, Minn., until further notice.

Mrs. Sophronia E. Warner-Bishop can be addressed at 105 East 4th street, North, Minneapolis, Minn., and Henry H. Warner in care *Better Way*, Cincinnati, O.

Mrs. A. D. Charter (formerly of Boston) is now located at 63 Broadway, Lower Town, Ann Arbor, Mich., where she is having good success.

Mrs. K. B. Stiles spoke in Plymouth, May 10th; will be in Williamette May 20th and June 2d; and Kingston, June 9th. Will continue at No. 16 James street through the month of June.

Mrs. Addie M. Stevens spoke in Washington, N. H., May 10th, to attentive audiences. Will lecture in same place June 2d, morning and afternoon, and attend the New Hampshire State Spiritualist Annual Convention in Keene, June 7th, 8th and 9th.

The Society for the Advancement of Scientific Spiritualism of Cleveland, O., has engaged Hudson Tuttle for Sunday, May 20th. His subject is "What is Spiritualism?" and "Uses and Abuses of Psychic Phenomena."

Mr. J. Wm. Fletcher will give a Floral Memorial service in Blackstone Hall, Providence, R. I., on Sunday evening, which will close the season here. He will speak at the Parkville, Mo., Convention, May 28th, in Saratoga, N. Y., during August; Philadelphia, Pa., during December. Address 6 Beacon street, Boston, Mass.

Mr. Frank Alderton will speak in Lynn, May 26th; in Lowell, June 2d. Address 6 Beacon street, Boston, Mass.

Letter from California.

To the Editor of the Banner of Light:
Allow me to acknowledge the receipt of my dear sister LUCY LAVINA BROWN's message in THE BANNER of a recent date. At first I could not think who the Mary was that she had reference to; but in about ten days I received a letter from her daughter-in-law Mary, living in Nebraska, from whom I had not heard in a long time. I must conclude that Sister Brown in spirit, seeing my perplexity, went there and impressed her to write me, not only to convince me of the truth of her communication, but that I might send to her sister, for the purpose of her letter, to the effect: "Many thanks to Mrs. Smith, the medium, and also to Mrs. Shellhamer-Longley for the lengthy letter we received from this dear sister four weeks after we had laid her form away to rest in Mountain View Cemetery, Oakland, this State."

Perhaps my dear friends in the Atlantic States would like to know if the lone Pilgrim is holding out faithfully, as she nears the shores of the border-land. Being unable from physical disability, to travel, I took up my abode in this city, convenient to a nice cozy Hall, in the same building with the *Carrier* Book office, and within a few steps of the *Golden Gate* office. By following the impression of my angel-guides, have managed to keep up spiritual meetings every Sunday—morning and evening—since the first of September. The result has been all that my most sanguine expectations hoped for: The meetings are conducted in the interest of the mediums and the unfoldment of mediumistic qualities in those who come within our sphere.

Our gathering has been named by those attending it: "The Circle of Harmony." Mrs. Higgins, of New York, is a great help with her grand tests, as well as Mrs. Ruttle and Miss Haro, intermedialists. We allow all to speak as the spirit gives utterance.

MRS. F. A. LOGAN,
841 Market street, San Francisco, Cal.

Medical Monopoly.

The claim that there is any certainty in "regular" medicine as at present practiced is absurd. All medical practice, outside of the simplest complaints, is more or less guesswork and experiment, whether regular or irregular.

When Garfield was shot, five of the most famous regular physicians in the country spent three months probing for the bullet in the region of his left hip, and after his death it was found under his right shoulder-blade. We know of scores of cases, and so does the reader, where doctors have treated the wrong disease.

Every method to prolong life should be utilized, and the regular medical profession should be the first to welcome it instead of encompassing themselves in self-conceit and bigotry, doctoring symptoms instead of diseases, and sending their patients to the cemetery, poisoned with drugs, but on the death certificate that they died from typhoid fever, meningitis, pneumonia, or some other equally foreign cause.

—Boston Daily Globe.

Readers in Boston and vicinity should remember the grand Memorial Exercises to be held in Faneuil Hall, on Sunday morning and evening, May 26th, by Children's Progressive Lyceum No. 1.

Horsford's phosphate is a much better beverage than "high-licious" whiskey.

In Memoriam.

Death has again entered our circle and removed from our view our beloved sister and co-worker, Mrs. Sarah Stone.

While we now in humble submission to overruling powers, we, the First Spiritualist Ladies' Aid Society, extend to the family and friends our heartfelt sympathy in their bereavement. May they ever feel that she is watching over them with the same love and care that she did while in the form. Who shall say, that life as she now does in a broader sphere of activity, she is not able to do more for us than while with us here? Death to her had no terror! It was an ineffable joy—knowing as she did that she would clasp the hand of her companion and close dear to her that were once in the form. What a happy meeting it was to them all! While we know all this, it is a sad thing that we must say "good-by"; but it is only for a little while—when we shall all cross over the river that she has crossed.

A. S. WATERHOUSE, Memorial Committee.
E. A. LINCOLN,

Reception to Mr. and Mrs. G. W. Kates.

By invitation of Mr. and Mrs. L. L. Whitlock, a large number of prominent local workers assembled in Room No. 3, in the Berkeley Hall Building, Boston, Friday evening, May 10th, to extend courtesies and offer greetings to Mr. and Mrs. Kates, well-known as platform workers in the cause of Spiritualism.

After personal introductions, an interesting program was observed, embracing songs by Mrs. Clapp, Mr. Whitlock, Mrs. R. B. Little, Mr. Tallman, Mr. Trask, Dr. Mayo, Mr. Craig, Mr. John Collier, Miss L. Barnicot, Mrs. S. Dick, and Mr. J. W. Fletcher.

Mr. Kates followed with a few remarks. Mrs. Kates, under control, gave a spiritual address, a spiritual reading and name, sang an improvised song, and gave several tests.

It was an enjoyable evening, complimentary alike to the guests and the spirit of Boston workers. XX.

Decesse of Dr. Jacob L. Paxson.

To the Editor of the Banner of Light:
I notice by the BANNER OF LIGHT for May 18th that Dr. Jacob L. Paxson has passed to the higher life, from Haverdale, N. Y.

He was for many years a successful magnetic physician in the city of Philadelphia, Pa., and was quite prominent in spiritualistic conference meetings at that time as a debater—speaking as the spirit gave utterance.

Several years ago he came to Boston, and was a room-companion of the late Allen Putnam; he was with Mr. Putnam until he passed on.

His wife was frequently present at the Boston meetings in advocacy of the cause so dear to him.

Dr. Paxson was a good man, positive in his spirit and organism, and was no doubt moved upon to say positive things; he was conscientious in the same, and those coming with him could not but be heartily of purpose at heart, even if they could not agree with him at all times in his views.

A. S. H.

Sunapee Lake, N. H.

The Ladies' Aid of Sunapee Lake Camp-Meeting Association will hold its Annual Fair in August next. Articles useful or ornamental donated by friends will be gratefully received. The Aid respectfully solicits the cooperation of all friends interested in the success of this well-known camp-meeting. The present season is full of promise. Let all those who have frequented this delightful camp at Sunapee Lake come again in July. To those who have never met with us we would say, come and enjoy this beautiful Lake, and our good meetings.

M. J. ADAMS, Sec'y.
ADDIE M. STEVENS, President.

Departed to the Higher Life.

Maud Lewis, in her 11th year, at Ceylon, O. She was too sweet and gentle for the burdens of earth. Young as she was, she had already made a wide circle of devoted friends, who mourn her loss with a sincerity rarely met with. Mr. Hudson Tuttle gave the funeral discourse, fraught with such consolation as the Spiritual Philosophy only can give, to a large attendance of relatives and sympathizing friends.

Horsford's Acid Phosphate, a Nerve-Food and Tonic.

The most effective yet discovered.

To Correspondents.
No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return communications not used.

DR. V. R. DAYTON, O.—There are several trumpet mediums, we understand, in Ohio—at Cincinnati, Columbus, and elsewhere; but the number of mediums of that phase of spirit manifestation are few. Why so, we cannot say. There is no work published upon the subject that we are aware of.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

For Sale at this Office:

THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethical Reform, etc. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH, A Progressive Family Health Monthly. Published monthly in New York. Single copy, 10 cents.

BOOTHMAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published weekly in New York. Price 10 cents.

THE GOSPEL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 10 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published weekly in New York. Price 10 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Spiritualism in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth page, for the first three insertions. Each subsequent insertion on the seventh page.

Special Notices forty cents per line, *Minion*, each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for the first three insertions will be reduced by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

THE BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear for the first time upon our pages, and which, whenever it is made known, are dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisement of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 46 Avenue B, Viole Park, Rochester, N. Y.

Ap6. 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, etc., send to his office, 63 Warren Ave., Boston, Mass.

Ap6. 13w*

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Wineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

H. A. Kersey, No. 3 Bigg Market, Newgate-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.

J. H. PRAY, SONS & CO.
EXTRA SUPER
CARPETS.

The choice of our entire stock of over four hundred patterns and colorings, and including all of our Lowell Extra Supers, As well as many other reliable makes, at

70c. Per Yard.

Also quite a large line of patterns that we shall not have manufactured again, but identically the same goods as the above in all other respects, at

60c. Per Yard.

ROXBURY TAPESTRIES.

We show, without exception, the entire line of patterns produced by the

ROXBURY CARPET CO.,
And offer any Roxbury Carpet in our whole stock at

85c. Per Yard.

In both Extra-Supers and Tapestries we have many private patterns that are our own exclusive property, and cannot be found elsewhere.

JOHN H. PRAY, SONS & CO.,
CARPETS AND UPHOLSTERY,
558 & 560 Washington Street,
30 to 34 Harrison Avenue Extension,
Myls. BOSTON.

FOR ONSET BAY.

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from the source, and even with this revenue the meetings draw upon the treasury. It has maintained them for eleven years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meeting should be continued. Station now open, and passengers, baggage and freight transferred therefrom. My25

HOTEL ONSET,
ONSET BAY, Mass., one of the largest and best appointed houses on the coast, also the best location, and most picturesque scenery. Terms \$2.00 per day and upward, reasonable by the week or month. Special rates during June and September. Address

CLARK & AINSLEE, Tremont House, Boston,
or 138 Reade street, New York, until June 10th, after that date at the Hotel. My25

ROWLEY'S OCCULT TELEGRAPH.

NOTICE is hereby given that I dissolved partnership and all connection whatsoever with Dr. Whitney May 1st, 1889. In future all communications intended for me, and all requests for diagnoses and medicines through Occult Telegraph, and all remittances, should be addressed to

My25 4w 89 Euclid Avenue, Cleveland, Ohio.

Mrs. H. L. Woodhouse,

TRANSOL and Business Medium, No. 22 West 21st street, New York. Consultation on business with accuracy and fidelity. Those in trouble or affliction can communicate with their spirit friends through her powers of mediumship. My25

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Message Department.

FREE SPIRITUAL MEETINGS.

These highly interesting meetings, to which the public is cordially invited, are held at the Hall of the Banner of Light Establishment, ON TUESDAYS AND FRIDAYS, AT 8 O'CLOCK P. M.

The Hall (which is used exclusively for these meetings) will be open at 2 o'clock; the services commence at 8 o'clock precisely. J. A. SHELLHAMER, Chairman.

Mrs. M. T. SHELLHAMER-Longley will occupy the platform on Tuesday afternoons for the purpose of allowing her spirit guides to answer questions that may be propounded by inquirers on the mundane plane, having practical bearing on human life in its department of thought, feeling and action. Questions can be forwarded to this office by mail, or handed to the Chairman, who will present them to the presiding spirit for consideration. The answers will be published at a considerable expense and published each week in THE BANNER.

Mrs. B. F. SMITH, the excellent test medium, will on Friday afternoons under the influence of her guides give incarnated individuals an opportunity to send words of love to their earthly friends, while messages are sent to the departed. The service is held at a small charge, and is held at a considerable expense and published each week in THE BANNER.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not accord with the common sense of all express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the value of their spiritual gifts will verify them by informing us of the fact for publication.

Natural flowers for our table are gratefully appreciated by our angel visitors, and such donations are such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF
Mrs. M. T. Shellhamer-Longley.

Report of Public Seance held March 5th, 1889.
Spirit Invocation.

Oh ye bright and beautiful angels of love and truth, it is to you we turn for protection and power, to you we cry for help and comfort, and for the light and life of your tender affection and spiritual sympathy, our minds would expand under the knowledge and instruction which ye have to impart. Oh ye exalted spirits, who catch the sunlight of eternal wisdom from the highest courts, send down such rays of light and illumination for our souls as may reach our atmosphere and can stream into our lives, bringing new brightness and new understanding to our minds. We would profit by the experiences that have led you to your growth, and we would more sweetly in spirit and soul grow because of life's discipline; we would be elevated to a higher plane of thought, to a grander field of effort, and to this end we desire the aid and the teachings of the wise and good spirits who dwell in the spirit world. Oh may we at this time be brought into a receptive condition, that some truth, some quickening of the spirit may come to us individually, and that some influence may go forth to us as a whole that will strengthen and sustain and bless all who are in need of such helpfulness.

We ask the blessing of the angel-world, and we desire the benediction of the Most High to rest upon each one. May these go forth unto the sorrowing and sad, giving comfort and consolation and peace to their hearts. May they reach down into the darkened dwellings of earth and cause a new brightness to appear. May those who mourn be comforted and be uplifted until they understand the meaning of their spirit and are led to rejoice in a knowledge of immortal life. Oh ye bright and blessed ones, go forth upon your missions of peace, your errands of mercy and good-will, until every heart shall expand with new love, and all wrong shall be banished from the earth, and until only love and peace and harmony shall reign in the hearts of mankind. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to receive your questions, Mr. Chairman.

Ques.—[By "An Old Spiritualist."] Mr. H. S. Olcott, in *The Theosophist* for January, says: "Despite all sporadic phenomenalism, Spiritualism as a distinctive movement seems to be weakening. It is losing heart; many of the best minds have already become Theosophists. As pointed out by me before, the leading being regarded by theosophists as those who are working with forty years of phenomenalism, with no corresponding philosophical evolution." I take no stock in Mr. Olcott's sweeping assertion, but would like to hear from one of the spirits who answer questions at this circle upon the subject.

Ans.—It seems very strange that the world hears so little of those recruits which Theosophy is gaining from the ranks of Spiritualism. It seems very strange, if such numbers are succeeding from our own beautiful cause and going over to the Theosophists, that the entire world does not ring with the news, that it does not spread far and wide. On the contrary, nothing of this alarming secession from our ranks; we learn of but very Spiritualists who are so disheartened, so disgusted with the attitude and movements of the work of Spiritualism as to become weary and sad, and to have turned away seeking something more soul-satisfying in Theosophy, or in any other occult mysticism.

Mr. Olcott is pleased to speak of our phenomenal manifestations as sporadic and inconspicuous, but we think the truly investigating mind that studies this subject clearly and closely, and is ready to follow it through a series of years and of manifestations, will concede that these phenomena, in place of being sporadic, are well sustained in their operations, and that the manifestation of phenomenal Spiritualism is really an outgrowth of that which has been before, that it is a corroboration of the evidence which has been given the world through the time of the development of spirit over material things; and therefore we do not agree with Mr. Olcott in his assertions concerning the character of our phenomena.

It is true that a very few from the ranks of Spiritualism have turned from its teachings and its manifestations, and have entered upon a study of so-called Theosophy. There are minds that delight to deal with and to dwell upon mystical subjects; it pleases them to believe that there are powers and spiritualities that are strong and that the universe, intelligent to a certain extent, but without responsibility, over which these individuals may have supreme control. It pleases them, no doubt, to believe that under a certain training, and through certain studies and practices, they may individually gain the power of subjecting such unformed and invisible intelligences to their own will, and thus commanding those intelligences to act according to their personal desires. But the great masses of Spiritualists are contented to rest quietly in the assurance of returning spirits that they are human, intelligent beings, those who once dwell upon earth, who have gained their experience and discipline while in contact with matter, and have passed on to other scenes and higher employments, but who have not lost their interest in earth and their friends who dwell upon this mortal plane, and who have the power and privilege of returning into contact with their friends, and of giving helpful communication to them. This is the assertion of Spiritualism and the belief of Spiritualists.

Spiritualism does not deal with elementary beings, has no connection or association with occult forces, mysterious and unexplainable. Spiritualism deals with natural law, that which can be investigated and explained; its messengers are human beings, intelligent, lovable and loving, who come with the best purpose in the world to their friends and to humanity on earth, that of conveying knowledge, comfort, instruction and good cheer to those who are in need of such assistance on this mortal plane.

We will not concede that Spiritualism is weakening its hold upon humanity, for we behold it spreading far and wide. It may be that in certain communities and localities the organic structure of Spiritualism does not seem to have taken a vital hold; it may be there are no large organizations and bodies of believers who are holding their ground and sending out their teachings to the community at large, but there are believers, those who are grounded fast in the knowledge of spirit-return, in thousands upon thousands of homes, in this country alone. Many of these believers do not need to go outside their own homes to find the altar of truth; they are not obliged to look for a priest or priestess of the gospel of love away from their own firesides, for within their own private chambers they have their instrumentalities for communion with the angel-world, the things of enlightenment, strength and comfort are

brought to them directly in the bosom of their families by returning spirit-friends. Therefore we do not have to look to the outside world to discover and to count our Spiritualists, nor are we obliged to seek the outer grounds of each city and country town, in order to number up those who have some knowledge of the immortal world.

Spiritualism has taken a vast hold upon the hearts of the people, and it is not loosening this hold; it is not weakening in power; it is quietly moving along, bringing forth its great work, performing its labor of love, extending its influence and giving its evidence of eternal truth in every direction. Nor do we fear that it will lose its adherents as rapidly during the coming century; neither do we have the slightest idea that Theosophy, cold, mystical, unexplainable upon any natural law, will gather to itself many of the followers of spiritual truth, for those who have gained this truth, and derived knowledge from the evidence which spirit communion holds out to them, will certainly cling to that which is theirs, and not yield it up for that which is uncertain and insecure.

Q.—Can we, after leaving the body, visit and see points of interest on this plane? In other words, having a great desire to see points and objects of interest in our own and foreign countries while in the body, but prevented, can we do it after we reach spirit-life? If so, can we do it independent of mortal agencies, or must we see them through mortal or mediumistic eyes?

A.—That depends very much upon the state of exaltation and the power of the spirit, also upon its degree of spiritual growth, and the amount of positive will-power which it may possess. One spirit passes from the body; he is tethered and hampered and limited by the conditions which arise from the body in his past life; he has not builded for the spirit; he has not lived so as to lay up for himself power and material and strength in the other world; and so he goes there impoverished in spirit, he has neither the means nor the knowledge at his command to permit him to travel far and wide, to encounter new faces, new localities, and to gain information. This spirit will be obliged to gather his knowledge and to gain his spiritual information slowly and step by step; he will have to feel his power and realize his responsibility before he will be able to follow the desire which perhaps he may possess to travel far and wide. Such a spirit may be brought and held in contact with individuals on earth, in whose presence he may gain assistance and knowledge and experiences that are necessary to his growth, or he may not be held in contact with any mortal, but may remain in a certain portion of the spirit-world, one that is near to the earth, and from there, by spiritual helpers and teachers who will, by their best, to guide his mind and to uplift his spirit. The work, however, rests largely with himself, as it is necessary for a human soul to put out from within that which will enable him to rise and to grow. After a time, undoubtedly, the spirit will make effort, for it will understand its deficiencies, its lack of power, and will seek earnestly to overcome them. By so doing, he will be strengthened, and spirit-helpers will be better able to assist him. By-and-by, when he has risen above his limitations and conditions arising from his earthly life, he may be able to travel to such points of interest as he desires to reach.

Another spirit passes from the mortal life; he has wished to visit distant countries, and has perhaps said that when he leaves the body he shall spend his time in traveling from place to place; but the friend called from the earthly state leaves dear ones mourning him, and those who were perhaps dependent upon his exertions for their livelihood, and he is distressed, not knowing how these will get along; he is interested in their welfare; he desires to watch over, and, if possible, to protect them by his influence and guidance. These ties, these associations, these emotions of his soul, are far more strong and operative than any desire he may have to travel from place to place, therefore they hold him in contact with those he loves; he cannot not, even if he tried, desire to travel away from that place to any distance, because magnetic attraction, the law of psychological association, would continue to hold him there, while those in whom he has an interest, perhaps by their own thoughts and sorrows and memories, serve also in holding him near to them.

Yet another spirit passes from the body; he has no ties or associations of special import to hold him; he has given up his interest largely in personal individualities, and he is free, he is, perchance, progressive by nature, and he is very thoroughly to learn and to grow, to gain all the information possible, that his mind may be enriched thereby. The effects of his life on earth have not been such as to hold him down. While he sees he has made mistakes, knows he has failed sometimes in doing much that he should have done, yet he also feels that he erred only through lack of judgment, not through a desire to travel away from that place, his best to atone for his mistakes and make others happy. This spirit, we say, is progressive; he may desire to visit certain points on earth, not only to gain information for himself, but that he may also gain knowledge to extend to others. He may be of a positive mind, his will-power strongly developed, and possessing great energy of thought and action, consequently he is well equipped for his journeying. Such a spirit will find no difficulty in traveling to those places of interest that he wishes to reach; he will find companies of spirits there, also, to go with him, and together they may learn, not only concerning points of interest on this plane, but also concerning spaces and localities in the spiritual world, which they may also traverse if they will.

Q.—Many persons are born into this world with an inherited tendency to wrong-doing. This is to them a great misfortune, and should entitle them to pity as well as blame. They do things which they know to be wrong. What can they do to weaken the curse that follows the transgressor?

A.—It is a great truth that the law of heredity holds strong, and that many individuals are born upon the earth with an inherited tendency to wrong-doing. These tendencies have been implanted in the very nature of their organisms, and can only be uprooted and outgrown through persistent effort and great suffering. The fault does not rest with the individual, and yet he must pay the penalty of possessing that nature, to a certain extent. It does not seem right that one who has had engrained upon him this tendency to evil doing, this propensity to step constantly aside from the path of virtue and honor, should be held responsible, and be obliged to suffer in consequence, but this is the law inherent in the human family itself; it does not seem to be the arbitration of any personal intelligence, it seems to be a part of human life, which works itself out in the general law of retribution through the human heart.

We have no right to hold any individual accountable for his wrong-doings, unless we understand fully every condition of his life, every circumstance which enters into it, and also every influence which has had a bearing upon it, either through external circumstances or through pre-natal conditions.

We see an individual doing wrong, and we are told that he tries to resist temptation, that he earnestly struggles, and even prays in the depths of his soul to be led away from it, but irresistibly it creeps upon him, and he sinks before its power. Why? Because within his nature there is this tendency of which we speak, this inherited evil, which leads him onward, which does not allow him to rise with strength above the tempter and the temptation.

Should such a soul be held responsible? We should say, viewing it from one side, no; he is not to blame for that which he did not bring upon himself. But if the individual is intelligent, if he is really of sound reason, and has within himself a sense of moral right and moral wrong, then will there be conflicting powers and influences at work in his breast, and he will be able to put his feet upon the path of wisdom and which would lead him in the right path. But you will say, "He cannot; the evil power is too strong upon him." So it seems we must not judge of his life and of its fruits. All the while we do know this law of retribution is at work within, and at some time it will make its power felt. How can this be? you ask. The man may go on year by year performing his evil work, injuring himself and others, perhaps struggling with temptation, but yielding to it in the end; and by-and-by it may be,

through some influence of earth before he passes from the body, there comes to him a conviction of what he has done and what he has been. Then the suffering begins in earnest. The keener his sensibilities, the finer his moral principles, the more he knows the value of moral right is enlarged, the more keenly will he feel the wrong which he has perpetrated, and the more thoroughly will he suffer in consequence. It is no punishment brought to him by an arbitrary power or personal intelligence, but merely the working out of the great law of life, making its power felt in his very soul.

While there are those undoubtedly who, through inherited tendencies, are morally irresponsible, and really unable to overcome evil, yet we are obliged to hold such accountable, at least to a certain degree. It will not do to allow them to run riot, perpetrating their wrong upon humanity, for it affects not only society, but individuals; we are obliged to restrain such lives, to hold them in check, to place them where they cannot do the wrong which they seem impelled to do. And this is right, for the protection of the many is of the most importance.

If we do not believe very much in your present system of discipline and restraint, many times it works evil in the heart of man whom it designs to restrain; many times, through its influence, one who might have been led to better things and a higher plane of life by other assistance and care, has been hardened in his wrong-doing, and sent rapidly down the hill of iniquity.

We do, however, believe in a system of restraint and discipline, which shall lead to the education and the expansion of the spiritual and mental forces of the wrong-doer. When this mental, moral and spiritual education becomes an established thing, you will find many whom you have supposed incapable of doing good, of being honorable men and women, rescued from their condition of pollution and brought up to a higher standard of right and noble living.

We find here, perhaps, an individual who has had this impelling desire to wrong; through all the years of his life he has struggled and sought to avoid temptation, but without success. By-and-by he passes to the other world. Who shall judge of his life, and who shall lay the penalty upon him? There is no spirit, there is no arbiter of whom we know, that can do this thing, and yet when the man comes to see himself as others have seen him, comes to realize just the harm he perhaps has wrought, he will be his own accuser, he will judge his own life and its past, and he will condemn more thoroughly and keenly than any other could do.

But such spirits are not left alone to struggle, to wander and to stray; they are not left to increase in their wrong-doing, and perhaps spread a pernicious influence abroad. By no means. They are surrounded by magnetic forces and helpful influences; they are overshadowed by high spirits who are wise and kind and loving, who are sympathetic, and who will reach out to the unfortunate with such moral force as to make its power felt.

After a while, when these unfortunate spirits realize the situation, learn of the presence of those attendant spirits, they will look up and cry out for assistance, will open their hearts and their understandings to these helpers, and will desire only to receive that which is good. And then the work of regeneration will begin, help will be afforded, and the sufferer will find that as fast as he desires to travel on the upward road, just as fast will he be assisted, will find opportunities and powers to gain that height for which he seeks.

Q.—[By George Koch, Baltimore, Md.] Recently I have clairvoyantly seen my own spirit-body walking and conversing with other spirits; at the same time I retain my own individual consciousness independent of that. Please explain the philosophy of this, to me, remarkable phenomenon.

A.—Your correspondent is doubtless a very sensitive medium, acted upon by external influences, and is, therefore, undoubtedly, also, he possesses clairvoyant powers innate within his organism. He tells us that he has seen his own spirit. It is possible for the clairvoyant perception of an individual to be highly wrought upon by attendant spirits, to be so to speak, projected; it knows no limitation; it is not bound by material substances; therefore it spreads itself, perceives that which is near or far, and undoubtedly this correspondent of yours can see in some such way, so that he may behold these things of which he speaks independent of the external form.

We are told that he retains his consciousness at the same time, while apparently the spirit is apart from the body. No doubt the spirit has detached itself to a certain extent from its physical form at such times, but there is a connecting link between; the spirit not having entirely withdrawn its forces from the material brain, and is still in operation; therefore, a degree of consciousness is maintained, even in the physical organism.

There are clairvoyants and mediums who, when under the influence of external spirit-intelligences, find their consciousness intensified to such a degree as to enable them to catch sounds and sights which are not possible to them in their normal state. Perhaps there are individuals present with them at the time they are under this influence, and these individuals will find companies of spirits there, also, to go with him, and together they may learn, not only concerning points of interest on this plane, but also concerning spaces and localities in the spiritual world, which they may also traverse if they will.

Spirit influence acts differently upon different organisms; it quickens and intensifies the senses and sensations of certain mediums while under its power; and again others become oblivious to external sights and sounds, unconscious, so to speak, to all of mortal life, while they are under the control of some external intelligence. Some of these latter spirits may pass out to an extent and enter the spirit-world, come in contact with individuals in other places where which they may recognize in after time; others do not enter the spirit-life, do not see their spirit-friends, but they detach themselves partially from their bodies and go to distant places on the earth, meeting with people and localities which they might recognize should they meet them in after-time.

And yet again other mediums, when brought under this influence of the spirit-world, retain a remembrance of things passed during their hour of entrancement; they learn to be in a slumberous state, gaining recuperation of their vital forces, and bearing nothing as a record of what has been in their experience to their external consciousness.

Q.—[By F. F. Worthington, Mt. Lebanon, N. Y.] Why are some people proverbially unfortunate in their undertakings from birth, while others appear to be as proverbially successful without seeming to make any special effort? Some labor constantly day and night, yet live and die in poverty; while others do nothing, and live in opulence.

A.—Our astrological friends would reply to this question that these individuals are victims or favorites of planetary influences, as the case might be; those who are unfortunate, unable to gain a headway in their earthly career, are said to have been born under unlucky or adverse planets; while others, who are told, were brought into existence at a time when powerful planetary influences were at work, whose conjunction with the earth was favorable for their welfare and benefit of the child. We believe there is a grain of truth in this assertion; that astrology is a science which is akin to astronomy, a science, little understood, largely perverted in its interpretation by those who with a feeble knowledge of it make it serve their purpose in their play upon the credulity of the human family. But to our mind there are magnetic influences operating upon every human life. Each individual who comes into existence comes under the operation of natural law. There are hereditary influences and inherited tendencies. There are those who pos-

sess in their organisms certain vital and sterling qualities, and yet lack the persistent force which enables others who do possess it, and who may perhaps not be as sterling in quality and character as the first, to get along much better in the world, and seemingly, without great effort.

Again, there are human lives brought into existence on this planet that are environed from birth to the grave by conditions that press upon them, not of their own seeking, or of their own creation, but by the influence and association of others that are imposed and limited, because other lives press upon them, other influences bent down upon them, and they are unable to rise above them. Why is this so? your correspondent may ask. It may be impossible to tell, because the life of every individual has special influences and conditions of its own, and that which might explain the circumstances of one life might have no bearing whatever upon another. It is true that environments, limitations and hindrances exist all along the way of life, and many meet those in material ways, so that they press upon them, keeping their lives in straitened circumstances, preventing them from reaching out and gaining opulence and social or personal distinction. They are, in this line, undoubtedly prevented from gaining that which is good and useful; but in other ways, perhaps, these very lives are rich, they may be filled with wealth and power, there may be a sterling character engendered, and strong traits brought forth by this very discipline, making of them men and women of ability and worth.

On the other hand, there may be those in your midst who are opulent, who have personal influence, who have riches at command; they are favored in this respect, but they may be wanting in other qualities, other possessions, so that could you look in at the spirit you would find them poor indeed. By-and-by those who have been hampered and crushed in their efforts to gain even a livelihood in respectability and honor will be removed to conditions more open and free and broad, where they may reach out and grow and attain; they will not then require material possessions, but undoubtedly spiritual gifts will be showered upon them; that is, if they have been worthy of such gifts.

Those who have been opulent and have not made good use of that which belonged to them, who have been selfish and unstable in character, will find themselves removed from their riches and their possessions. They may not then gain that which would be of benefit to them, because they will not have laid up such treasure as will be of use to them in the world beyond. These latter will then have to grow, and to toil laboriously, in order to gain that which their neighbors have perhaps been enjoying on the other side of life; those very ones who, during the past, have groaned and cried out, and questioned why they had been deprived of those things which are counted of so much value in this world.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF
Mrs. B. F. Smith.

Report of Public Seance held March 15th, 1889.
Dr. Calvin Seavey.

Dear friends, I have been asked mentally to come to this place, hoping I might be able to convince some yet dwelling in the mortal that spirits do return to earth with messages of love to send upon your doors, dear friends, and willingly will come to you. I have often stepped into this room to listen to what might be said, not having a very strong desire to speak myself, hoping in time my friends would be convinced by what might be brought through others. Not that I think that I may have more power than has been brought through some others, but I feel that each one may do his or her part.

How grand it is to feel that after this life we are to have a life of happiness, to enjoy each other's society, and to go through our will, for wherever the spirit dictates do we go so freely, and enjoy the companionship of those who have gone before. Ah! many times while walking in the mortal did I feel there must be a power beyond this life, that came to assist me in many trials that I had, and also when called to assist others, for I was a physician in this life, and now it is made plain to me that power was given me from higher sources, and through man that had crossed the veil.

Often I have stepped into your halls, listening to what might come through the lips of mortals, but the power was not from that angel-world. Ah! do not say we do not come, even if you think it; you cannot prove it. You may in turn ask me: What proof have we? I say to you: Spirits always did return. I am assured of it now, and that they always will. God's laws cannot be changed, therefore learn what you can in this life.

I well remember of once conversing with a gentleman who tried so hard to prove to me that spirits did return to earth. I could not see as he did, although I felt there must be a power beyond; what it was I was not able to say. Now as I am myself an inhabitant of the eternal world, it is made plain to me where the power came from. I would add, also, that I am happy in my spirit-home. I find this is a life of activity; there is not a moment's idleness in the homes, and we all feel a desire to do good. Often the question has been asked: "What is our work in spirit-life?" It is as varied as in mortal life. I am very grateful for these few moments allotted me to speak from this platform, knowing that my message will reach some of the loved ones in Bangor, Me. I shall be remembered in Boston, also. Dr. Calvin Seavey.

Emma A. Lord.

I have been here once before, some four or five years ago, and I have worked earnestly to reach some of my loved ones. It seems hard, as we re-enter earth-life, feeling they do not forget us, to find their doors closed against us. Why is it? No, I feel a desire to do good, but sometimes, it seems to me, they will not learn when the privilege is granted them.

I have been in your meetings many times. I know of dear loving ones who will be glad to hear from me. Some pass this subject idly by; some say, "I cannot believe that spirits come to earth and control mortals." It is true—true that we do return.

Auntie Sarah is here to-day, and sends greetings to them all. Far away in Austin, Texas, I know I am not forgotten, but still I cannot come into communication with them. I would like so much to tell them of my beautiful home, of the happiness we have there, and of the acquaintances we form. There is companionship in spirit-life, and it is delightful, for no ill reaches us there and no inharmonious; all is peace and love. Oh! how beautiful it is to see the groups of little children so happy together, with their arms full of flowers. I loved the flowers when I was a child. I love them now, and it is so sweet to hear the music. These little children will tell you that they wish to return to earth. I have thought many times, when I have seen little ones in their earthly meetings, how hard I would work to make them know I was there, but I have failed because of being a stranger to the mediums present, as it seemed to me, although they tell me differently.

I am happy in my spirit-home, and I am so thankful for this privilege of speaking once again here. Emma A. Lord.

William A. Allen.

The question has been asked many times, if I came to earth, why I did not come to my home and speak to the friends there, and not go off into a hall or somewhere else among strangers. I answer the question as it has been answered by others. We come where we find these instruments* that we may speak through; if there are none in the home, we must go where they are. By the laws of attraction we are drawn into this hall. Yes, and we are attracted, I may say, to you mortals. If you could pull the veil aside and behold the spirits as we look upon the large number to-day, you would wonder how so many could convene here. We require not space as you do; if we did, there would not be room enough. I am satisfied that the home they gave me, but I find through a life of progression we can build our homes more and more beautiful. It is grand to feel

*Mediums.

that we can help each other also in spirit-life, and through the influence we may leave with you here we may be a help to you. We draw from your magnetism, as you sit before us, to help us speak a few words here.

I shall be remembered as a resident of the West End, in this city. I am happy to say I often visit these meetings. It is where we love to go, hoping we will throw an influence that may lead some of our loved ones into the meetings. I know they will ask the question: Have I ever been at home? Yes, many, many times; but they do not open the doors wide enough so that I can come in and commune with them. Now I would say to the dear ones: Open your spirit-doors wide, and we will meet you, more than halfway. Oh! how glad we would be to converse with you by yourselves. Often, in public, many things arise in the spirit that we do not wish to speak. In all family circles there are matters which should be kept private. If I can come into communication with them, shall be very glad indeed. I will promise not to fail them. William A. Allen.

Lucy Haskell.

Quite a long time ago the gentleman here said to me I could speak; but when I tried to I found I could not control the instrument, therefore I was obliged to wait until I could do so.

It is quite a long time, as you reckon mortal life, since they placed the body away and called me dead. When they came to understand more and more of spirit-return, the word death will be dispensed with, and the word life substituted for it. It seems to me this life is really a state of preparation for that which is to come. I did not understand these things when dwelling in the mortal. I always believed that the spirits of our loved ones hovered about us, and therefore they must come near us. I understand now fully that they always did come to visit us.

As I was speaking, a little while since, with one dear gentleman, he said to me: "Lucy, do you find it different from what you expected?" Ah! vastly. And I have been in this meeting many times, and have looked upon the face of a dear friend who I knew would be glad to hear me speak, not for herself alone but because loved ones in the State of Maine, also some in this State, would feel rejoiced to know that I can return to earth, although not believers in what you term this "ism." I was taught differently in my younger days, taught that there were two places. I find there are many, but they are different heavens, or different degrees of happiness; and as the life we live here builds our homes yonder, it behooves us to live a good life, that our homes may be beautiful. Kind words never die; there are not enough spoken in this life. Oh! how happy the little children are in this Summer-land. Many a mother has thought, as she has laid her child away: Will my dear one not miss me? will it not mourn for me? No, dear mothers; these children are well cared for in spirit-life.

Sarah, I wish you to know I have been here many times, but have not been able to speak. I came to listen, as one in the mortal would attend a lecture, for we gain in knowledge by hearing others speak, and we gain in control in listening to others in their surroundings.

I am happy in my spirit-home. Jerry is here also, and sends greetings to the children. I wish them to know that I often visit the old home, but where father and mother once were in the mortal, strangers have come to fill the places. We go through attraction to the old homes, and disappointed do we turn away again; but we are looking forward to the time when father, mother, brothers and sisters shall clasp hands in spirit-life.

Sarah, Joseph wishes me to say to you he is present to-day with one of the children. The dear little daughter is here. Lucy Haskell.

Frankie Willis.

The gentleman over here said to me when the lady ceased speaking, I could come in and speak for myself. I do want to ask this gentleman, Does this paper go way up into the Green Mountain State? [We'll send it where you wish.] I want it sent to Chittenden, Vt. It will be real nice in you if you'll send it, because that is where my people live. I want 'em to know that Frankie has come into this great, big meeting. Oh! there's a little boy going right down the hall to his grandpa, he stands right beside that gentleman. Grandpa says I mustn't point to the people; how can they tell who I mean? I want 'em to know I've got a doggie that was grandpa's.

Oh! the pretty flowers! I thank you for the flowers. We've got more than is here where we are. An! I want to tell you of all the many things what I have. I ain't lonesome at all. I don't want mamma to think I want to come back to stay, but I do want her to know when I'm cold comes, and the storms, there's a nice lady takes care of me. An! grandma, there, too. We have a nice time. [Aside:] "George, wait."

I play with the boys, an' we all go to school. Then we go to what they call a meetin', an' we have a splendid time. It's lovely where we live, an' some day [to the Chairman] you'll come an' see me. You're a good man. Don't you know you help the peoples to get better? You won't have that to do when you come here, cause they don't be sick; they're all strong an' well. You'll have to do all on this side. I'm so glad I got in here, I want to send my letter to my mamma. Her name is Sarah Willis. Mine is Frankie Willis.

Horace Fenton.

What is more beautiful than the children? We were all children once. I suppose they will say: "It is about time we should hear from the old pioneer." I have been a silent listener. I have walked back and forth on this platform, listening to what one and another might have to say. I know you will say to me, eighty-two years is a long life. Yes, sir, it is while you dwell in the mortal; it seems long to you; but when the angel of life comes to rap at the door, and calls you higher, oh! how wondrous is the sound. But a little while did I linger after the rap came. I knew then I must go to the bidding, and I was willing. Not must, but willing. I understood a great deal of spirit-return, and it was happiness to me. I enjoyed so much in reading the messages, and conversing on what you call Spiritualism. Ah! mortal, the clouds are lifting, the veil is growing thinner between us. And why is there so much commotion in your hearts to-day? A little thinking for one's self. Ah! think for yourselves; you have a right to.

When I came to understand that spirits did visit us on earth how happy I was! How blessed were the words that came to me: "Your loved ones live, and they can and do visit you." In Ogdensburg, N. Y., formerly was my home, and I am not forgotten there. The angel did not call me out at that place. I went to visit my dear daughter, who was very full well, as they called and called me, I should not reach the home again. But oh! how easily can I go there, and also to several places in New York State, where I shall also be remembered.

I passed away in Cleveland, Ohio, and I want to say a few words for Brother Lees in regard to the Lyceum: How little do you know what you are instrumental in doing. The seeds that are being sown will spring forth and bear fruit when you are laid away, or when the body is

Ah! it is beautiful to feel we can go wherever we will. The summons came to me very suddenly. I am happy in my spirit-home, but I am attracted to earth a great deal of my time. I enjoyed so much conversing on spirit return, and that is one reason why I am attracted so much into the meetings, and even to the Lyceum. When I hear that another one has dropped out, I say: I want to see that person. There be two of them, I think. That is my prayer. I am interested very much in the work. Religion, as I look at it, is to do good, then, follow mortals, do all the good you can in this life.

What a welcome sound it was when the dear mother reached out her hand and beckoned me on, saying: Horace, all things are ready; come up higher. That sweet voice I had not heard for a long time, and gladly did I respond and clasp the hand which was extended to me. Loved ones, I am here, and the hand-shaking was as real as if I were in the mortal. It has been long, three, four or five years, I cannot give you the exact time, since I laid off the mantle of clay</

and put on the bright garments of immortality. I am satisfied that what is termed Spiritualism is making a vast headway in old theology. They dare not hold forth as they have done in this enlightened age. It is time that we should put on our armor, for we know we are in the right; therefore I say: Go on; God speed you, each one; do your part of the work, and help to light the battle.

I am very grateful for the few moments allotted me here, for I know there are those who will be glad to hear from me in the old home, and in Cleveland, O. Horace Fenton.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
March 15.—Horace Fenton; Joseph Loring; Rosella Morse; Jennie Lukky; Edward Fuller; Jane Shields; John Allen.
The messages given (through Mrs. J. Smith) on April 15.—Phyllis E. Gay; John H. Sanborn; Julia A. Johnson; Sarah Caldwell; D. S. Harrison; John Sanborn; Leola Green; Sarah Woodman; Sylvanus Johnson; Daniel Dexter Chandler; Machine Davis.

Verification of a Spirit-Message.
To the Editor of the Banner of Light:

In the Message Department of the BANNER for January 20th of the present year was a communication from Spirit ANN E. COLE, who passed over from this city Jan. 7th, 1885.

There are so many points in this message which are absolute tests that I deem it most proper to call the attention of the reader to them. The communication opened with the declaration that in the mortal she was weighed down by the burden of eighty years, which was her age; also, in another paragraph, she notes the time of her departure as four years before, as was the case. These are two important facts to be considered, as they are applicable only on the assumption that the old lady herself was communicating; and taken in connection with other allusions and facts given, we are authorized to believe they were given independent of and without the volition of Mrs. Smith, the medium. Other important facts are stated, as will be seen in the following paragraph:

"My dear boys were so glad when their mother was able to show herself to them. Benjamin and William, it is true. You did believe my form before my body was laid away, and given up to mother earth. Would you believe it, dear mortals, before the funeral I was able to materialize in a natural form. Then doubt that materialization is true. But we must have right conditions, as they are applicable only to a few hours after I left the mortal form they were able to behold me."

As I said before, the translation was on the 7th of January, 1885. The body was robbed for burial, though not put in the casket. Every arrangement having been made, her sons, Benjamin and William before mentioned, decided to attend a materializing séance of Mrs. William H. Allen, and did so on the evening of Jan. 9th—Friday. They were moved to do so from the fact that Mrs. Cole was an ardent believer in Spiritualism, and had repeatedly declared, in conversation with the boys, who were Spiritualists, that if she found it true, and it was possible for her, she would return and testify to the fact. So the sons were at the séance. No one present knew that the old lady had passed over. The fact was kept a close secret.

In the course of the evening a form emerged from the cabinet and called the names of Benjamin and William, who went forward, and were most touchingly greeted by the form when the elder brother, William, declared that form to be his mother, habited precisely as was the body then ready for burial, even having a white flower in her hand. Mr. Cole said the details were perfect, the dress and flower being precisely as had been arranged on the body. It was noticed that the strings of the cap (which was black) were loose, purposely left so, as his mother in life always wore them that way.

The old lady spoke of her skepticism, and the many conversations she had had with her sons, and the mortal saying, "Benjamin, it is all true—just as you said. I've come as I said I would, if it was possible."

To explain these facts, it is preposterous to claim that Mrs. Smith, the medium, of herself, in her normal condition, enunciated them. They only could have come from Mrs. Cole herself. Again: the announcement of her materializing at the séance of Mrs. Allen, Jan. 9th, settles the question as to the verity of the phenomenon on that occasion, as well as the personal identity of the form. Note that every person present, including Mrs. Allen, the medium, was ignorant of the demise of the old lady, and therefore the skeptic has no good grounds to set the manifestation aside as a preconceived arrangement, especially as the form was habited, in all respects, as was the body at the time.

This communication in all its parts sets the truth and reliability of the mediumship of both Mrs. Smith and Mrs. Allen, and is another unbreakable link in the immense chain of evidence which shows a life continuous, and at the same time the possibility of decarnated spirits both to communicate and materialize.

WILLIAM FOSTER, JR.
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New Publications.

KING'S HANDBOOK OF NEWTON, MASSACHUSETTS. By M. F. Sweetser. Two Hundred Illustrations. 12mo. cloth, pp. 326. Boston: Moses King Corporation.

This book is designed to be a household companion for all whose homes are in any of the fifteen villages included in "The Newtons," aptly styled "the garden city" of the State, the most notable and interesting facts concerning which, historical, statistical and otherwise, are related in simple and entertaining manner, the whole profusely illustrated by engravings executed in the highest style of art, and all exceptionally fine in typography. In addition to these attractive features are anecdotes of noted residents, fragments of poetry, etc. In a word, all that can be said of Newton is said, and that, too, in an exceedingly entertaining manner. As an illustration of suburban life, it is one that no city in the country can surpass, and when we consider that it is in but one direction only, and that in others it is equally delightful, a fact is made prominent which every Bostonian can point to with commendable pride and pleasure.

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The author of the treatises above named was born in 1621. According to a writer who is said to have been most acquainted with him, "He was a great chymist, a noted son of the fire, an experimental philosopher, a zealous brother of the Rosicrucian fraternity, an understander of some of the Oriental languages, and a tolerable good English and Latin poet." The same authority says, "He died as it were suddenly, when he was operating strong mercury, some of which by chance getting up into his nose, killed him on the 27th of Feb. in sixteen hundred and sixty-five." He was considered eccentric in his day, and certainly would be in this, judging from the volume before us, though he is now classed among the first of British Mystics and Hermetic Adepts.

ADDRESSES DELIVERED BEFORE THE LONDON SPIRITUALIST ALLIANCE DURING THE YEARS 1884 TO 1888. In twelve volumes, 10mo. cloth, pp. 196. London: Psychological Press Association.
The contents of this volume consist of twelve lectures, comprising "Voices in the Air," "Spiritualism at Home and Abroad," "Some Things I Know and Some I Do Not Know," (3) by W. Stainton Moses; "Science and the Phenomena of Spiritualism," by Major-General Drayton; "Spiritism: Some Difficulties and Some Suggestions," "Some Aspects of Mediumship," by Mrs. De Morgan; "The Application to Spiritualism of Scientific Research," by C. C. Massey; "Whence and Whither?" by W. Paley; "The Borgia or Prophecy of the Old Testament," "The Ideal Holy Ghost," (2) by Rev. J. P. Hoppa; and "Death," by C. E. Cassal. These cover a wide field of research and inquiry, and will prove highly suggestive and helpful to the studious Spiritualist and the reasonable skeptic.

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