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# Syiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D.

FRANCE.

Revue Spirite, Paris, for May. Though the present number is largely devoted to the "celebration of the 31st of March," to speeches made on that occasion, all and each of which are imbathed with a beauty and a devout enthusiasm every Spiritualist would appreciate - Mons. Camille Chaigneau's, Mme. G. Cochet's, and Mme. Sophie Rosen's, for instance-there is considerable besides that I will briefly notice :

"On the 10th of April, in the morning, our coreligionist, Léon Favre, the eldest brother of Jules Favre, rendered up here his last breath. He had attained to his seventy-sixth year. His was a most worthy soul, passing a life upon earth in doing good, transiit bene faciendo. In 1848 he was appointed French Consul at Genoa, and so highly esteemed was he there that he won the title of Citoyen de la Ville. He was subsequently consul in South America, Mexico. Corfu, but returned home in 1870, at the moment of the war, and placed himself at the disposition of the government."

It was not generally known that the editor of Le Messager Franco-Américain, of New York, M. Louis Cortembort, recently deceased, was a | Spiritualism (here continued) I find the followd' Histoire" and "Religion Progressive."

At Rochefort-on-the-sea Mons. Charbonel de-

of the spirit of Allan Kardec. It was described to the Revue by the venerable former President, Mons. Pomies. An eloquent address, which was responded to, through the mediumship of Mme. Magat, by the spirit of Kardee himself, was made by Mons. Petit. I have it before me,

but space forbids a reproduction. Under the heading of "Magnetisme et la Science Officielle," the Revue has from the pen of Mons. Ch. Fauvety a masterly contribution, portraying the slow march of magnetism in the ranks of those called learned, the veritable hostility in fact of the savants, and yet how clearly and ungainsayable have been the proofs of its existence, of its mysterious power-"mysterious in itself, and only known to us by its effects "-and upheld by such names as Puységur, Petetin, Deleuze, Du Potet, Georget, Rostan, Itard, Foissac, et als. One of its earliest and most able promulgators abandoned its study because so much persecuted, saying: "Truth is sufficient for itself. It is folly to try to convince those who do not desire to know." As early as 1820 it was shown that M. Du Potet could put a person to sleep at a distance. About that time, too, a number of patients were put so thoroughly under magnetic influence at the Salpetriere Hospital, they could be burnt without manifesting the slightest suffering; could describe the interior of their bodies, and order proper remedies for their ills; could predict, twenty days in advance, the moment some illness would re-declare itself, etc. On one occasion one of the hospital patients, Pétronille, announced that within fifteen days a certain doctor would be seriously wounded in an affair of honor. Within the time specified, in a discussion, offensive words passed between this doctor and a confriere, a duel ensued, and when said doctor, badly wounded, was returning home in a carriage, the prediction was read to him. Still, however bizarre may seem to us the assertion, the French Academy of Medicine ignores animal magnetism : "It does not exist," says Dr. Dechambre, an academician; and is so reported by Dr. Ducaisne, editor of the journal

La France. The Revue credits the Banner of Light with a lengthy article, copied thence, respecting a séance with Mr. Slade.

BELGIUM.

Le Messager, of Liege (1st and 15th of May), has been received. In its article on American Spiritualist. "Though he did not vaunt of his | ing, which I do not remember ever to have seen faith, he manifested his sympathy with all that could serve in its propagation." He was the roche-Héron, a Catholic writer, visited the Fox author of several works-notably "Un Précis family. 'At seven o'clock in the evening, with an intelligent friend, a foreign consul, I went,' he says, 'to Mme. Brown-neé Fox-and was rable habit of the editor of the Banner of Light

Spirite had a reunion at Toulouse on the 31st of | not receive 'the sacraments.' She politely March, commemorative of the enfranchisement | thanked him for his services, but declared that, like her husband who had died two years previously, she did not believe in his ministrations.'

The Journal de Liege, in noticing the "Revis-ion of the Bible," says: "It appears that a great number of inexactitudes have been removed by the revisers in the edition adopted by the Société Biblique. It is thus (ainsi) that the intercalation of the three witnesses of the resurrection should be rejected; that the words of the prayer, 'deliver us from evil,' should be, 'deliver us from the spirit of evil'; and that the twelve last verses of St. Marc are completely apocryphal."

"We have read with no little astonishment," says the editor of the Messenger, "the following from the Gazette de Lieye, the organ of the bishop: 'The question of the plurality of inhabited worlds. The learned German naturalist, Hahn, has discovered in several aerolites the remains of organic life; these creatures, it is true, being of an inferior order of coral, of crinoïdes, of crystogames; and it is of the greatest interest that this establishes for the first time the existence of organic life outside of our own globe. But it remains to be seen if the discovery is, in an actual aerolite.""

"The Light," that has its eternity, seeking all hearts, persistently disentangled from materialism, by Swedenborg; "God and Creation," and "The New Religion," are the remaining themes that court attention in the Messenger, but can only be named.

The Franco-German weekly, Licht, mehr Licht, comes with its accustomed regularity, and bearing its usual amount of important and interesting matter. I have in hand four numbers (up to May 8th), freighted with correspondence from Freiburg, Serke (in Ungarn), St. Pctersburg (Mile. Louise Braun's article on spiritsceing), Copenhagen, &c., and the following subjects treated at some length : "The Brothers Davenport"; "Christna"; "The Work of the Theosophical Society in India" (by Dr. H. C. K.); "The Question of Magnetism"; and "Where is God's House?" Its Administration und Redaction is at 41 Rue de Trevise, Paris, but it can be subscribed for in any of the large cities of Europe or America; and to those who read the German language I could not commond anything more inviting, either in typography or subject matter so far as 1 understand it.

#### SPAIN. La Luz Del Porvenir, of Barcelona-three numbers in hand, dating to May 19th. The May 5th number opens with, "What a Pily !" -referring to the Countess Pollalion, who, possessed of great wealth, beauty, youth, has lately entered a convent; but as it is the very admi-



#### THE LATE DAVID C. DENSMORE, FOUNDER OF THE " VOICE OF ANGELS."

Mr. Densmore was born at Bowdoinham, Me., on the 10th of April, 1813. When a young child he displayed mechanical abilities of a high order, and the early bent of his mind led him to search out the reasons of things. In school, as might be supposed from a glance at the accompanying likeness, he excelled in his studies and stood at the head in whatever he undertook. Being the eldest of a large family of children, with limited means, his preparatory education ended when very young, at the Friends' School, at Providence, R. I.

His parents were Quakers, and he remained a member of that Society until his marriage with Miss Rebecca F. Chapman, in 1836, when, according to its rules, he forfeited his connection with the church by marrying out of the Society. Before he was eighteen he was engaged in teaching the winter term of the district school, and through several terms was a popular teacher and a general favorite in the town where he resided. Soon after this began his sea-faring life, as common sailor on board a whaling vessel-he rising before long to the position of captain.

Subsequently he became a farmer. Next he was in terested in the grocery business ; afterward was pro prietor of a saw-mill, and, later, after learning the hip builder's trado, held contracts for building ships and, on one occasion, a steamboat. Carrying on these different branches of industry, as they came along, to the satisfaction of all concerned, he won many friends. In 1852, while engaged in ship building in Rockland Me., he became interested in Spiritualism. He entered into its investigation with the same zeal with which he undertook every pursuit, and came ere long to be identified with its most faithful supporters, and ever after devoted himself wholly to the interests of mankind by the promulgation of the truths of Spiritualism. His

for I have yet to mention: "That Leone Favre Clavairoz," deceased, as heretofore said, "on the 10th of April, was an officer of the Legion of Honor, and a spirito nobilissimo." . That of Honor, and a spirito nobilissimo." . . That the "Societa Zoofila, of Turin, has published a pamphlet" in the interest of our dumb animals ; and that to ridicule Spiritualism and Spiritualists the Liberta, of Rome, has published a garbled account of spirit-rapping in one house, connecting it with the finding in another, at a distance, in a secret place and in a filthy condition, a woman who had no possible relationship with said spirit manifestation. Such appears to be the drift of what I have hastily read: but I think the Annuli has straightened out the matter by giving the number of the two houses, &c., and exposing the animus of the Roman journal. I must leave yet unnoticed other articles for

SOUTH AMERICA.

The Constancia, of Buenos Avres, for March. has more than sixty columns of matter, all worth preserving. It quotes quite extensively the more important manifestations in America; and under the heading, "Premature Hostility." gives the Banner of Light's defense of its "Message" Department, and what the spirit of Achsa W. Sprague had to say at that time. Mme. Soler has an article on "Rafael"; and the "Secretary-General's" discourse at the "Constancia" gathering is here published, in which he replies to a frequent assertion that we are deceived by evil spirits, adding some good suggestions about what we owe to each other; in a word, reproducing what Buddha and John so emphatically preached : "Love one another." Following this, with other valuable articles from the pen of Z., is a portion of the Rev. Mr. Conway's Boston sermon in which the Dean of Westminster is quoted; notably, his late remarks about our ceremonies for the dead. A column is also given to our lately departed learned co-religionist, Epes Sargent; to his "grand inteligencia," etc. Revista Espiritista, of Montevideo, opens with an appeal in behalf of the "excellent Amalia" who so adorns with her gifted pen all the Spanish periodicals advocating our religion; the editor following with a response to a question, 'Is it possible to accomplish what we desire?" and with remarks on the "Formation of an International Association." "She Alone," by Mme. Amalia (y Soler), and "What is Civilization?" by J. de Esnada, can only now be named as other matter in the Revista.

#### MISCELLANEOUS.

La Chaine Magnetique, Paris (15 rue du Four St. Germain), announces a series of banquets to be given by the magnetizers of Paris, especially one on the 21st of May, to commemorate the 147th birthday of Mesmer; as also one to the Baron du Potet. "The Sojourn of Prof. Charcot at St. Petersburg"; the "Theory of the Fransmission of Thought": "Apronos du Miroir Magique"; the establishment at Nice of an Institution for healing the sick by the "medicine of natural forces"; a Bliss séance, from the Banner of Light; the "Electro-Medical Institute, at Toulouse"; the trial of one Bizet, at Moulins, for having bewitched some pigs, and Bizet's counter-charge that his appellant had bewitched his (B.'s) hens-dismissed with smiles from the court-all these, with many interesting minor items, make up a most readable magazine. I should add that a Russian lady. Mlle. Skyorzef, has received not only a diploma from the medical society of Paris, but from the President the warmest compliments for her "Thesis"; that the Chaine gives, on page 267, an out-line engraving of "Moses-his Imposition of Hands," but from what source I do not learn.

itual groupe Larré, and a man of great moral as the family was yet at tea, I had ample opporworth. Just previous to his death he said to his daughter : "They call me, and I am going." Rochefort has also lost one of its most estimable citizens, Mme. Courte, wife of a writing friends, including an old gentleman who would medium, who at the tomb pronounced words so full of deep feeling that the attendants were ately raps were heard in various parts of the greatly affected by them. "This is the first room, on windows, doors, and so on. The old time," says M. Paillet, "that a Spiritualistic address was ever heard here at the grave; but it was warmly received by the many assistants who had accompanied Mme. Courte to her last resting-place."

I may here notice a "Biography of Mazzini," who, it is claimed, was a "Spiritualist of the highest order and the most pure;" and who, 'without speaking precisely of reïncarnation here below, distinctly affirmed a succession of existences." The "Biography" is by Mme. E. A. Venturi, who writes of this great and noble "Apostle of the Unification of Italy" with a patriotism, ardor and devotion, little less marked than those which characterized her hero, Mazzini, and of whom I heard almost daily laudations while I resided in Italy. He seemed to the people generally a veritable angel of light.

Under the heading "Preëxistence and Mediumship," a sketch is given of the short life and astonishing works of the painter, Camille Müller, who executed a great number of pictures while he was between fifteen and eighteen years of age. At nineteen he died. "Spiritualism," says the biographer of this youthful prodigy, "leading us from effect to cause, aids us here in raising the veil that hides the horizon of our aspirations, the secrets of our destileading us to think that the first inny, . terest of our life is to know what we have been, what we are, and what we shall be. . . The duration of the life of an infant, the spirit there incarnated, is the complement of an interrupted existence, and death perhaps a trial, or proof, or an explation by the parents, solving the problem of premature death in a just and rational way. . . Genius is but the development of anterior acquirements."

The Courier populaire, a secular journal of Nantes, has the following: "The Nantes Spiritualists made a fête-day of last Sunday, the anniversary of the death of one of their most beloved teachers, Allan Kardecr A hundred adepts of the city and its environs filled a hall, in which we saw consuls, officers of the army, doctors, indeed a select party-people of esprit, (??) as they were Spiritualists ! We noticed, especially, poets and distinguished artists, who lent a grace to the assembly." To this was added a portion of the speech of the chairman of the meeting, Mons. Verdad, "one of the most active of the Spiritualists at Nantes"; and when we consider what all this indicates, when we consider the character of this gathering, the numbers it embraced and the place, we may congratulate ourselves, feeling assured that everywhere our cause is triumphing.

parted this life. He was a member of the spir- introduced into a salon by a domestic, where, tunity to examine floor, walls, tables, &c.; but neither traps nor metallic wires could be discovered. Mme. B. soon came in with several evidently soon be insane, and almost immedigentleman gave a clue to the manner of proceeding; but, in a hazardous way, I asked in French if any of my deceased relatives were present. Responses came in the affirmative respecting father and mother. Mme. B. suggested that I should verify their presence-by writing, if I wished. I then said : "Will the spirit rap three times when I write my mother's first name ?" Taking paper, I wrote (not being overlooked) five baptismal names, but silence reigned: when, however, I began the first letter of my mother's name, three raps were heard. We then asked about fifty questions about the diseases of which our friends died, their ages, &c., &c., and we invariably obtained satisfactory answers. Seeking to penetrate the veil of these wonderful phenomena, I asked : "Are you sent

of God?" Yes, was the reply. "Will you tell me which is the true religion ?" (Mme. B. seemed excited, and opposed to this.) "Is it Methodism, Catholicism?" &c., I continued. No reply. Mme. B. said the spirits did not like to be questioned about religion. Our semi-fool of a neighbor took upon himself to reply, and said : " Do you not know that this silence signifies that all religions are a sham ?" The spirits rapped affirmatively. "That all religions where priests are employed are bad ?" Affirmative again."

M. de Laroche-Héron showed himself very hostile to American mediums in the article we quote from, . . . and it is suspected that the last spirit response above copied may have been the cause.

Dr. Wahu continues in the Messenger his "Spiritualism in Ancient Times," quoting largely from Mons. Jacolliot's Les Fils de Dieu. The age of Indian learning is particularly dwelt of will to endure them; . . . and even the upon as exhibited by astronomical calculations, moving back the childhood of the world to a period that will be misty to our biblical scholars. The age of the third pyramid in Egypt is also given from studies by M. Rougé, who says that "it was constructed by Menkeres, the Mycerinus of the Greeks, in the ninth year of his reign, a certain star having appeared in an ascertained position, which makes the date 3,007, or 3,010 B.C. As the first pyramid was built nine hundred years anterior to the third, the oldest had consequently an existence 4,000 years B. C." These statements-are seemingly to be relied upon; and are hence of no little moment.

Under." Necrologie" an interesting account is given of the civil interment of Mme. Parent Lehone. "The people, shaking off the yoke of cent Torres, before the Sociedad. Espiritista, their former masters, attended in large numbers the sepulture of this excellent woman. Several discourses were pronounced over her remains. Some days before her death the curé

to deal gently with the proceedings of other religious bodies not strictly spiritualistic, I hardly know how much to quote of the indignation expressed in Europe respecting the incarceration of the above-named young lady, of the means that have been used to bring about such a painful, unnatural result; nor how soon, in this country, we may have to deplore the living inhumation of our own daughters. I do not dare to read what Lady Domingo y Soler has to say about it, for her glowing pen touches as with fire the human. heart, arousing it to noble progressive action, melting the icebergs of bigotry that have so long been a barrier in the highway of the barges of truth, and scathing as with lightning that religious power which has for so many centuries held in the mire of superstition and ignorance, as she often boldly proclaims, her own beloved land.

Under the heading, "To Women," Mmc. Soler announces that her journal, dedicated exclusively to her sex, concludes with the present number the second year of its existence. She then goes on in a lengthy article, full of great truths and beauty, to portray the general infe-licity of woman. "We know by our own experience," she says, "that an ignorant woman is not capable of making those around her happy, nor herself; let us learn the cause. If in our youth we had had more instruction, we should have been freed from the shedding of many tears; but 't is said, by losing we learn; we have lost much in the game of life, but of course have learned something; . . . we are poor also in scientific knowledge, though rich in practical experience. . . And we know that good solid instruction, an education in the grand principles religiosos filosoficos espiritistas, cannot give to woman happiness, for woman has not come into the world to be happy, but they will be powerful elements in her development in her moral and intellectual advancement, etc., etc. On the next page she says, sadly The existence of woman is so heavy, so full of little contrarieties, that she needs great force study of Spiritualism will not give us felicity, for woman has come upon the earth only to suffer-are, as Michelet says, enfermas incurables." Here, however, are only a few stray thoughts from pages of solid valuable material such as few persons could have penned.

Mlle. Candida Sans and a new writer. Antonia Amat de Forrens (whose name is almost a song), add to La Luz the grace of agreeable and earnest co-workers in a most gracious cause.

El Criterio Espiritista, of Madrid, for April though hardly taking the place of the journal it supplanted, has always something good for its readers, notably, in the present issue: "What We Owe to Allan Kardec," by Mme. Soler; and the "Discourse," by Don de Vincelebrating the 31st of March. A number of poems which were read on said occasion occupy a large portion of the magazine in hand. "The Moral Law," a mediumistic communica-The members also of the Cercle de la Morale | of the locality came to her to see if she would | tion, has many excellent sentiments embraced | serve ?" . . Space forbids further extracts,

mediumistic powers were remarkable. Many wonderful manifestations of spirit-power have been given through him, among them the gift of healing. He was for a time, in/ the latter part of his life, engaged in healing the sick, and was very successful.

About six years since, in obedience to the direction of spirit friends, he began to publish the Volce of Angels. At or near the same time he completed THE HALO, a book giving an intensely interesting account of his life from childhood up to that time. In his book he ascribes to spirit influence all his successes—he never failing of ald in his greatest straits, and being relleved from doubt and anxlety by a Voice, unmistakable in Its utterance, directing how and when to act The Voice of Angels, a semi-monthly journal, has held from the first a place in the front rank of spiritualistic publications. To this work Mr. Densmore gave the last years of his life with an enthusiasm characteristic of the large-hearted man.

He died of heart disease, in Boston, on Jan. 2d, 1881. The Voice of Angels is still published, and carries its freight of good tidings to the homes of many in all parts of the world, remaining an enduring monument to the memory of a loving heart and an unusually active and eventful life.

in thirty-nine paragraphs. The transcription of a few of them must suffice : "Absolute love is a distillation of the absolute essence, the purest emanation of the absolute and divine good." "All our actions are moral when worthy of fulfillment, and they are immoral when they infringe a moral law." "The morality of our actions justifies itself in the purity of the intention to do good ; but it is not always the morality in the conscience satisfies fully the moral duty."

ITALY.

Annali dello Spiritismo, of Turin, for May. The transition to Christianity," heading the twenty-fifth chapter of "Catholicism Before the Time of Christ"-- a continuance of Viscount Solanot's popular work-is the first communication that greets one on opening this popular journal. Dr. George Wyld, the literary London physician, contributes the next article-"The Use of Anesthetics"; then we have "The Mystery of Life," from the pen of Don D. Sangrado, in which he says: "Never in the history of science have there been so many things to astonish man as at present. We have learned that the earth is but a star (or planet); and that our actual life is to be completed in another world -nel ciclo. By means of the analysis of light we know the elements that burn in the sun and in the stars millions of miles distant to terrestrial observation. . . And we find that the globe we inhabit has become but an atom in the infinite profundity, and that our own proper existence is but an infinitesimal fraction of life eternal, . . and, as a marvelous result of the studies of late years, that we live continually in the midst of an invisible world that acts unremittingly within ourselves. . . And by what right can we pronounce the word impossible without being conversant with the ultimate of causes? . . In what consists the problem of life? . . What the condition of life beyond the tomb? what recall, what sentiment con-

Op de Grenzen van Twee Werelden, &c. Two more numbers of this brochure are in hand, and are devoted to Spiritualism in Russia, England and America, and to a lengthy criticism of Dante's " Divina Commedia."

For the benefit of tourists visiting Berlin, I should perhaps notice here a "Circular" having an engraving of a large, handsome hotel, the "Germania House," (No. 78 Friedrichstrasse) which seems to possess all the advantages a traveler would-naturally seek; with a readingroom for ladies as well as one for gentlemen, and with a list of American and other periodiicals exceptionally good.

#### A Strange Preacher.

ne

ch

· There was once a minister of the Gospel who
never built a church.
Who never preached in one.
Who never proposed a church fair to buy the
church a new carpet.
Who never founded a new sect.
Who never belonged to any sect.
Who frequented public houses and drank wine
with sinners.
Who never received a salary.
Who never asked for one.
Who never wore a black suit or a white neck-
tie.
Who never used a prayer-book.
Or a hymn-book.
Or wrote a sermon.
Who never hired a cornet soloist to draw souls
to hear the "Word."
Who never advertised his sermons.
Who never took a text for his sermons.
Who never went through a course of theologi.
cal study.
Who never was ordained.
Who was never even "converted."
Who never went to Conference.
Who was he?
ChristN. Y. Graphic.
This semanted by the Year Youh Can that discusted

vidently by the modern system of funerals, Henry Longbotham, who died recently at Port Jefferson, N. Y., left a will containing a pronounced demand that his body should be kept above ground till signs of decomposition made their appearance. He further exhibited his independence by ordering that the order of his interment should then be of the simplest description, with "no pow-wow nor priestcraft; it will be considered an insult.

There is nothing so contagious as pure openness of heart.-Nicholas Nickleby.

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

#### EXCELSIOR. (An Acrostic.)

BY E. S. HOLBROOK,

"EXCELSION?" the WORD of GOD to MAN; "Come higher up the shining path of Thought; Contrive more heights to gain, more depths to span Express yet more than all the Wise have taught; Lift up the vell from secrets yet unsought; Seek Right to galn from Wrong; seek Peace from War; Inspire such wisdom as all time has wrought; Observe such virtues as you pray Heaven for, Raising and bearing high this sign, "EXCELSION !!"

\*\* Excitision ?!" the prayer of MAN to Gop: \*\* Come, Thou, the Guide of my aspiring heart, Conduct my footsteps on the higher road; Endow my soul with each diviner part, Love, Wisdom, Joy, and Truth's most truthful chart; Show how each crime and wrong I should abhor; Inspire each holler thought, each nobler art; Oppress me not in Life's elerchating war; Renew each day my strength - Excelsior! EXCEL-ston !!?"-[R.F. Journal.

The Law of Compensation versus the Law of Death. An Inspirational Discourse delivered through the organism of W. J. COLVILLE,

The Rostrum.

In Berkeley Hall, Boston, Sunday Morning, March 20th, 1881, (Reported for the Banner of Light.)

The subject before us to-day is one of great interest and vast importance. Living as we do in an age of skepticism and unrest, when the foundations of all faiths are searched out and called in question; when all beliefs and customs are severely and not seldom harshly and ignorantly criticised : Standing on the outskirts of a new and as yet unexplored territory, on the very verge of a New Dispensation, at the beginning of a new and very important era in the history of the human race, it behooves us to be ready at all times to answer our opponents, reply to our critics, and give a reason to all who play demand it for the faith that is in us. The old sandy foundations on which many have long established themselves and their edifices, are now being severely shaken; but men of judgment are ever looking for the rock below the sand that they may safely plant their weary feet upon a firmer foundation, where they shall continue safely anchored, no matter how fierce may be the tide of fiery criticism. In this stirring age it behooves us all to dismiss gladly whatever savors of superstition, and cramps the human mind, thus blocking up the road before the ever advancing car of progress ; but while it is an imperative duty to dismiss boldly all that retards the progress of the race, we should also be careful that our iconoclasm does not lead us to the destruction of that which is good. While rooting up the tares, let us be cautious lest we pluck up the wheat also. Now is a harvest hour; during bygone centuries tares and wheat have grown up together in religion, politics, homes and in individual hearts, and as the reaping angels are now proclaiming that a day of judgment is already here, it is for us to cooperate with them in their work of regeneration and reconstruction.

In our three lectures on "The Reasonable Worship of God," recently delivered in this place, we endeavored to rescue faith in a Supreme Intelligence from the quagmire of superstition into which it has fallen, and in which it still remains in many places. A capricious, changeable Daity we can noither lave, worship, nor recognize; but our inability to adore the erratic creation of unformed minds does not forbid us to use our reason and conscience, and, aided by all the knowledge we possess on physical as well as spiritual matters, acknowledge the existence of a Supreme Spirit of Love and Wisdom, whose laws the laws of Nature undoubtedly are. Science furnishes us with arguments which we consider incontrovertible in support of the assumption that there is skill, design, benevolence, intelligent purpose in the scheme of the universe. The geological argument is stronger than the theological. The student of the origin of man, even though he be a Darwinian, need not on that account refuse to recognize the incessant workings of spirit, which is intelligence, in the evolution of a planet, a man, or a universe ; if man has really proceeded up from lower types of being to what he now is, what omnipotent skill is displayed in the rise and progress of all the varied forms of life, appearing and disappearing by turns, and at length culminating in the wonderful creature in whose single individuality are epitomized and manifested collectively all the numberless attributes of other and inferior beings. A new set of evidences are now making their appearance, and demanding the attention of the civilized world; the old propositions, belonging to a former age, are fast being ignored, but while theologies and philosophies are destined to be born, progress to maturity, and then perish, the rock of truth, upon which many an unsightly and incongruous edifice has been erected, and afterwards demolished, is strong enough to breast every storm, weather every gale, and support on its ample base institution after institution, theory after theory-each one somewhat in advance of its predecessor, until perchance, at length, profiting by ages of experience, the human family may be empowered to erect a substantial temple dedicated to unsullied truth, in which the heart and hand, the affection and the intellect, may be unitedly engaged in offering reasonable service by cultivating human nature symmetrically and fully; and understanding and obeying the laws of nature, may reconcile, in the eyes of all, true religion with true science. It is neither our province nor our desire to detain you this morning with any lengthened continuation of former lectures, but we feel it ferings attendant upon an exeruciating form of needful to call your attention very particularly to one important fact which is well nigh, if not mies, "Father, forgive them, for they know not ouite, self-evident to all thinkers : Man is a part of things ; the nature of man is a more perfect manifestation of the nature of things than is the nature of any inferior creature. In man we wounded have called forth universal praise and find certain peculiarities which he outgrows with the growth of the world he inhabits; certain other attributes are more and more strikingly manifested as the race, and the earth it inhabits, advance. Now it is evident to all students of history that vice of every shape is on the decline, while virtue is ever rising higher and higher into the ascendant. We confess to being thorough-going, outspoken Optimists, and in spite of every Pessimistic argument to which we have ever listened, our belief in the triumph of good grows stronger daily. We know there is a great deal of discord yet in the world, a vast share of immorality and cruelty, and yet, comparing the record of to-day with that of three thousand years ago, or even of three hundred, are we not ous age, you would probably have imagined it orcibly struck with the higher appreciation of goodness everywhere to be found?

concubines, as President of the United Statesbare suggestion that he was fit to be your repbest sample of humanity forthcoming in the Jewish community in Old Testament days. Fancy David, "a man after God's own heart," a murderer and adulterer; you would sooner times, is now hated and suppressed, because men and women have finer tastes, sounder judgment, and are more educated to attend to the voice of the soul, than they formerly were. There is indeed ample room for amendment in our modern society, but, to say the least, it is a great deal better than ancient society; and because it is so much better, it ferrets out and declaims against the evils which are now rampant, instead of letting those evils, like hidden canker-worms, devour the societary-tree when men are sleeping soundly and comfortably in

a polluted atmosphere. Nothing speaks better for our common humanity than to witness its vigorous protest against the iniquities which zation? The wars which have deluged the soil yet prevail. Your increased population, your telegraphic wires, your telephones and audiphones, all the thousand and one modern contrivances for speeding news on its flight to the uttermost parts of the earth, bring up glaring injouities before your notice, and cause many to bemoan the unsoundness of the national character; but is it not the first work which light performs to reveal impurity? When you sweep your carpets you raise dust and throw things into immediate confusion; but this temporary revelation of dust does not either create or introduce it; it only shows it up in the effort to do away with it; and thus the bue and cry raised so vociferously at present against human iniquity is the voice of man's awakening reason and conscience, clamoring that wrongs. may be redressed and rights vindicated, and causing temporary alarm and disturbance in the revelation of the evil and the subsequent clearing process. '

As man progresses, while his hatred of wickedness ever becomes stronger, his sense of justice becomes clearer and clearer; doctrines long held sacred are now being discarded because they antagonize man's sense of justice; a love of equity is increasing in power; the atonement has to be given up because justice revolts against the thought of the innocent suffering instead of the guilty. We feel the divine justice in ourselves prompting us to give unto every one according to his deserts, and, as Whittier beautifully says when voicing his inspired thought of God in one of his charming lays:

## "Nothing can be good in Him Which evil seems in me."

We instinctively feel that the powers above must have in infinitely extended degree all our virtues, because as we rise, justice, generosity, and every grace shows itself more and more plainly; and thus reasoning from analogy, we cannot fail to arrive at the conclusion that the very nature of the Universal Spirit must be just, because the more the inner nature is expressed in us the further glimpse do we catch of this divinest attribute of justice, without which love itself is degraded into mere earthly passion, born of an inordinate desire to please one's self, regardless of consequences to others. Justice is the grand circle embracing all perfections; the infinito unity; the pure, white, spiritual light of the entire universe. The trinity, or triangle, of Love, Wisdom and Power, may be lost in the sum total of all perfections-simple Justice, pure and undefiled ! When one is just, he is loving, wise, generous, merciful, compassionate, and everything else that is good. Mercy without justice is weakness and partiality. It is not merciful in the highest sense to palliate crime, and allow the offender of society is encangered, the innocent are imperiled, and the culprit is himself deprived of period to prepare it for us? Why are we dethe best means for the accomplishment of his serving of a better heritage than they? What reformation. All just punitive measures are right have we to come into their possessions, truly merciful, because they have only two ob- and benefit by their unrequited labors? If, jects in view, and these are both benevolent: | however, the veil is drawn aside, and we can see one being the protection of society, the other | them behind the scenes rejoicing to-day in their the reformation of the offender. Vengeance is antipodal to justice, though the tendency of ing in our triumphs, then we may feel content-Calvinism has been to render the terms synonymous. Dr. Watts, when singing of the sacrifice of Jesus on Calvary, and graphically describing the scene of the crucifixion, in one of his once popular hymns, gives utterance to the following sentiment, which expresses perfectly the entire Orthodox conception of the means whereby a sinner may be justified in the sight of God:

trees growing with amazing rapidity to enora pattern of wisdom ! Would you tolerate the mous size, and then decaying as fast as they had arrived to maturity; could you have analyzed resentative? and yet he seems to have been the the noxious exhalations rising incessantly from this decaying vegetation, poisoning the air to the extent of rendering it impossible for any one of you to breathe it for a moment and live -had you not been gifted with wonderful prosentence him to execution (though capital pun- phetic, insight you would doubtless have imagishment is a vice to be abolished), than elect | ined that nothing but pire malevolence and him for your ruler! What was passed over in | folly was at work in this unhealthy and awful silence, excused and even admired in ancient state of things; but has not science shown how this preliminary work in world-building has been a sheer necessity to open up the way for the advent and sustenance of man? how the coal mines from whence you derive your supplies of fuel were all formed by decaying vegetable substances which through long ages have lain buried, hardening in the earth, until to-day they are discovered and utilized in all your domestic and manufacturing activities?

The chaos of a forming world has proved itself to have been of the highest utility; and in the intellectual and moral world do we not stand face to face with similar great mysteries of birth-pangs and delivered children of civiliof this earth with human gore, have they not been as needful in the moral realm as volcanic eruptions, tornadoes, and earthquakes in the physical domain? The summer lightning, as it flashes across the evening sky, may strike terror to many a timid heart, destroy many a habitation, blight many a stalwart tree, and even occasion many a loss of physical life; but is not that lightning needful as a purifying agent to kill the blight in the air and rid the atmosphere of much that would otherwise cause an immeasurably greater amount of distress? Was not the great fire in London one of the greatest calamities, and yet one of the richest blessings, veiled in dread disguise, which ever visited the British metropolis? The Plague was burnt out by the fire which burnt out many families, depriving them of a place of shelter and all the necessaries of life; new buildings, crected on sanitary principles, took the place of the old ill-ventilated and disease-spreading tenements. and from that day to this London has never been a plague-stricken city as it was so frequently and terribly before the devastation accompanying and caused by the awful conflagration.

In your own beloved land do you not all see how needful was the struggle for independence, and the war between the Northern and Southern States resulting in the removal of the terrible blot of slavery from the nation's otherwise glorious escutcheon? In the days of strife, and especially directly the war ended, we were confronted by numberless broken-hearted mothers, widows, sisters, daughters, and friends of the departed, from whom all earthly comfort had for the time been taken, and whose gaping wounds time can never fully heal; but we consoled ourselves by repeating to our hearts the glorious assurance that their bravery and death were God's means for redeeming the nation. As William Lloyd Garrison felt, so many other tender-hearted though invincible patriots felt -we would gladly have seen the land purged in a milder way, but if the moral cancer must be cut out with the sharp knife of civil war or remain to pollute the whole nation-as ancient Rome was nolluted and fell through its own debauchery and the antagonism between labor and capital, manifested in the hatred existing between patrician and plebeian-we submitted, though reluctantly at first, to the painful operation, and are glad that we suffered so that our land might be free.

As far as this the Materialist will go when discussing national affairs, but another fact stares us in the face; another great question presses in upon us, and confronts our moral perceptions, refusing to be silenced or ignored : What is the great question which every lover and recognizer of justice must ask here? What off, this some one being a favorite of his impe- you talents, and then forced you to let them lie to go unpunished; because thereby the safety became of those savages who labored so hard as rial majesty, Unconscious, Unintelligent Law! idle, as you were obliged to perform menial they struggled with the earth in its infantile | The law of compensation does not indeed pre- | labor to support yourself and an aged invalid work with us; exulting in'our successes, gloryed; if they assure us that they are sharing in our bliss, and that they, having paved the way for our majesty, are participators in all that we enjoy, then our sense of justice is not outraged : But if they are dead and gone, and we are benefiting by their unrewarded efforts; if they were born without their own consent, and used by an invisible power to build up the earth for us, cipline. we feel as though we had not the slightest right to enjoy what they have earned. We may, however, anticipate an answer to this objection by the reminder that these barbarians had not the same intense feelings that we have; and that while they enjoyed less, they suffered less than ourselves; that their perceptions being blunter, their joys and sorrows came to them quite as justly as ours come of truth in this reply, and with regard to savages alone it seemingly may be made to cover the ground and satisfy the demands of justice for it is a fact which none can deny that the law of compensation does work in this world and in the present life a great deal more than most people appear to realize. For the child born in squalor and wretchedness, of coarse parents, inheriting no great refinement or appreciation of the beautiful, can really enjoy life in the gutter as well as many a young prince enjoys playing with gilded toys in a palace nursery. It is true that those who are born blind have frequently a very acute sense of hearing, and seem to receive more through the ear than those can enjoy through that organ who have the use of their eyes as well; it is, moreover, true that the blind man, while he loses the pleasure he would gain from looking upon beauty, does not experience the pain the sight of loathsome objects would cause him ; it is true that while the deaf man is not charmed by harmony, he is not distressed by discord; and while the over-cultivated critic can experience exquisite pleasure in contemplating some superb production of art, he is also pained beyond measure by the vision of crudities which delight the average spectator; and while the extremely sensitive person may enjoy the delicacies of life intensely, he is equally wounded by the vulgarities a less refined mind would pass by unnoticed. Still, there is an immense margin which all these facts do not touch; for though fame, riches and splendor often go hand in hand with utter wretchedness; while the honest poor have a great deal of happiness in spite of their poverty; yet what can we say of those poor cripples, those destitute orphans, was under the direct control of some powerful those forlorn waifs, those miserable unfortumalevolent spirit; could you have seen the huge nates whose lives have been one long-continued all temptations, then every other spirit must of ness at the results of his fatal mistake, he hov-Imagine Solomon, with hundreds of wives and ferns with their fronds like branches of forest cry of hopeless pain? If there be no future necessity pass through the same fiery crucible. ers on the earth as a wretched ghost, seeking

dife these have been treated with shameful injustice by the power which brought them into existence! It is all in vain for infidels to tell us that such unfortunates are doing some good in the world, and that this good will appear in the bettered conditions of unborn generations. If they suffer unrequited, and other people benefit through their sufferings after they have passed into oblivion, we have to accept a far more repulsive doctrine than that put forward by Orthodox advocates of the atonement-a doctrine which has been and still is vehemently opposed by those who believe in annihilation of individual consciousness at death.

Let us think this matter over for a moment; we are very truly and wisely reminded by liberal thinkers generally, that there are moral grounds for discarding the theory of atonement. Jesus is an innocent victim offered up to God to appease his wrath and admit us to heaven on the merit of his righteousness ; we object to go to heaven on the merits of another; we refuse to cover ourselves up, if we are wolves, in the garments of an immaculate lamb, and, thus disguised, enter the sheepfold; we are also fully conscious that did we arrive at any local heaven where other spirits were happy in the enjoyment of angelic society, unless our own lives and thoughts were on a celestial plane, we should find nothing congenial in the society of the virtuous, and, above all, we should feel heartily ashamed at occupying a place in heaven we did not deserve and had only taken because an innocent victim bled and died to win it for us. Furthermore, we could neither love nor respect the God who accepted the woes of another as payment for our sins regarded in the light of insults to his majesty. What should we think of the school-teacher who was mortally offended with one of his scholars and had justly condemned the offending pupil to undergo a severe though lawful punishment, were he to accept the offer of an innocent schoolmate of the wrong-doer, who came forward to bear the punishment, instead of allowing it to light on his guilty companion: Could we respect the teacher who would chastise the innocent and spare the guilty? We could only despise and pity him for his atrocious meanness. Punishng the innocent could do no good ; it would set an unworthy example; it would insult justice and outrage morality, while it would only gratify morbid passion, egregious vanity and dastardly pride; it would be a revolting exhibition of the tyranny of spite, a horrid farce in which justice was caricatured, and in which it could never play the smallest part.

We can understand and sympathize with socalled radical writers and speakers when they vigorously protest against the doctrine of substitutionary offering, as they say, for moral reasons; when they believe in a conscious hereafter, and proclaim that every soul shall receive its own deserts, and that cause and effect are inseparable in every part of the universe : We can go with them the whole way, and heartily endorse their protest against theological errors; but when they hold out before us the irrational prospect of annihilation of consciousness at the lissolution of the physical frame, we find that if they protest against a mote in the churches' eyes they have a largo beam in that of their own system. Now according to theology, Jesus volunteered to come to earth and die on man's behalf, and is now enjoying the victor's crown, and will wear it to all eternity. Orthodoxy tells us that Jesus came gladly, and endured of his own free will the outpouring on his innocent head of the vials of his indignant father's wrath :

while Materialism teaches us that thousands are born every year into earthly life without book, or published a poem. If death ends your being in any sense allowed to choose their destiny, and that these innocent sufferers are obliged to undergo unheard of tortures, both physical and mental, in order that some one a century or more ahead should be better

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Justice, inexorable and yet merciful for your own individual good, for the express purpose of developing within you your latent possibilities of happiness and nobility, insists that you shall be tried and tempted at every point, and then at length, like the pure gold purified seven times in the fire, you shall shine forth in the kingdom of God-perfect in purity, always happy because always at peace with yourselves and all around you, always active and yet never fatigued, because having learned the use of all your powers and attained to the degree of symmetrical unfoldment you will in the blessed world of harmony come to see how you and all others have been and are being developed through conflict incessantly going on between the higher and lower nature : a conflict which ceases immediately the spirit has gained control over every animal impulse and entertains no feeling of dislike to any creature, but finds its perpetual happiness in an unceasing work on behalf of others. In that glorious state you will all be able to explain the riddle of life, and solve the problem of destiny. There you will discern clearly, by the aid of your enlightened spiritual vision, how you came forth as a pilgrim spirit from the great eternity of the past; were attracted to this earth as to a school where you might, from a spiritual acorn, become a majestic oak; how your first attempts on the earth to which you were drawn were like all first attempts at everything, comparatively failures; and yet, every failure so-called is a step on the road to future success. The inventor may construct several machines and break each one respectively because it is unfit for the market, and yet he wastes neither time nor experience, because these attempts render him more and more able to construct at length the perfect shrine of his idea in the machine which shall become the pride of his progeny if not of himself; but are these to share unmerited glory? Certainly not: the individual spirit who was the first designer has been busily engaged in spiritlife perfecting these instruments by working through one brain and another, until at length he rejoices in the ultimation of his plan. Chatterton, the boy-poet, putting an end to his own earthly career ere he had attained majority, was a notable example of genius on earth nipped in the bud; so ambitious and sensitive was he that he could not battle against the stream of coldness and indifference which threatened to engulf his genius; in a moment of weakness and sore distress he cut loose from the body, and hurried himself into the unseen world. But did his genius die with him? Certainly not : ever since he has been on the earth as a poetic influence, working through divers instrumentalities. Suicide-to strive to lighten your burdens by casting off the form-is never desirable, as it retards progress. If you are not recognized and lauded on earth, it is because you need a bitter discipline before you can bear fame; and in spirit-life you cannot shirk this struggle; it is inevitable, and without it you would forever be incomplete.

We do not believe in fate or chance, by any means, but we most decidedly recognize an overruling power of Wisdom and Love, which leads us into those scenes of trials where we can alone obtain the education our spirits need. You, for instance, are by nature a great painter or author, but all your earthly days you have worked in a mine, or driven a horse-car; you could not help having the gift of authorship or poetic genius, and circumstances forbade you the use of your talents, while nature gave them to you, and caused you to wish to exercise them. You die suddenly; you have never written a conscious existence you have been mocked and shamefully ill used, and every being in the universe with a spark of justice in his composition will unsparingly condemn the power of iniquity which has thus foolishly and spitefully given relative-as is often the case in the experience character: but what blessed light breaks in beyond the grave-there we see you at once at home among men and women of genius, finding around you the effects of your spiritual workings when in the body, realizing that when ideas course through your brain while at your daily labor and in your hours of slumber (when your body was enjoying repose at night) your spirit was giving out its wealth to a countless host of unseen ones gathering round. Immediately earthly life is over you will discover two blessed soul-satisfying truths calculated to remove all repining at destiny: the one, that you have actually done in the spirit-world what you wished you could do in the outer life; and the other, that you needed the discipline of a hard earthly life in order to develop within you that sterling worth and power of endurance which hope deferred and many a disappointment oftentimes alone can bring. Nature is wise enough to ordain it so that you shall benefit yourselves and others at the same time. The innocent never really suffer for the guilty, as all unknowingly to themselves and their persecutors they are in want of the very discipline they receive. The unjust one alone suffers in reality, for while the innocent victim will wake after death to find his reward, and see how that trial has educated him, the vindictive destroyer of his peace will be stung to the quick with shame and remorse, and find that the poisoned arrow he maliciously aimed at his fellow has returned into his own bosom, and produced a rankling wound curable alone through the agency of his own exertions on behalf of the race he has once desired to injure. It appears to those on earth, who can only see the surface of affairs, that a great deal of misery falls upon some which they do not deserve, and that others who are far less virtuous suffer far less. The avaricious speculator takes advantage of the ignorance of the comparatively. poor, and ruins them to fill his own coffers; he builds a splendid mansion with his ill-gotten gains, he rides in the park in a gilded equipage, he is received in the most fashionable society, enjoys good health, and appears very little disturbed by his sleeping conscience: So far as this world goes he is a happy man; no wonder he is envied and fêted, and called smart; but one night the Angel Death will require his soul; he leaves his body reluctantly; his spirit canwandering amid the scenes of his earthly pleasures, haunting his dwelling-but blind in a world of color, deaf in a realm of sound, alone in the midst of thronging multitudes, because his spiritual body is all unformed, or malcannot satisfy him any longer; he cannot have

#### ' Here I behold God's inmost heart. Where grace and vengeance strangely join; Plercing His son with keenest smart, To make the purchased pleasures mine."

In this hymn justice is entirely left out; vengeance has usurned its throne. And what of the grace which may appear so attractive at first sight? It is simply favoritism—partiality for one and hatred for another. Vengeance and grace-we want neither of them ! unless grace | to us. There is much of plausibility and even means goodness and beauty of form and expression. What is vengeance? Simply the ill-will which one person feels toward another, on account of some offence having been taken by some one by reason of some one else's conduct not meeting with the vindictive one's approval. Vengeance is very large in the savage breast. but it becomes smaller and smaller, until it dwindles away altogether in the heart of the progressed spirit. Can we associate vindictiveness with Gautama Buddha, whose life of perfect self-renunciation has earned for him the admiring love of hundreds of millions of the human family? with Jesus, who amid the sufmartyrdom could exclaim in behalf of his enewhat they do"? with John Howard and Florence Nightingale, in our own age, whose disinterested and arduous labors among the fallen and the recognition? with your own sainted mothers. who were grieved to the very core of their tender hearts when they were obliged to chasten you for your own good—not to vent their spleen or satisfy their own sense of wounded vanity, but sorrowfully for your highest benefit? And

can we gaze upon these best examples of the human race and drink of the spirit of their nobility without feeling assured that justice, wisdom, love are in the nature of things, and that Nature's God must be infinitely just as the revelation of this inherent justice in nature is ever being so prominently brought forward in the immutable workings of evolutionary law? Could you as an occupant of an older planet have looked at this earth during the carbonifer-

vent the sufferers of to-day from suffering unconsciously to themselves for the good of others of people of real talent and great nobility of yet unborn, but while it does not forbid them thus to suffer, it does most certainly overrule upon us as we are allowed to look into the life those sufferings for good to the one who endures the seemingly unmerited pain, and provides that in a future life the sufferer shall himself be conscious of the good which his labors have accomplished, and shall at some time or other in his everlasting career see clearly how every pain which he has borne has been a necessary part of his own experience, without which neither himself, nor others could have reached the height of moral perfection attained by every spirit through severe struggle and painful dis-

The soul born out of eternity into time while mprisoned in the earthly tenement may not clearly perceive its relationship to the eternal world: life neither begins with birth into matter, nor ends with the decay of material organisms. This all the great minds of the Orient have distinctly realized, and upon the truth of the spirit's indestructibility and its resurrection to a higher life, have built the weird edfice of the doctrine of the transmigration of souls through the lower kingdoms of life as a means of purification and elevation, while the philosophers of classic Greece-notably, Pythagoras and Plato-have also taught the theory of metempsychosis. These theories are built on a rock of unassailable truth, but some portions of the building are unsound, as they tend to reverse the order of nature. Nature never takes one backward step. She has never been known to make one retrograde movement, while transmigration implies of necessity retrogression, as every animal is an inferior of man; the animalform is an inferior form, and form is produced by spirit according to its ability to control matter. The human form is vastly more complex than that of any other earthly creature, and exhibits an amount of ingenuity and skill not displayed in any lower structure. The spirit having organized and animated so lofty a body, has registered in the book of life its attainment of such a degree of wisdom as is there manifested. If ever again on earth it needs to be embodied, its form will be certainly nothing less than human, and as a human form it will be composed of elements of matter in a superior degree of refinement to those worn during a previous life.

God is no respecter of persons; he treats all his children with equal kindness; and certain it is that if one spirit is to win glory and happiness not get away from the earth; he is on it still, through struggle, all must attain to bliss by the same road. Whether you do or do not accept the theory of reëmbodiment as true, you must, if you have any sense of justice, perceive that it would be manifestly unfair that some souls should have to make herculean efforts to attain formed. He has what he loves-gold, but it to righteousness, while others reached the goal of spiritual perfection by a short, smooth and spiritual things-he does not attract them. very easy road. If one spirit needs to endure What is his condition? Goaded almost to mad-

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rest but finding none, until like Dives in the parable, in the midst of the fiery torments of an upbraiding conscience, he begins to wish that something may be done to rescue his brethren on earth from the effects of their mad career. He cannot send a messenger, but he can go, himself, to earth again; slowly and painfully he begins to make restitution for the wrong he has done; he employs himself in various ways as best he may, to extricate himself from his dread dilemma, and, through some earthly organism he can perhaps imperfectly control, he gains a glimmer of light, until at length, having reached the point where he finds joy in working for others, the gloom vanishes, and he beholds the very ones he has wronged working for his elevation; and as soon as he is ready to hear the truth, he discovers that they have been blessed by their sufferings, and owe him no ill-will: and friendships are formed between persecutor and persecuted, when they both see that having once figured in each other's lives in so sad a way, they shall meet again on the plane of justice and love.

There is indeed a provision made that no one can really injure his brother. You cannot be too sharp for God; the Wise Power governing all things must of necessity foresee everything and make provision for it, and, therefore, keeps out of your way all except such as need the discipline you will bring to them. This secures them against unmerited and useless misfortune, but it does not justify you in flying in the face of your own sense of right. Every man must bear his own burden, and you who do the wrong must in a future life endure the penalty, while your innocent victims will find that their sufferings have resulted in theil lasting happiness, and that their pains have accelerated their spiritual growth. Adelaide Proctor, in her "Story of a Faithful Soul," scems to get at the spirit of the matter very nearly, when she portrays a spirit risking its own happiness for one thousand years in order to comfort a suffering heart she dearly loved, and when she finds that heart unfaithful, so keen is her anguish that the anguish of that thousand years is experienced in a moment, and this great agony has fitted her for a higher bliss. All, without exception, must be tried at every point; mere negative goodness will not avail. A man who does not steal because he has all he wants is not of necessity honest at heart, because such people in an hour of temptation are often the first to fall. How many there are who stand well in the eyes of the world, who are the worst kinds of thieves, and yet they pass for honest men; they injure the reputation of others that they may be glorified through another's downfall, and in stealing a person's good name you steal what is infinitely more valuable than though you picked his pocket; and yet these very people who do not take material things because they have no special temptation, are sometimes the judges who sentence poor little boys to the House of Correction because they steal a piece of cake or perhaps only an apple, or it may be even bread when they are hungry. A child who steals to keep himself alive is only obedient to the law of self-preservation, and is not a thief in the true sense. The child who steals to keep his little brother alive, when he begged in vain and sought employment unsuccessfully, is a saint, and the man who condemns him is as near a fiend as he can become.

The laws of men are often shamefully unjust, because they make little or no allowance for motive. In the spirit-world by our motives we are justified or condemned. There is a law of compensation that secures to every living being exactly what he has earned. Earth is often a hard school, but every blow you receive will do for you what the sculptor's hammer does for his bust-it will round you out, remove your angles, polish you, make you fit for a life you could otherwise never enjoy. Without our trials we should be always infants. The power to suffer enables us to enjoy; the resistance of temptation makes us positively instead of merely negatively noble; and do we not all feel instinctively that were we never tried we should forever be unworthy of our crown. We cannot understand any one getting to glory without enduring every conceivable temptation. We either have been disciplined or we shall be, or our powers of enjoyment will never be developed.

# Spiritual Phenomena. THE LATEST FACTS IN SPIRITUAL PHENOMENA.

BY JOHN W. GRATTAN, COUNSELOR AT LAW. To the Editor of the Banner of Light :

On Sunday, the 15th of May, 1881, I attended scance held at Mr. Wm. Fleming's country residence near Pittsburgh, where Mr. R. W. Sour, of Titusville, Pa., who is mentioned on page 355 of Epes Sargent's "Scientific Basis of Spiritualism," as the medium through whom some wonderful slate-writing evidences of spirit power were received at a Camp-Meeting in presence of two hundred people, was present. Mr. Fleming, an old merchant and well-known citizen of Pittsburgh, who has for many years quietly investigated the new science, hearing of Mr. Sour's success, invited him to his house as a guest, and it was during his visit I was privileged to witness some most remarkable spiritual phenomena.

We numbered eleven, including the medium, and at 8 P. M. assembled in a chamber upon the

we humbered elsewer, including the meditum, and at 8 P. M. assembled in a chamber upon the second floor. For a cabinet the spirits had ap-propriated a small closet. This closet had a light wooden door, and at a point about five feet from the floor an aperture had been made for the convenience of those who might be able to make their faces visible to mortals. The guitar, music-box, harmonicon and a large tin speaking trumpet rested on the table. Upon extinguishing the light the music-box was put in motion, and in a few moments spee-tral lights made their appearance. The usual and expected appearance of the two lights in-dicating the presence of Mr. Bliss, who, with his wife, will be remembered in connection with the disaster at Ashtabula some years since, was the signal to sing "Hold the Fort," and as we did so the lights moved in a most beautiful and intelligent manner. The trian-gle, which we had never seen but had often heard, was soon ringing around the room, and heard, was soon ringing around the room, and answered our questions, accompanied with the guitar, and the singing of some person, sun-known, through the trumpet.

known, through the trumpet. After the concert, while several in the circle were talking to their loved ones whom .Lcould hear carcessing them, I felt a soft, gentle touch on my hand, and asked, "Is that you, Bob?"— an old friend and companion of mine, Robert A. Warnock, who passed from this life by means of an accident, twelve years previous—but rc-ceiving no response, I asked if it could be my old friend and messmate, Charles B. Wilder, who had died in action during the war, while holding a commission as lleutenant in the Navy.

The answer was in the affirmative. A light circle was then formed, and, as fre-quently before, Mr. Epes Sargent showed his pleasant face distinctly, and bowed to our

Mrs. Fleming's niece, Mary Ellen, with her infant, then appeared, and was instantly recog-nized. She had the appearance of being a hand-some young lady, with her head covered with a white bonnet, on which we could see pure white flowers. She reised her, here in plain sight of white bonnet, on which we could see pure white flowers. She raised her baby in plain sight of all, and its little arm was distinctly seen, cov-ered with a close white sleeve, at the end of which we saw its hand moving, and as nat-urally as in life, or rather our preconceived ideas of life. After several beautiful materializations the spirit control coil a neurol officer was present in

spirit control said a naval officer was present in full uniform to manifest his presence to Mr. Min annotation of the second state of the seco A. Warnock to appear, but they were not strong enough.

Many skeptics may laugh, at these explana-tions, but to all such I have only to say, try and use an electric telegraph without strong batter-ies, and in doing so they will obtain some idea what is meant by proper conditions. I will here state I can fully substantiate every fact I have narrated, and when I have finished this article all are welcome to exercise their own judgment as to the truth or falsity of the facts. On Sunday, the 22d of May, our circle was in-oreased by the presence of Mr. Fleming's broth-er. But, in order to strengthen the materiali-zations, we did not prolong the dark-circle after we received the usual spirit-lights of Mr. Bliss. The light-circle had no sooner been prepared,

The light-circle had no sooner been prepared, than Mr. Sargent appeared and bowed to all. He directed his gaze principally to Mr. Flem-ing's brother, who asked if he knew him, when the head bowed.

preparations 1 finished a few moments before we assembled on the evening of the 29th of May. After opening the dark circle the music-box performed some queer antics, such as stopping performed some queer antres, such as stopping in the middle of a tune, then going on after an interval of eight or ten seconds; the rising and falling of the cover; the changing of the tunes; the winding of it up, and many other impro-vised, strange and unheard-of variations. While listening to it we heard loud and rapid tapping on the paper tablet. I asked if the spirits were placed with my efforts to enable them to write on the paper tablet. I asked if the spirits were pleased with my efforts to enable them to write, and received an affirmative response by in-creased rapping and the sounds of a triangle jingling in a loud and lively manner. I then said that, judging by their response, they must be pleased, when three loud and distinct strokes sounded on the triangle and a regular tattoo was heaten on the tablet.

be pleased, when there budg and a regular tation was beaten on the tablet. The light circle was then directed to be form-ed. We as usual saluted Mr. Sargent, who al-ways appeared. He then reached his hand out-side the aperture, took the tablet and pencil, and turning his head in full side view, held the pencil in his right hand while resting the paper on his left. An unseen hand held the curtain up, and all saw the attempt to write. But in a few seconds he returned the pencil and tablet to its position, and then said they retained the same courtesies toward the Indies in spirit-life as they did in the flesh, and they would allow a lady to write first. After he had retired, a veiled lady appeared, but was not recognized. As it resembled the face of Mrs. Juliette T. Burton, who had before appeared, I asked if it was her, and she bowed

face of Mrs. Juliette T. Burton, who had before appeared. I asked if it was her, and she bowed in the affirmative. She then retired, but in a few seconds appeared in full form at the open-ing of the cabinet, clothed in white from head to feet. Drawing the curtains together again, she relippeared at the aperture; a beautiful hand reached out for the pencil and paper, and draw-ing them just inside the window, with the cur-tain open, we could hear and see her writing very fast. In a few moments another hand ap-peared, and taking the pencil from her hand, inished a communication, which was torn from the tablet and thrown toward Mr. Fleming. It was a confidential and beautifully-written let-ter, with the peculiarity of all the capital letters ter, with the peculiarity of all the capital letters being handsomely shaded, or made heavier on the upper strokes, and signed "Juliette T. —..." A postscript was added at the bottom in the fa-miliar hand-writing of, and signed, "E. V. Wil-

on." The cabinet was as dark as midnight, and The cabinet was as dark as midnight, and there was just enough light outside to enable us to see the faces and forms distinctly, but not enough to read writing, yet these letters were carefully written on the ruled lines of the paper, and occupied about ten seconds of time from commencement to completion. Mr. Sargent then appeared and took the pen-cil and paper inside the aperture, with the cur-tain still drawn aside. With a loud, quick noise of writing, in full sight of all, he dashed off a communication, tore the sheet from the tablet and threw it toward me. Mr. Fleming handed it to me, and L will here insert it verbalim:

to me, and I will here insert it verbalim: "Thanks, thanks, friend Grattan! this is a

"Thanks, thanks, friend Grattan! this is a splendid way to communicate. I hope we will have friend Sour soon in such shape that we will astonish the whole country. Meanwhile you see we are not idle, and things are moving everywhere. I tell you, my friend, Pittsburgh is smoky and slow, but sure. I am, as ever, truly yours, EPES SARGENT."

EPES SARGENT." I have this and other writings now in my pos-

I have this and other writings now in my pos-session. Mr. Sargent was followed by another, who seized the pencil and paper and dashed off a long letter addressed to "Dear Friends," and signed "II. H. Rouse," closing with these lines: "My love to all; now I go to Titusville, and, if possible, will tell them that I wrote this." I was then favored with a porsonal address

" My love to all; now I go to Titusville, and, if possible, will tell them that I wrote this." I was then favored with a personal address by Mr. Sargent, who again appeared. I have already stated I did not require the slate-writing to convince me of the identity of my old friend, Robert A. Warnock; but as it demolished the last shadow of a doubt, I did not expect any further test of this overwhelm-ing truth. Judge, then, of my astonishment when I saw the life-like, jolly, happy, fully ma-terialized face of Bob at the aperture, smilling, as in the days we were so often together, and then, raising his right hand to his mouth, take out his set of false teeth, which, with the gold plate, was distinctly seen. I said nothing, but heard Mr. Fleming, and his son George, and others in the circle, call my attention to the fact. After taking them out of his mouth, we could hear him rattle them against the remain-ing sound teeth in his jaw, and after replacing them he smiled and retired. Mr. Sour has a full set of natural teeth, and at present has no need of artificial ones. Amongst the hundreds of poor Boly's friends I do not believe a dozen knew he had false teeth, and it was only by accident I discovered the fact one day while he was heartily laughing.

and it was only by accident 1 discovered and fact one day while he was heartily laughing. As it was a very warm and sultry night we closed the scance, and I examined the three sheets of paper taken from the tablet, and found The result of the manifestations proves that The result of the manifestations proves that we should endeavor to assist our spirit friends in every manner we can, and by using a little common sense, and complying with the simple conditions required, there will be no limit to the powers establishing their identity and the great truth to a blind, bigoted, conceited world.

eminent speakers of both sexes, and the finest array of medlumistic talent ever assembled in this part of the State are expected. The grounds for a distance of over sixty rods are washed by the waters of a lake as pure as crystal, and well stocked with lish. The accommodations are ample, the ground is dry, the air is invigorating, the scenery is varied and pleturesque, the shade is thick and cool, and no more desirable spot for the purpose intended cau be found.

and cool, and no more desirable spot for the purpose intended can be found. It can be conventently reached from any direction, as it is but eight miles from Dunkirk on the L. S. M. aud S. Rahroad, and the western terminus of the Erie Rahroad, and there miles from Jamestown on the A, and G. W. Rahroad. Cars on the D. A. Y. and P. Rahroad leave passengers and baggage near the gates. The following are the names of the present officers: President. A. S. Cobb. Dankirk, N. Y.; Secretary, J. W. Rood, Fredonia, N. Y.; Treasurer, T. J. Skidmore, Fredonia, N. Y.; Trustees, A. S. Cobb, T. J. Skidmore, L. Sage, Geo. C. Rood, O. G. Chase, D. S. Ramsdell, M. R. Rouse. Let us hope that Spiritualists will unite in making "The People's Camp-Meeting" for 1881 a grand success.

Written for the Banner of Light. SELF-SEARCHING.

BY MRS. F. O. HYZER. I 'm not a soldler of the cross,

No martyr spirit in me burns; Since I can sense or see no loss Where'er my soul or reason turns: I bear my sorrow, care and pain, As what the law assigns to me, Conceiving of no loss or gain Not shared with life's infinity.

Loyal as an inseparate state To the one government divine, Upon her mandates I await, Knowing her interests are mine; She cannot tax beyond her laws; My rights and hers are ever one: My soul on all her treasure draws, As planets draw upon their sun.

Though I be something less than all, All must confederate with me; While I on higher values call, Less values still appeal to me; Turn we the reason as we will, Reflect and measure as we can. Man must in God be God-like still, And God be human still in man.

I have no freedom of my will,

Since will is circumscribed by law; Yet as those laws our lives fulfill,

The highest liberty we draw; How can I then surpass my state,

As perfect system holds me bound How can I fear or shrink from fate,

By perfect wisdom girded round? Thus given to my brain the key

Of Nature's master-art divine, No sacrifice awaiteth me-

No martyr's tribute can be mine; I shrink from pain by matter's laws,

I conquer matter to be free; Through suffering I question cause-

Cause for effects depends on me. And thus the mighty pendulum swings:

Thus every past its work must do; One weeps, one doubts, one prays, one sings, All one great object must pursue; Since whatsoever groove we fill, However strong, however weak, Whate'er our views of good or ill, 'T is ever happiness we seek.

And each one gives as he receives; Of what we are we must bestow; From evidence though man believes, Beyond himself he cannot go. One's torture is another's joy ; One's glory is another's shame: What one would save one would destroy,

One doth commend what one doth blame. Yet, as the branches on one tree, Or as the stars within one sky, Or waves that ripple in one sea,

Or motes that in one sunbeam lie, We throb in one eternal Heart, We breathe of one exhaustless air;

We hold a claim to every part Of every being, everywhere.

Come light or darkness, weal or woe, Come strength or weakness, pain or health, Through want or surfeit, friend or foe, I search and find exhaustless wealth. For there is nothing more than all,

And vacuum can never be; Hence I am bound in Wisdom's thrall,

promised to inquire where he could go to in-vestigate. But I never saw him again until the day he left, and then only for a few moments. (Mns.) E. R. Horrow. Lincoln, Muss., June 5th, 1881.

Banner Correspondence.

## New Hampshire.

MANCHESTER. - G. F. Rumrill writes: Anna M. Twiss, M. D., has just closed a month's engagement of five Sundays with our month's engagement of five Sundays with our society, and we feel like making a public ac-knowledgment to her for the practical and use-ful advice and knowledge which she and her spirit guides have given us. She has done a good work for us, and to those who did not hear her we would say, if you are blissful in the ignorance of what you have lost, it would be folly now for you to be wise, for you have lost a great deal. The officers and members of our society recommend Mrs. Twiss to all in want of a speaker:

society recommend Mrs. Twiss to all in want of a speaker. We are getting along slowly but surely, and feel as if all the speakers we have had, had come to us prepared to do us good; for they have all done so well that we shall ask them to come again when time and circumstances permit. We think some of closing the meetings through July and August, to give our people a chance to attend Camp-Meetings and get refreshed in spirit for the coming work. The different cir-cles are in a prosperous condition and have a good attendance."

#### Massachusetts.

HAVERHILL .- A correspondent "P." writes June 13th : "Although we have closed our meetings for the season, Mrs. A. L. Pennell, of Chelsea, at the solicitation of several of her friends here, occupied the rostrum at Good Templars'

sea, at the solucitation of several of her friends here, occupied the rostrum at Good Templars' Hall last Sunday, for the purpose of giving psy-chometric readings. The andiences, forenoon and evening, were larger than we had any time during the season, except on the occasion of the visit of Mrs. Katle B. Robinson. In the evening Mrs. P. occupied an hour or more in giving psychometric readings from hand-kerchiefs, gloves, &c., to twenty or more individ-uals, detailing incidents in the past and present referring directly to the parties themselves or those connected with them, which in every in-stance were acknowledged to be correct. There was not a single failure in her readings, and the promptness' and positiveness with which she gave most of them was so wonderful as to be almost marvelous."

#### Missouri.

ST. LOUIS .- Dr. R. D. Goodwin writes : A meeting was called for a recent date, and many progressed minds were present to decide upon the best plan for permanent organdecide upon the best plan for permanent organ-ization. A society was formed with the deter-mination to stand by and defend all true mo-diums and lecturers who may come here. Un-der auspices of this Society, circles will be held in various parts of the city, and lecturers en-gaged to give light and knowledge to the peo-ple. Lecturers and mediums proposing to visit St. Louis are invited to address Dr. R. D. Good-win, 623 Locust street."

#### Oregon.

PORTLAND. - A correspondent writes us that Dean Clarke, whose purpose it was to visit San Francisco, having advanced so far in that direction as to purchase his ticket and start for the steamer, was intercepted by his friends, who desired his services longer in Portland, and finally prevailed upon to relinquish for the pres-ent all thought of leaving. Ho therefore con-tinues located there, but for how long a time our informant cannot how say our informant cannot now say.

#### Iowa.

SHELLROCK.-Dr. J. Scobey writes, renew-ing subscription for a twelvemonth : "I think that the investment of three dollars per year paid for your paper by me every year since its first commencement has yielded me a net profit

There are quite a number of firm, clear-head-ed Spiritualists in this section and a large num-ber of partially convinced investigators."

#### Nebraska.

OMAHA .- J. H. Smith writes that Dr. Chas. Teisley, of the celebrated Caster Institute, has accomplished good work in Omaha, "Also that a first-class physical medium (one of the posttive order toward skeptics) would be 'sure of meeting good success in that place. (y, B)

BANNER OF LIGHT.

Let us bravely bear and nobly strive, and trust to the future, however hard our present path may be-comforted with the assurance that nothing can hurt us except our own imperfections; and when these are removed we are safe from harm forever !

#### [From the Willimantic (Ct.) Journal, June 10th.]

J. Frank Baxter in Willimantic. EDITOR JOURNAL-The meeting last Sunday, conducted by J. Frank Baxter, gave general satisfaction, and must have left a favorable impression upon the minds of his hearers for the truthfunces of his philosophy. The lecture in the evening was able and strong. The tests for spirit presence were remarkable and overwhelmingly convincing. Why not meet the facts in these presentations by Mr. B.'s medlumship? We want to see men and women face this thing squarely, and if there are those who can more reasonably account for such manifestations than the Spiritualists with their theory, let us hear from them. We do not say we know that the departed spirit is present when such phenomena occur, but by close study and investigation of the subject for twent/live years, we cannot account for it in any other way which seems as likely to be true. We do n't propose to take what others do n't know without careful study to offset that which we do know. We cannot stand like statuary and know of these things. We must be willing subjects and keep ourselves in a way to learn. It will not always come to us unless we show a desire for the knowledge we would gain. Twenty-three names of persons were, given through Mr. B. Sunday evening, all of which were recognized. The first name given was Flora Beekwith; in connection with this a poem was rendered and age and characteristics given of deceased etc.; the second name, Elisha Johnson, speaking of lim In his business relations in life, and the places be seemed to have had an interest in, viz., Willimantic, Williamset, Holyoke, Hartford and Wethersheld giving age, the of decease, etc.; the thread away; seonteen names were given to Mr. B, but one was too indistinct to catch. The name of Wight Peck was given among the soldiers lite, but "Attica," Mr. B.'s familiar spirit, says, "you have not got at the spirit; then Mr. B. says "Dwight Peck," which was correct, the mother and brother being present from North Windham; the other names given as soldiers were the following: Albert Chappell, Frank Long, James Burnham, John Weaver, Pat Britt, James Burnham, John Weaver, Pat Britt, James B and must have left a favorable impression upon the minds of his hearers for the truthfulness of his philosophy. The lecture in the evening was able and strong.

Progress and heresy walk ever hand in hand, while an age of theological faith is an age of stagnation .-Mrs. A. Besant.

£....

The control then asked if he knew him, when the head bowed. The control then asked me personally for my slates. I had purchased a pair with brass hinges, and after showing them to every one in the circle, new and clean, I placed a small piece of slate-pencil between, and fastening them to-gether, handed them to Mr. Sour, who had seated himself in the centre of the circle, in full view of all. With the slates resting on the tips of the fingers of his outstretched right hand, we soon heaved the sounds of writing. In a few moments he turned the slates over, they being still fastened together, and the sounds of writ-ing continued. As it ceased the medium drew his chair in front of me, placed the slates on my left knee, still holding one end, and, with my left hand resting upon the other end, I felt a pressure, and all heard the sounds of writing. With every mark and dash I could feel the pressure as if a human hand was writing, and the lady whose hand was resting upon unine at no testify to the same fact. pressure as it a numan hand was writing, and the lady whose hand was resting upon mine can also testify to the same fact. The medi-um's thumb was on the upper side, while his fingers were underneath the slates; and it would have been a physical impossibility for him to have made the pressure in that position. When the sounds ceased the medium arcse and network to the achieve leaving the altern in When the sounds ceased the medium arose and returned to the cabinet, leaving the slates in my possession. The voice of the control then said it was a confidential communication, but I could show it to all that they might see the sig-natures and penmanship. Upon opening them, both sides were filled with writing in two dif-ferent styles. The first was addressed to "John, my good boy," and signed, "Robert Warnock," at the end of which was another letter signed "Robert A. Warnock." In both of which I no-ticed certain peculiarities which convinced me of their genuineness: and no persons living or

ticed certain peculiarities which convinced me of their genuineness; and no persons living or dead, except the ones named, could have writ-ten me such beautiful letters. After all were convinced of the truth of this wonderful manifestation, Mr. Sargent asked me for another slate, but Mr. Fleming antici-pated me, and gave the medium a pair after he was again seated outside the cabinet. In a few seconds a communication was written on it for Mr. Fleming's brother, stating that his deceased

seconds a communication was written on it for Mr. Fleming's brother, stating that his deceased brother and a friend were present, both names being mentioned, and signed "Epes Sargent." After these slate-writing manifestations, we prepared for materializations, and while sing-ing the curtain in the aperture was drawn aside, and all saw what was supposed to be a yellow light. A face was then revealed, with a black moustache and side-whiskers, and as it looked intently toward me I saw its hand rise and ap-pear, with its arm covered with the sleeve of a naval officer's uniform coat, with its gold bands of lace glittering in a beautiful manner. We then observed that the light was the reflection from gold-plated buttons. I asked if it was then observed that the light was the reflection from gold-plated buttons. I asked if it was Lieut. Wilder, well knowing it could not be him, and saw the head shake, as it moved to one side. I at once recognized the features of Com-mander Henry A. Adams, Jr., the late son of Commodore Adams, of Philadelphia, who had died of fever in South America. He seemed pleased at my recognition of him, and gave me the naval salute. Being one of a number of others who had been my messmates and com-rades during the war, but who are nearly all in spirit-life, the materialization revived old scenes and memories that time had almost obliterated. and memories that time had almost obliterated. I had an impression that if these manifesta-

I had an impression that if these manifesta-tions could be given so distinctly, the spirits pro-ducing them could write if they had an opportu-nity; and with this purpose in view I prepared a tablet of eighteen sheets of writing-paper on a stout pasteboard back, and, after marking each sheet, hung them with a cord on the outside and near the aperture of the cabinet. I attached a sharpened lead-pencil to another cord, and allowed-enough to permit them being taken just inside the window and no further. These

#### Camp-Meeting at Cassadaga,

Camp-Meeting at Cassadaga. To the Editor of the Banner of Light: Will you please allow me space in the Banner of Light to explain why it is that for the past two years two spiritual camp-meetings have been advertised at Cassadaga Lake, Chautauqua Co., N. Y., Instead of one, as formerly-as it is a subject in which every Spiritualist in Western New York, Northern Penn-sylvania and Eastern Ohlo, is interested? Soveral years ago Willard Alden, one of the early settlers at Chautauqua County, who owned a produc-tive farm on the shore of Cassadaga Lake, erected a large and commodious building on Fern Island, which had long been a popular resort for pichic and pleasure parties. Mr. Alden was a stanch Spiritualist, and as soon as the building was completed it was publicly dedicated to free thought and free investigation by Mrs. E. L. Watson, then of Titusville, Penn. By re-quest of Mr. Alden, it was then announced and gen-erally understood that the Spiritualists were to have the free use of the buildings and grounds whenever they ware acculated for ave public

Mrs. E. L. Watson, then of Titusville, Penn. By re-quest of Mr. Alden, it was then announced and gen-erally understood that the Spiritualists were to have the free use of the buildings and grounds whenever they were required for any public meetings. About two acres of ground surrounding the building were subsequently enclosed, partly by private enterprise. And in 1876 the first spiritual camp-meeting over held in Western New York was held on these grounds. These meetings were continued withwarying success for two or three years, when Mr. Alden died, and his Island property, together with the rest of his estate, passed into the hands of his heirs. For some reason best known to themselves the heirs declined to ratify the agreement so publicly made by Mr. Alden, and demanded compensation to such an extent for the privilege of holding camp-meetings on the grounds that for a time it scemed quite probable that the pro-ject would have to be abandoned. About the beginning of August, in 1879, a public meeting of citizens was called at Cassadaga Lake to devise some means for leasing or purchasing sufficient and convenient grounds for camp-meeting and other public purposes. As a result, on the 30th day of the same month the *Cassadaga Lake Tree Association* was organized under the statute of the State, with an authorized capital of twenty thousand dollars divided into shares of ten dollars each. Immediately after the organization of the Company about twenty acres of timber-land, beautifully situated on the eastern' shore of the lake, was purchased by the Corporationi; and the work of improvement began in earnest. The land lying adjacent to the shore of the lake was' surveyed hito cottage lots of suitable size ; streets and drives were laid out, hotes and other necessary, build-ings were erected, and the work of improvement began in earnest. The land by ing adjacent to the shore of the lake was' surveyed hito cottage lots of suitable size ; streets and drives were laked on the new grounds. This meeting proved work had

of the capital stock taken to place the Association on a strong linancial foundation. During the past year the grounds have, been central closed by a high board fence, and the hotel improved by the addition of ten rooms, thus increasing fits fa-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-bacty about one third. At the entrance gate is a two-mediums in attendance at the annual camp incettings. Atthough much has aready been denot intertings. The camp-meeting this year-been according the closes Aug, gath, if an mangement have the end something of the best taken of the times to be present at this, meeting, shift for which they ince about the second something the altern of the application of the arrangements; Such if and the popular spackers as O. P. Kellogg, pain first Hyzer, Batten, Boston, Mrs. Penrant, Michel-gan, Mrs. Hyzer, Batten, Boston, Mrs. Penrant, Michel-mannes, third the application of the arrangements; Such if anance at this, marker, Boston, Mrs. Penrant, Michel-mannes, Such in the application of the states differen-tion of the best factor of the states of the states of the pain the states of the application of the states of the states of the states of the application of the states of the states of the states of the states of the application of the states of the

office at 578 Arapahee street, Denver, Colorado. June

Hence, whatsoever cross is mine,

I bear as a commission given By just as high an act divine As any ministry of heaven.

But as I must the more delight

In kiss and smile than blow and frown, I haste to exercise my right

. To mold my cross into a crown,

Baltimore, Md., June 1st, 1881.

#### Verifications of Spirit-Messages.

A. J. LATHROP. To the Editor of the Banner of Light :

The communication or spirit message pub The communication of spirit message pub-lished in your paper of May 28th, signed A. J. LOTINOP—which I have no doubt was intended for A. J. LATHROP, who says he was pretty well known in Utica, N. Y.—I recognize as coming from the living intelligence of my old friend Azef Josiah Lathrop, who was found dead near his home on the evening of March 16th, 1880, sup-part of the paper died in eff.

notice of the evening of march 10th, 1800, sup-posed to have died in a fit. If was a man of genius—a noted andhitegt; and builder. He built the Butterfield House, and many of the elegant residences and stores of Utica. I did business with him for many of Utica. 1 did business with him to the years. The message is characteristic of the main and it cannot but interest the residents of that and it cannot but interest the residents of that city, especially those who believe in the verita-ble truths of Spiritualism. A resident of Utled writes me that Lathrop was both in Lebanon, Conn., 1814, came to Utlea in 1880 on 35, idamed the carpenters' trade, and not only achieved tame as an architest, but cultivated the natural-born gift of an artist—was a respectable painter and a successful cameo-cultern older a first and very respectfully, and JAMES-L. JAOKSON dt. New York, June 2004, 1881, (), and (), and (), and ().

To the Editor of the Bannar of Light ; white I recognize the communication in the issue of May 28th from A. J. LATIROP, an architect, formerly a resident of Utica, N. Y., with whom I had frequent business inforcourse prior to eight or ten years ago, and of the most pleasing character. The language expressed in the com-munication corresponds with that of his when in earth-life. I should like to learn how long it it is the page from a business with the of his when

munication corresponds with that of his when in earth-life. I should like to learn how long it is since his release from earthly ties, is I was not aware of his demise. I would very much like to hear further from him. P. H. JACKSON.
San Francisco, Call, June M. 18h1 and the line in the selectfully yours, P. H. JACKSON.
San Francisco, Call, June M. 18h1 and the line in the selection of the Banner of Light.
When Trend iii the Banner of Light.
When Trend iii the Banner of Light.
When Trend iii the Banner of Light.
THANIEL O. SMALL, I knew-lit-tobe from a young friend who, had graduated in June at the School of the Using the West becaute at the pool of the tobe of the West becaute at the pool of the the sheat of the binner of the and deferred, going the Germany, for two years. Six weeks aftern. heard of the dominitiation in your for the west heard of the sheat of the pool of the the west becaute the pool of the the sheat of the binner of the pool of the the sheat of the binner of the pool of the sheat of the bonner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the bin the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the pool of the sheat of the binner of the binner of the binner of the pool of the sheat of the binner of the binner of the binner of the pool of the sheat of the binner of the binner of the binner of the binner of the pool of the sheat of the binner of the binne h wrote to h hady an Nhwi Nork, ngking for further information; and her letter, received yester-day, (gives the name of the place; the leanth as the communication in the place; the leanth as nophew of Col. Cogswell, President of the Mas-sachingetts Senate has year. I think. A few i months before he felt Massachingetts' he culled uponme, and asked me to send him to arell-lable medium-as I had sent a young, friend of learned, about, it, and, was much, incarested. But I told him I could not send him to the "Fame medium" for anything but medicine, and "Fame medium" for anything but medicine, and

Texas. QUEEN'S PEAK.-A. R. Mills writes that a

manufacture

spiritual circle has been organized in Montague County, which, considering the time which has. elapsed since its formation, has made excellent progress its to development, service it mediuths-test, physical and trance-speaking-being dis-covered among its members. (mediated state

## Cleveland (0.) Notes. .......

To the Editor of the Banner of Light:

My long slience is attributable to iny absence from the city on a trip through Ontario and Quebec, the two principal provinces of the Dominion of Canada. A from the liev, Dr. Wild, of Toronto, I did not hear the ... word Spiritualism or Spiritualist mentioned in a Jour-ney of over two thousand inities; netting did it see a line in any or their papers, only as a joke against it. Canavia is a mice conintry geographically and physically, shoaking, but lacks the entorprise on the States " phterially, and is a century in their rear spiritually i Lond would rather live, here enjoying my Spiritualism and 3the Banner of Light in my humble way, than it vo there... as Governor General of Canada julius, the revivilying influences of the Spiritual Philosophy, abused as we are, ) for it: 'I cannot but think it is their conservation, so-clai and Hellgfolds, that relards their growth. Durnigimy Ausenice there have been but two meetings in | Oleveland, May 22d and 20th, both of which 112 were conducted by Mases Hall, who its now informanently, located at, Lineville, Pal, for the lyear. He with ame in anywer to a call of those who heard his masterly eloquence at our late anniversary, and it is pretty,  $\dots$ generally conceded that Moses is master of the situate tion. He has the scriptures at, bis tongue's end, and is now studying the "Revised Edition," and will probably have something very interesting to say on this allabsorbing topic. His parallels between ancient biblical and Modern Spiritualism cannot be excelled; henco his andiences are always large, and appreciative. He will prophbly be invited to address the friends here agaln.

On Sunday, June 5th, Prof. Wm. Seymour. of Philadelphila, Pastor of the Bible, Spiritualist Society, officlated here didl'gave a gool discourse on "The Philosophy of Spirit-Communication." On Monitay he left for Detroit, and talks some of taking in a few Canadian towns: Mr. S. is a teacher of Phrenology and Psychology, and is accompanied by his sistor, who assists

. of your indefatigable Western correspondent "Ce. phas." I found him quite *au fait* at the business in which the is entranced. Yours for the cause,

"A man rollens stubs his tool on the threshold of snebess-matrix- will by main and old that ai maitahamat

bess-mi have all human rated data in an islammar in the second se

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

#### TO BOOK-PURCHASERS.

TO BOOK-PURCHANERS. COLUX & RICH, Publishers and Booksellers, No.9 Mont-gomery Place, corner of Province street, Bookson, Mass., keep for sale a complete assortment of Spirituml, Pro-gressive, Reformatory and Miscellancous Books, it Wholes at and Retail. Terms Cash.-Orders for Books, to be sent by Express, forwarded is not sufficient to fill the order, the balance must he raid (2.0, D. Orders for Books, to be sent by Mail, must invariate the accompanied by air or part cash. When the money forwarded is not sufficient to fill the order, the balance must he raid (2.0, D. Orders for Books, to be sent by Mail, must invariate the accompanied by cash to the amount of each order. We would remind our putrons that the gean remit us the fractional part of a dollar in postage stamps-mes and two preferred. All business operations looking to the sale of Books on commission respectfully defined. Any Book published in England or America (not out of print) will be sent by mail or express. To thatogues, of Books Published and for Sale by Colby & Richsent Fre.

**SPECIAL NOTICES.** In quoting from the BANNER OF LIGHT care should be taken to distinguish between celliorial articles and the communications (condensed) or otherwise of correspondents. Our columns are open for the expression of impersonal free throught, but we cannot undertake to endorse the varied shades of option to which correspondents give utterance. We do not read anonymous letters and communica-tions, The name and address of the writer are in all cases in disponsible as a guaranty of good faith. We cannot under-take, to return or preserve manuscripts that are not used. When new-papers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desites specially to recommend for prusal. Notices of spiritualist Meetings. In order to be

Notices of Spiritualist Meetings, in order to insure prompt Insertion, must reach this office on Monday, as the BAN-NER OF LIGHT goes to press every Tuesday.



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#### PUBLISHERS AND PROPRIETORS.

★ Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass, All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPRITT ALISM IS as broad as the universe, It extends from the highest spheres of angelic life to the lowest conditions of human ignorance.' It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, -- John Pierpont,

85 Our patrons everywhere are respectfully informed that while we have many excellent essays, lectures, etc., on file for publicationand shall give each in turn when opportunity offers a place in our crowded columns-we shall be pleased indeed to receive and shall try to print at once, brief accounts of local happenings and the state of the cause of Spiritualism in whatsoever parts of the American continent or elsewhere the friends perusing this notice may reside. We wish in this way to make our readers in all parts of the world practically acquainted with each other, that each may see what the other is doing for the advancement of a knowledge of the New Dispensation among men.

#### Remarkable Accounts from New Mexico-Spiritualism Among the Aztees.

A correspondent of the Boston Herald furnishes that paper with an interesting account of discoveries recently made regarding the history, religious belief and practices of the Zuhi Indians, living about forty miles from Fort Wingate, and believed to be the lineal descendants of the ancient Aztees. While at the Fort the writer met Mr. Frank II. Cushing, a young gentleman who, about two years ago, was commissioned by the Smithsonian Institute devoted much of our space to the publication of to investigate the history and customs of the a discourse-specially reported for our columns Pueblos, a general name of several semi-civilized tribes of Indians residing in the Western part of New Mexico. These differ in many characteristics from the nomadic tribes, devoting their attention principally to the cultivation of the soil, and in raising large herds of cattle. They live in stone houses, some of which are several stories in height. Their civilization dates back to a period anterior to the arrival of the Spaniards, and they still retain their ancient language. There are twenty pucblos, or villages, of which Zugi is the principal, and the total population is about 20,000. Realizing the importance of being on familiar and friendly terms with the people whose present and past history he designed to study, he made Zuñi his base of operations by entering the village and placing himself in a helpless condition entirely at the mercy of its inhabitants. In that way he soon gained their confidence. They adopted him in their tribe. He learned their language thoroughly and scientifically; obtained admission into their most secret councils. and is now one of their chiefs, the second man of influence among them, standing next to the Governor in authority. Though not yet twenty-four years old, Mr. Cushing seems destined soon to be classed with the most famous scientists of this era, and has already, through a mastery of the Zuñi language, unlocked a treasury that will yield to the world a vast amount of information upon thanks. He is a noble man. The Association matters hitherto veiled in mystery, of an historical, mythological, philological and social nature. Mr. Cushing dresses in the picturesque costume of the Zuñis. When met at Fort Wingate | convenience experienced in getting to the his long, flowing blonde hair was confined only grounds from the railroad depôt; but that will by the Indian head band. Every article he wore was of native manufacture. These con- great pleasure to learn that house lots are in sisted of a dark blue woollen serape shirt, buckskin knee breeches, long, dark blue stockings, dences will be erected. Success to the enterleather moccasins, and an artistically embroidered sash. Various portions of his dress were found in another column. adorned with richly-worked silver ornaments. He also wore a valuable necklace taken from a mysterious cave of ancient relies in the mountains. This costume he wears on all occasions, even when visiting Fort Wingate, for should he be seen in citizen's garb by his adopted brethren, their confidence in his sincerity as a Zuñi would be shaken. Having made the religion of the Zuñis a subject of close study he has learned that the worship and traditions of Montezuma-so long accepted in all accounts of the Aztecs-have no foundation in fact. He has found the existence of twelve sacred orders, with their priests, and their secret rites as carefully guarded as the secrets of Freemasonry, an institution to which these orders have a strange resemblance. Into several of these orders he has been initiated, and has penetrated to their inmost secrets, obtaining a knowledge of ceremonials both beautiful, profound and grotesque in character. "But," adds this correspondent, "the most marvelous discovery he has made in connection with their religion is the grand fact that their faith is the same thing as Modern Spiritual- | Tuesday in September next.

ism. The Zuñis have their circles, their mediums, their communications from the spiritworld, their materializations-precisely like those of the Spiritists of civilized life. Their séances are often so absorbing that they are kept up all night. Their belief in the phenomena explains many strange things about their religion which Mr. Cushing was unable to account for until he hit upon it-they had kept it carefully guarded months after he was on most intimate terms with them-by telling them about certain spiritistic phenomena he had himself witnessed, thus gaining their sympathy as apparently a fellow believer."

The Zuñis have religious ceremonials, sacred orders and public festivals, in which songs and prayers are employed that have been handed down for very many generations without the changing of a single word. Mr. Cushing's adopted father is the second priest of the tribe, a man of a beautifully loving and gentle nature. Jpon the return of one of their number from a langerous expedition, the following prayer was offered by him:

"All spirits ! we ask for your light. Far and in parts unknown, where the world is filled with danger, where things forbidden and the when unknown are, thence ye have brought hack our child. We thank ye! In spite of all danger, we now speak to each other again. We now see one another again. Thanks. Therefore your light we ask, and we will meet ye with your own blessings."

#### Wonders Never Cease.

Our Franklin "drew lightning from the clouds," and was the first man on earth to bring it under human subjection. But what are we to think of the marvelous feat of M. Camille Faure, a Frenchman, who has been boxing up electricity and sending it round the world as a motive power, to be used at pleasure for a multiplicity of mechanical purposes, viz : to run railroad cars; to light streets and houses; for working sewing-machines, or turning lathes and other machinery in workshops? The London Times gives a concise description of this, "The Latest Marvel," which we shall reprint in next week's Banner of Light.

Over twenty years ago we were told by Franklin, through the lips of Mrs. Conant, the medium for communication, that he was, since becoming a denizen of the spirit-world, more deeply interested than ever in studying the subtle fluid, electricity, and with greatly enlarged views upon the subject, and was actively at work to bring to the people of earth greater knowledge offit as a mighty mechanical power. And he further stated that, when he could find a person whose brain was sufficiently receptive to spiritual influences to enable him to transmit his ideas, he would through such a medium give the world *more light* upon his favorite theme. He has now fulfilled his promise-not only to benefit our world, but to infuse into the minds of its inhabitants the sublime fact that the two worlds are inseparably connected by the electrical forces in Nature-that mind acts on mind, in both spheres of life, through its agency; that while animal magnetism is the negative, electricity is the positive power, both acting in conjunction, the one imparting heat, the other cold. This combination, he asserted, when properly applied, gave him and others the power to enter into our atmosphere and con-trol the physical forms of highly sensitive persons known as spiritual mediums. Knowing so well, as all true Spiritualists do, these facts, it behooves them above all others to protect by every means possible their spiritual media, to the end that our common humanity may be benefited through their instrumentality.

#### "The Law of Compensation, vs. the Law of Death."

By reference to our second and third pages the reader will at once perceive that we have -delivered on the above cited topic by the guides of the gifted trance medium, W. J. Colville, before the Berkeley Hall (Boston) Society of Spiritualists. We feel confident that no one can read the lecture without mental and spiritual profit. The amount of good which we could do were we able to bring out more frequently the addresses pronounced by divers of the Spiritualist speakers in all parts of the country, is beyond the possibility of calculation. We would gladly make arrangements for the reporting and publication of such matter had we the means to pay for so doing, and also to enlarge the Banner of Light so that we might have the space to give them publicity. Here is a chance for generous souls among the Spiritualist fraternity of believers, who have the guid proguoto spare, to assist in the doing of a grand missionary work among the people. Spiritualistic capitalists take notice !

## Our Facts Gaining Credence-A Voice

## from Harvard.

Henry Norman in The Harvard Register for March gives an extended notice of Mr. Putnam's "New England Witcheraft Explained by Modern Spiritualism," Though the reviewer is obviously anti-spiritualistic, and is among those whom he refers to as thinking that " Spiritualism does not explain anything"; though he finds much in Mr. Putnam's work which makes him smile, and much, as he says, "that we cannot accept, or at least cannot understand," yet he manifests much fairness and candor, and speaks of the volume under review as being:

"Evidently the work of a man who is quite familiar with his subject, and who has spared no labor nor thought to get to the bottom of the questions he has proposed to himself. There is in it much that is new, and much that

There is in it much that is new, and much that might be most advantageously copied by other writers on the subject. Anti Spiritualist criti-cism per se is disarmed by the author's evident fairness and honesty. "It is a very thorough and able attempt to prove that the phenomena collectively known as 'Salem Witcheraft' were spiritualistic mani-festations, and are fully explicable on that hy-pothesis. . . The volume throws much light on the connection of witcheraft and Modern Spiritualism, and presents many facts that have never before received sufficient attention. Any never before received sufficient attention. Any one familiar with the subject will be struck with the similarity of the occurrences in the house of old William Morse, of Newbury, in 1679, and those in the study of the Leipsic physicist, Zöllner, two years ago. Many such corre-spondences are indeed suggested by the author who narrates several remarkable and often well

who narrates several remarkable and often well-authenticated decurrences. "There is no longer room for doubt that phe-nomena have appeared at various times and places which are inexplicable by any scientific theory yet propounded. . . . The facts, we say, must be admitted. . . . Scientific exam-ination of the facts is what is needed. In Ger-many this is likely to be given. . . It should not be neglected here. In the meantime, how-ever much we may disagree with our author as regards his caplanation, we owe him our thanks for his attempt to classify the facts." When intelligent, cultured, fair-minded non-

When intelligent, cultured, fair-minded non-Spiritualists, addressing mainly and especially he graduates of Harvard College, freely admit that some phenomena are observed in our day which are inexplicable by any scientific theory yet propounded," and call upon scientists to investigate the same, they become helpers of the extension of faith that spirits are the authors of the mysterious presentations, for during thirty years scientists have failed to find any other competent producers of these phenomena than spirits. Till they do find such, the claims of the spirits stand valid; and the strength of their claim is augmented by each lapsing year. The closest and most extensive scrutiny by the world's most able scientists is what we, as Spiritualists, have long asked for and most earnesty desire. But when knots are tied in an end less string by unseen intelligences, we do not ask the scientists to tell us how can be, but who does it. We desire the genuineness of the apparent facts to be tested by the scientists, and the world's common sense left free to judge whether science finds other competent authors of them than spirits.

15 "If a man die, shall he live again?" Lord Brougham when studying at Edinburgh University, gravely discussed this very question with a friend, says Mr. Harrison, in the whichever of them died first should, if possible, appear to the other. The circumstance had been for years almost forgotten, when one day. as Lord Brougham was taking a bath at a town in Sweden, he turned his head and saw his friend gazing calmly at him. So frightened was he, that how he got out of the bath he knew not, but found himself sprawling on the floor. On the same day he thus saw his friend in Sweden, that friend had died in India. The narrative is given in Lord Brougham's own words, in his Autobiography published by Blackwood & Co.

It is not true pnysica manifestations are on the decline. They are more powerful and plentiful than ever." All the information received by us through our exchanges and from correspondents substantiates the truth of this statement. One might as well say that the use of the alphabet in the written languages of earth is on the decline as to make such a statement in regard to physical manifestations, for they are the Alpha of Spiritualism, a positive, assured knowledge of immortal life for man being its Omega.

#### Vital Magnetic Cure.

#### Colby & Rich have just issued a new edition -the fifth—of the above-named book. Healers, magnetic physicians, and other persons seeking to eradicate disease by and through natural forces, universally come to the conclusion, after reading this treatise, that it harmonizes with their experience in their practice, and contains valuable information to the patient, as well as to the operator.

The work deals exclusively with facts, principles, and the subtle forces in nature and human life. It contains some practical suggestions on healing the sick, from the pen of a well-known doctor of divinity, the late Rev. Eliakim Phelps-also an essay that was written by and through his son while entranced, which is printed in the chapter of the book entitled "Biblical Account of Vital Magnetism," and is styled by Dr. Phelps, "Thoughts on the Philosophy of Laying On of Hands as a Remedial Agency in the Treatment of Disease, Suggested by a Person in the Higher Magnetic State.'

Persons acquainted with Dr. Phelps, and his long and useful life-also with his views upon religious matters—will no doubt treasure his words given a few years before his exit to spiritlife, showing, as they do, how he harmonized the past with the present in one of the most useful and beneficial gifts vouchsafed to man, viz. that of "the gift of healing." The book may be obtained of the publishers at \$1,25 per copy; when sent by mail, 8 cents postage.

#### Harry Bastian.

A letter dated "92 Landstrasse, Vienna, Austria, May 30," informs us that the distinguished and reliable medium whose name heads this paragraph has been very successful in Continental Europe. He proposes to return to America the present month, where he will remain, until the following October, when he will revisit the Old World. While in this country his address will be at Lockport, N. Y., care of William Cull.

E Dr. Johnson used to say of the English iniversities that they were called seats of learn ing because every one who went to them contributed something to the common store. while nobody brought anything away! A well-endowed public library is an university of a different character. It is a silent but potent teacher in a community every day in the year. It creates a fresh growth of intelligence all around it, as springs manifest their presence by the green growth of grass that encircles them. We are glad to note that individuals in various parts of the country are sensible of the fact, and are making efforts to increase the number of books devoted to the presentation of the Spiritual Philosophy, on the shelves of the public libraries in their respective localities. This is a good work, and the seed thus planted cannot fail of an abundant harvest.

1937 On our third page will be found an article transferred to our columns from those of the Willimantic (Ct.) Journal of June 10th. speaking of J. Frank Baxter and what he did for the cause when last in that place. It gives us pleasure to be able to state that independent London Spiritualist, and they agreed that I y of the communications of its correspondents in the same vein, the Journal has exhibited the utmost liberality and justice in editorially reporting Spiritualist meetings as well as those held at Willimantic in the interests of the evan gelical orders of belief.

1937 Mrs. Dr. Abbie E. Cutter, one of the nost active workers in our ranks, has secured Wicket's Island, near Onset Bay Grove, for twenty years—selected for her by the invisibles. It is a healthy location. She proposes to form an Institute there, which should receive the aid of the community at large. This lady informs us that during the warm season a small steam-1 The Medium and Daybreak (London, or will ply between the Grove and the Island.

## BRIEF PARAGRAPHS.

THE SEED OF FREEDOM. In its great name sow wide the sacred seed ! Molsten them well with tears of every creed : The seed of Freedom ! Let their fruit expand, 'Till not a fare is seen in all the land.

The anniversary of the battle of Bunker Hill was never more grandly celebrated hereabouts than on Friday, June 17th, the occasion of its 106th recurence. The event which gave it this special zest was the formal dedication of Mr. Story's statue of Col. William Prescott, the hero of the famous fight that made our nation free.

The Chillians, it is reported, are abandoning Lima, Possibly they have found the City of the Kings is not the valuable prize they had counted upon finding it.

It should be borne in mind that the OAKLAND GAR-DEN is accessible not only by the Highland street railway cars, but by the New York and New England Road, round trip tickets, including admission to the garden, being sold at twenty-five cents by either route. The pavilion theatre is so arranged that perfect immunity from storm and cold winds is secured. and therefore the amusement-seeker may always be sure of finding an evening's pleasure at this deservedly popular resort.

Octave Thanet, in the June Atlantic, says : " Probably it is a liberal estimate to put down one-tenth of the paupers as people deserving of sympathy; the other nine-tenths are in the alms-house because they have not wit enough or energy enough to get into prison."

Mrs. Lincoln, wife of Ex-President Abraham Lincoln, was at last accounts lying very ill at Springfield,

Saturday, June 18th, was the sixty-sixth anniversary of Waterloo, so that the second generation since that battle was fought is drawing very near to a close. Almost 200,000 men took part in the battle, namely, about 72,000 French, 68,000 of Wellington's army, and 52,000 of Blücher's army. These figures do not include any of the Prussians who were with Thielmanne at Wavre, or any of the French who were with Grouchy, or any of Wellington's men who were at Hal.

A SEASONABLE PARAGRAPH .-- " What is the meaning of the word tantalizing?" asked the teacher. ' Please, marm," spoke up little Johnny Holcomb, "it means a circus procession massing the school-house and the scholars not allowed to look out."

In England, a married woman's earnings, and property hought therewith, are hers for her separate use, and not subject to her husband's debts.

We were surprised on perusal of the following, under the "Amesbury and Salisbury" heading, in the Valley Visitor of the 15th : "Justice Cate is doing a flourish-Ing court business. Rum supplies the hopper of his mill." We always supposed the worthy magistrate, who of course is the "hopper" through which justice is ground out, a strictly temperance man, and still think so.

Life is so complicated a game that the devices of skill are liable to be defeated at every turn by air-blown chances, incalculable as the descent of thistledown .- Romola.

A work of great value to the reading public is announced as ready by Messrs. A. C. Armstrong & Son, of New York. It is a complete key to American literature, and will enable one to ascertain what has been published on any special topic, and the title, author and subject of every book published in this country. The work was commenced six years ago, and is now completed in two large quarto volumes of about 1,500 pages

Every place is safe to him who lives with justice.-

The Courier-Journal (Louisville, Ky.) is responsible for the story that an Illinois constable recently volunteered to watch a store which was to be robbed; but he fell asleep, and the robbers took his watch, money, pistol and most of his clothes, and poured four gallons of molasses over his body. "Such," sententiously remarks Watterson, " are the sweets of adversity."

During a storm of thunder and lightning on the 4th instant, in Russia, the granite statue of the Emperor Paul was overthrown, the sentry guarding it killed, and the Emperor accordingly thinks the following anclent prophecy is applicable to himself, instead of his

"When falls Paul's column, dies the Tsar, And Russians upon Russia war. The deed was done in eighteen one (1801), And when twice forty years are run, Wall, Russia, for thy crowned one."

JUNE 25, 1881.

10 Our trip to Onset Bay on Friday of last week was a pleasant one-pleasant in many particulars-as we were privileged to meet and take by the hand quite a number of the talented spiritualistic veterans in our ranks, among whom we may mention our genial friend. Father Ray of New Bedford, and others. We were under many obligations to the President of the Association, Col. W. D. Crockett, for his kind attentions, for which he has our sincere could not have secured the services of a better individual. Bro. Currier, too, is an active worker in its interest. It is a delightful place of summer resort; the only drawback is the inbe obviated no doubt in due time. It gives us constant demand, and ere long many new resiprise. A report of the proceedings will be

10 Your article-" Hear All Sides "-is capital, Mr. Investigator. It shows that you know how to edit a newspaper. If we had a larger sheet, we would publish "All Sides," as you do. But you know a newspaper has limits as well as everything else, and therefore we must use our best judgment. Your critic, we think, will trouble you no more. People in our ranks are prone to volunteer their advice as to how we should conduct the Banner of Light ; but as we understand our business much better than they possibly can, we shall keep on in the even tenor of our way without being warped in the least by any such hypercritical individuals.

857 We shall print in our next issue a reply from the pen of Mrs: Maria M. King, to the recent criticism of  $\Lambda$ . E. Newton, Esq., on certain points in her work known as "The Principles of Nature." C. Stearns's reply to W. E. Coleman will also appear.

There will be no more Public Circles at this office after the present week until the first

For There will be a grove meeting at Goguac Lake, one mile from Battle Creek, Mich., commencing Aug. 12th, and lasting ten days. Special advices inform us that it has been decided to erect a school at this point, to be under the control of the Michigan State Association of Spiritualists and Liberalists. The details of this project will be perfected at the forthcoming August meeting.

25 Thomas Lees, Conductor, writes : "The Children's Progressive Lyceum, of Cleveland, Ohio, will hold its fifteenth Annual Picnic at Geauga Lake, on the N. Y. P. and O. Railroad, Monday, June 27th. The friends of Mantua Station, Garrettsville, and surrounding towns are cordially invited to participate with us. Good music and speaking."

12 The opening for the season of the Lake Pleasant Hotel (Camp Ground) was duly commemorated on Tuesday, June 21st-the exercises comprising a complimentary dinner. a concert by the Fitchburg Band, and dancing at the pavilion from 3 to 5 and from 8 to 10 P. M. Mrs. A. D. French is lessee of the house for the present season.

1997 The Sturgis (Mich.) meeting commenced on Friday afternoon, June 17th, and continued over Sunday, Hon. J. G. Wait presiding. The peakers present were A. B. French, G. H. Geer, G. B. Stebbins, Rev. T. H. Stewart and C. B. Lynn. The audiences were large and enthusiastic. We shall print a digest of the proceedings in our next issue.

55 John Wetherbee's advertisement on page eventh should read Monk's Building, No. 35 Congress street, he having removed his office from 18 Old State House to that locality-none the less of a patriot or more of a monk for the change, as we trust his future "Penumbrals" will show."

Passed on, June 14th, at the residence of her nephew, Dr. G. L. Ditson. of Malden. Miss Almaria Leighton, aged eighty years. She was much beloved for her exceptionally sweet, amiable disposition.

It should be borne in mind that the Banner of Light can be had at Berkeley Hall, Boston, every Sunday.

537 The American News Co., agents for the sale of the Banner of Light, have established an ! office at 378 Arapahoe street, Denver, Colorado.

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For By reference to our advertising columns full particulars will be learned of the means of reaching, from various points, and the services to be held at, Shawsheen River Grove, Ballard Vale, Sunday, July 3d. As this is the first Grove Meeting of the Spiritualists residing inplaces in near proximity to Ballard Vale, a large gathering may be expected.

27 The Norwalk, Ohio, meeting, on June 11th and 12th, was an interesting occasion. A B. French and Hudson Tuttle delivered addresses: Frank Ripley was successful in the manifestation of his mediumistic gifts, and Mrs. Mead of Michigan read some valuable original poems.

E Bisbee's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

1957 We shall pay our respects to G. B. Steb bins in a future issue of this paper.

10 As Monday, July 4th, is a legal holiday, our counting-room will be closed.

#### Foreign Items

Spiritualism has made its way successfully in Aus tralia. A new paper in its interests is to be started in Queensland, to be called The Telephone. A farewell soires will be given to Mr. E. W. Wallis by the Nottingham Spiritualists, on Monday, July 18th Mr. Wallis will sall for the United States about July 27th

London Light reports that Mrs. and Miss Cook have returned from The Hague, where they met with a cor lial reception from various Spiritualists.

The Psychological Review is to be revived. The first ssue of the new series is to appear on the 1st of July Mr. F. O. Matthews, the clairvoyant, having recon sidered his intention of visiting America, will not do so until next year.

#### Chicago Paragraphs.

The society over which Mrs. Cora L. V. Richmond presides will take a vacation during July and August A correspondent informs us that Mr. and Mrs. Dens more (Helen M. Barnard) started for Colorado on a wedding tour on Monday. June 13th. They will return o Chicago in the fall and make that city their home. The Ladics' Union connected with Mrs. Richmond's society held a strawberry and floral festival on the evening of June 16th: realizing a good sum of money to devote to charitable purposes, beside affording to those who attended a pleasant social evening.

Mr. and Mrs. Richmond will make a pilgrimage toward the East" in August.

CF A. S. Hayward, magnetic physician, 11 Dwight street, Boston, will, during the heated season of July and August, discontinue his office treatment, visiting different places by appointment and otherwise. He will continue his magnetized paper treatment by mail as usual, (as per advertisement seventh page.)

The spiritual scance at No. 48 State street, by Arthur Hodges, of Boston, last Sunday night, sur-passed anything of its kind ever had in this city. ...He narrated acts and facts connected with a dozen differ-ent persons present with wonderful accuracy, and more in detail than the parties themselves could re-member. -- The Valley Visitor, Newburyport, Mass., Jane 18th.

We are not so sensible of the greatest health as the least sickness.-Franklin.

Twenty-three Indian children and youths of both sexes, members of the Normal and Agricultural Institute at Hampton, Va., are to pass their summer vacation, of about three months, in homes of farmers, most of them in Stockbridge and Monterey, Berkshire Co., Mass.

Nobody ought to despate whose cause is just. No-body is justified in despateing if he has a righteous cause to uphold. It may not be given him to see it triumph, but that is only a question of time) it is an immaterial thing; but the right liself—why, there is no power on earth can ever stay it! None can ever de-feat it in the end; God himself is pledged to its final victory.—William Lloyd Garrison.

Since in all the editions thus far published of the Revised New Testament, the "readings and renderings preferred by the American Committee of Revision' have not been included in the text, but merely appended at the close, Dr. R. D. Hitchcock of the Union Theological Seminary of New York has been induced by generally expressed desire to prepare a copy that shall have these changes appear in their proper places. This is to be known as "The American Version," and will be published at an early day by Fords, Howard & Hurlbert of New York.

He who chooses the right and shuns the base, has he Eternal for his friend, brother and father.—Zoroaster. -

#### Movements of Lecturers and Mediums.

[Matter for this Department should reach our office by Tuesday norning to insure insertion the same week. ]

J. Wm. Van Namee, M. D., lectured twice successfully on Sunday, June 12th, in Portsmouth, N. H.--it being his second engagement. He goes there again in July. He is open for engagements.

Bishop A. Beals finished a successful engagement in Sheboygan Falls, Wis., Sunday, June 19th, and goes to Cleveland, O., to hold a grove-meeting the last Sunday of June on the grounds of Mr. Saxton, at his beautiful home on Euclid avenue. The first Sunday in July he holds a grove-meeting at Garrettsville, O. He then visits Jamestown, N. Y.

Mrs. Susie Nickerson-White embarked for Europe last week, intent on making a brief stay in London, Eng., and elsewhere. We confidently recommend her to the attention of transatlantic Spiritualists, as being one of the best mediums known in America.

D. Howland Hamilton, of Maine, intends to speud the coming camp season at Lake Pleasant.

The friends in Vermont were very much pleased to see Bro. I. P. Greenleaf at their recent Convention.

E. G. Granville, writing from Atchison, Kan., says that his post-office address, after the 28th inst., will be Terre Haute, Ind. He will visit Boston the latter part of July next.

Dr. J. K. Bailey addressed a large audience at Oak Ridge Park, Springfield, Ill., Sunday, the 12th. Much interest was manifested in the subject of his remarks.

Dr. L. K. Coonley will lecture in Ladies' Union Hall. Marshfield, Mass., June 26th, at 4:30 P. M.; and on the first Sunday in July at Independence Hall, Hatchville, Mass., at 2 p. m. For engagements address him at Marshfield, Mass.

Mrs. Clara A. Field spoke in Mechanics' Hall, Lynn, on Sunday, June 12th; on the 19th she lectured in Manchester, N. H. She will address the Spiritualists of Wakefield, Mass., on Sunday next. Parties desiring her services can address her at her residence, No. 19 Essex street, Boston.

#### **Anniversary of Berkeley Spiritualist** Society.

The first anniversary of the Society worshiping in Berkeley Hall, under the direction of the guides of W. J. Colville, was held in that place on Sunday, June 19th, at 3 P. M. The hall was tastefully decorated with a profusion of garden and wild flowers in vases, and formed in the shape of crosses, wreaths and other ornamental devices, the gifts of members of the congregation; and a number of pictures hanging on the walls added to the beauty of the appointments. About one hundred members of the Society were present, which

number of doubt would have been increased four-fold but for the unavoidable absence of Mr. Colville, The chair was occupied by the well-known Treasurer of the Society, Mr. Timotity Bigelow, a nephew of Hon, John P. Bigelow, the far-famed originator of the Bos-ton Rability there, and for severe wars the normaly

The chair was occupied by the well-known Treasurer of the Society, Mr. Timothy Bigelow, anophew of Hon. John F. Bigelow, the far-famed originator of the Bos-ton Public Library, and for several years the popular Mayor of Boston, and the friend of the success attend-ing the labors of Mr. Colville during the past year-as he has assumed the pecuniary risk of the micetings, and performed all the labor of raising the necessary funds without remuneration. Mr. C. Stearns was chosen. Sceretary, and Mr. Bige-low presented a report of his labors for the past year. Some of those who subscribed at the beginning of the year had falled to pay, but others had made up for the deficiency; and the record was clean for the beginning of another year. Mr. Colville hud signified his willing-ness to remain another year, and the Society now wished, in addition to what it had done the past year by subscription, to raise money to pay for the music, and to have *full verbatim* reports of Mr. Colville's morning discourses each Sabbath taken and published, so that multitudes all over the Union could be blessed with reading the words of inspiration that are spoken, and thus partake somewing of alfored the Society, were then read by the Secretary, and at a later stage of the meeting were passed unanimously by a rising vote. (We shall print these resolutions next week.) Mr. Stearns asked for the experiences of Mr. Colville's information which his labors have afforded the Society, were then read by the Secretary, and at a later stage of the meeting were passed unanimously by a rising vote. (We shall print these resolutions next week.) Mr. Stearns asked for the experiences of Mr. Colville's discourses upon themselves, and stated that during the past year he had received more spiritual benefit from these and dresses than he had from other sources in any twenty years of his life; and that no money would tempt lim to part with this increased apritual life. Mr. Jacob Bean thought it was the united sentiment of the audience that we had a very bri

han to laye *full controlling*. Provided in history of the consolution and the control of the control of the control of the consolution and the control of t

Mark. On Sunday next services will be held as usual at 10:30 A. M. and 3 P. M., conducted by Mr. Colville. Subjects of discourse: Morning, (by particular re-quest.) "Since by Man came Dealh, by Man came also the Resurrection from the Dead"—What is this Resurrection? 3 P. M., six subjects to be chosen by the audience. audience. Services will be held also on Sundays, July 3d and 10th, after which the hall will be closed for the audience.

address on the revision of the Gospels of Matthew and

BANNER

summer. All readers of the Banner of Light are cordinly in-vited to Mr. Colville's receptions at 94 Pembroke street, Mondays, 8 r. M.; Fridays, 3 P. M.

Grand Opening Day at Onset Bay. The fine weather of Friday, June 17th, doubtless con tributed much to the success of the opening day at the above-named nonular resort, where a goodly number assembled to do honor to the occasion, and to enjoy the natural beauties which everywhere abound. The grounds looked fresh and green, the cottages neat and picturesque, the waters of the bay blue and calm, and every one seemed to be in that happy frame of mind which is so necessary to real enjoyment. After passing some time in rambling about the

grounds, and noting the improvements, which are so apparent, the company were summoned to the speakers' stand-which is admirably arranged for the pur poses for which it is intended-to listen to remarks from the various ladies and gentlemen present. Col. W. D. Crocket, the worthy President, presided in his usual able manner, and without any extended remarks introduced Dr. H. B. Storer.

Dr. Storer said the purpose of the present meeting

nke a ciolu of hght. He spoke of the growing knowl edge, the hope which Spiritualism brought, and earn estly prayed for the time to come when all should read life's lesson aright. Mr. J. William Fletcher was then introduced and spoke, somewhat briefly as follows: "In the present stage of the movement it becomes almost impossible to define what Spiritualism means, or to classify Spir-itualists; for every one puts his or her own individual interpretation upon Spiritualism; and it is made to mean anything or everything that best pleases those making the definition. One will say he cares only for phenomena; another that he is an 'intellectual Spir-flualist,' while still another looks upon the teachings of Spiritualism as his guide in this life. In England –and indeed in Europe—Spiritualism is merely a de-monstration of an unseen power; a hitherto unknown force in Nature; but with the demonstration all inter-est ceases: 'Show us wonders,' says the scientist; 'something that transcends any known law, and we will allow ourselves to witness them.' The phenome-na are seen, yet no good result is attained because these wise men stop just were they began. They asked for phenomena and received them; but it is like teaching a child the alphabet and stopping there; these people are not Spiritualists, whom every so-called exposure of 'fraud' will completely change. Their opposites are found among the few who call themselves intellectual Spiritualists, and who, I regret to say, are using every effort to put down phenomenan Spiritualism. The mediums through whom the de-monstrations are given become the targets at which mailee and spite are alined, until it would seem that *some* in our ranks are trying to see how much 'fraud' they can find—calling themselves Spiritualists mean-time. To me such persons are theorists. There is for-tuately a happy medium between these two extremes, where, while we realize the true import of the phe-nomena, we can at the same time reach out for the higher influences that appeal to the spir

#### The Magazines.

OF

HARPER'S MAGAZINE-Harper Brothers, publishers, New York City-has, in its issue for July, sur passed itself, were it possible to defeat the brilliant record it has already made for interest, beauty and practical value. The illustrated papers on the White Mountains, which Samuel Adams Drake is contributing, would make a fine book, if crystallized in that form; certainly no one who has visited the spots therein described and depicted can afford to be with out a copy of this series in some form; while to the countless thousands whom the circumstances of human fate compel to do their traveling only in the pages of HARPER's and other like ventures, this collection by Mr. Drake will almost bring a sort of "realizing sense" of the looming Kearsarge, the brawling Saco, the velvet Intervale, and that mighty amphitheatre of eminences wherein Mounts Washington and Adams occupy the imperial seats. The articles on "Life at Rideau Hall" (by Annie Howells Fréchette), " A Day in Africa" (No. 1, by T. B. Aldrich), and "A Neglected Corner of Europe" (No. 2, by Lizzle W. Champney), will be much enjoyed ; "The Parson's Daughter" (by Julia C. R. Dorr) is an illustrated poem which will fire the blood of every New England reader, especially; "A Bicycle Era" (by Edward Howland) will prove of marked attractiveness to American wheelmen; other sterling articles, prose and poetle, and the departments are given-the Editor's Easy-Chair containing. among divers good things) a pleasant and appreciative notice of the late James T. Fields, of Boston, and his life-influence.

"GOOD COMPANY."-Nos. 19, 20 and 21 of this excellent magazine (received from its publishers, 309 Main street, Springfield, Mass.) furnish an abundant supply of interesting and instructive reading. Lieut. Schwatka continues his exceedingly interesting narrative of adventure, "In the Land of the Midnight Sun," commencing in the last number an account of his extraordinary sledge journey of more than three thousand two hundred miles, said to be the most wonderful trip ever made through Aretle lands; Sakt Wakamatz, a young Japanese lady, now in this country as a student, contributes an interesting sketch of recollections of her childhood, that will familiarize its readers with family life in Japan more fully than anything hitherto published; Carlyle's life is portrayed by George M. Towle; the new serial, "Mildred's Caprice," is continued; "Creeds" supplies food for much thought; "The Alhambra and its Master-Magician," by Lizzie W. Champney, will awaken new interest in all that Irving wrote of the famous palace, the romance of the place being depicted in glowing colors. Of the fiction, two stories will prove very readable: 'The Grasshopper Lawsuit," and "David Conn and his Wife." Other articles of equal interest with those we have named, and several fine poems, serve to sus tain the well-merited popularity of this publication.

THE MAGAZINE OF ART-Cassell, Petter, Galpin & Co., publishers, 739 and 741 Broadway, New York City-opens its latest issue with a full-page reproduc-tion of "Artemis" (from the statue by Hamo Thornycroft, A., R. A.); and "Durham" (from the picture by W. E. Lockhart, R. S. A.); "The First Troubles of a Young Artist" (from a painting by Eugene Stieler); 'The Flood" (from a painting by J. E. Millais, R. A.), etc., blend with many smaller engravings to make up a gem number. "The Flood " and the "Statue of Colleone" are worthy of special mention for the life-like characteristics which are therein outwrought.

"'AHE CO-OPERATOR" is the name of a new monthly journal devoted to the application of the principle of cooperation. A. R. Foote, publisher, 7 Clinton Place, New York. It contains numerous statistical tables, facts in the experience of those who have thoroughly tested the operation of the principle it seeks to establish, etc. It is a large octavo of 24 pages, very neat in its typography, and edited with ability.

RECEIVED: "THE MISTAKES OF ROBERT G. IN GERSOLL, ON NATURE AND GOD." A Scientific Criticlsin by-George W. Edgett. Boston : Thomas Todd, corner of Beacon and Somerset streets.

"THE SUAKER MANIFESTO." G. A. Lomas, Editor. Published by the United Societies, Shakers, N. Y. June number.

THE BUILDER AND WOOD WORKER, issued monthly at 176 Broadway, New York. Charles D. Lakey, publisher, Fred. T. Hodgson, editor.

THE MANUFACTURER AND BUILDER (monthly); published at 37 Park Row, New York, by H. N. Black -William II. Wahl, editor.

"A SPIRITUAL FEAST ; or Materialization Extraordinary." An Interesting Account of a Scance at Kansas City, Mo., Mrs. James A. Bliss Medium. J. A. Bliss, publisher, Philadelphia.

#### For Sale at this Office:

LIGHT.

FOR SAIG AL UNIS OFFICE: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekiyin Chicago, III. PriceScentspercopy, \$2,50 per year. VOICE OF ANGRES, A Semi-Monthly, Published in Bos-ton, Mass, \$1,65 per annum. Single copies 8 cents. MIND AND MATTER, Published weekiyin Philadelphia, Pn. Price 6 cents per copy. Per year, \$2,15. THE Single copies, 5 cents. MILLE's PSychometrice CHECHAR, Published by C. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Sin-gle copies 40 cents. THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE, Published monthly in New York. Price 19 cents.

cents, THE SHAKER MANIFESTO, (official monthly) published by the United Societies at Shakers, N. Y. 60 cents per an-The United Societies at Snakers, N. 1. Systems provident m. Single copies to cents, THE OLIVE BRANCH: Utien, N. Y. A monthly, Price

10 cents. THE THEOSOPHIST. A Monthly Journal, published in India, Conducted by H. P. Blavatsky, Single copies, 50 cents.

nts. THE WESTERN LIGHT. Weekly, St. Louis, Mo. Sin-

THE WESTRICS FROM TO BE AND THE WESTRICS FROM TO BE CODES, 5 CONTS, LIGHT FOR ALL. Published monthly at San Francisco, Cal. Single copies, 10 cents, THE COMMONER, Published weekly, Greenback and Labor Reform. Single copy, 4 cents, \$1,50 per year.

#### Subscriptions Received at this Office

FOR THE SPIRITUAL RECORD. Published weekly in Chicago, III. \$2,00 per year. THE OLIVE BRANCH, Published monthly in Utlea, N.Y.

THE OLIVE DRANGE, a unitaria monthly at San Francisco, Lifett FOR ALL. Published monthly at San Francisco, 241, 51,00 per annum. WESTERS LIGHT, Published weekly in St. Louis, Mo. 25,50 per year; 34,25 for sky months. Lifett : A journal devoted to the Highest Interests of Hu-manity, both Hero and Hereafter, London, Eng. Price 53,00 per year.

(3) 00 per year.
 THE SPIRITUALIST: A Weekly Journal of Psychological Science, London, Eng. Price §3,00 per year, postage §1,00.
 THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Spiritualism, Price §2,00 per year, postage 50 cents.
 THE THEOSOPHIST. A Monthly Journal, published in Inelia, Conducted by H. P. Blavatsky, §5,00 per annum.

#### RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insection (on the fifth page, and fifteen cents for every insection on the seventh pa

inge. Int Notices forty cents per line, Minion, Special Notices forty cents per line, Agate, each insertion. Business Cards, thirty cents, per line, Agate, each insertion. Notices in the editorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance. AG Electrotypes or Cats will not be inserted.

49° Advertisements to be renewed at continued rates must be left at our Office before 13 M, on Saturday, a week in advance of the date where-on they are to appear.

Mrs. Sarah A. Danskin, Physician of the 'New School," asks attention to her advertisement in another column. Je.I.

DR. WILLIS may be addressed Glenora, Yates Co., N. Y., till further notice. Je.18.

J. V. Manstield, TEST MEDIUM, answers scaled letters, at 61 West 42d street, New York. Terms, §3 and four 3-cent stamps. REGISTER A.2.

R. W. FLINT answers scaled letters. Terms \$2 and two 3-cent stamps. Address 1327 Broadway, New York City. If no answer, money returned. Je.11.

NOTICE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English tecturer, will act as our agent, and receive subscriptions for the Banner of Light at fitteen shiftlings per year. Parties destring to so subscribe can address Mr. Morse at his residence, 53 Sigdon Road, Dalston, London, E., England, Mr. Morse also keeps for sale the Spiritual and Reformatory Works published by us.

AUSTRALIAN BOOK DEPOT. And Agency for the BANNER OF LIGHT. W. H. TERRY. No. 54 Russell Street, Melbourne, Australia, has for sale the works on **Noifficialism**. LIBERAL AND REFORM WORKS, published by Colby & Rich, Boston, U. S., may at all times be found there. es be found there.

H. SNOW'S PACIFIC AGENCY. Spiritualists and Reformers west of the Rocky Monntains can be promptly and reliably supplied with the publications of Colby & Rich, and other hooks and papers of the kind, at Eastern prices, by sending their orders to HERMAN SNOW, San Francisco, Cal., or by calling at the table kept by Mrs. Snow, at the Spiritualist meetings now held at Ixora Hall, 757 Mission street. Catalogues furnished tree,

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stocktop stroot business ALIERT MORTON, 210 Stockton street, keeps for sale the Späritual and Reformatory Works published by Colby & Rich,

#### The Grand Opening Meeting OF THE

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#### SPIRITUALISTS From Boston, Lawrence, Lowell, etc., at SHAWSHEEN RIVER GROVE, BALLARD VALE,

on the Roston and Maine Railcoad, will be held

SUNDAY, JULY 3, 1881.

SUNDAY, JULY 3, 1881.
 INSTEA D of holding a Camp-Meeting at the above-mamed Grove, we have made argungements to hold two or more sunday Meetings. The first will take place on the above-maned date, at which time we have arranged with the Chil-dren's Progressive Lyceum. No. 1, of Boston, to hold one of their regular services, to consist of Singing, Recta-tions, Gymnastics, etc., concluding with the Grand Banner March. This will be a new feature in our Sunday ont-door meetings, and all should witness this new, method of Sunday School exercises.
 At 1,390 clock, Mrs. Cusimum, the celebrated Musical Medium, will hold one of her wonderthat schuces for the pro-duction of Spiritual Phenomena, such as Music on the Gui-tar, Spirit Raps, Table Tippings, Tests, etc.
 Music will be turnished for the Lycenni everylases and for Sacred Concerts by Prof. Alonzo Bond's Orchester, of Boston.
 At 2200 clock, the platform will be occupied by Mrs. Levile, Mrs. Fredmed and Mrs. Marcy Barley, three of Reston's best Mediums; also addresses from Br. John H. Currier, Dr. H. R. Storger and others.
 Our second meeting will be held on Sunday, July 17th, for which occusion we have scenared the zervices of the world-removed Medium and Speaker, J. Frunk Baxter, Full particulars in due time.

renowned Medium and Speaker, **J. Frank Baxter**. Full particulars in due time, EAUTRSION TRAINS will have Beston and Malue Dépôt, stopping at way stations, at 2015 A, M. and 1500 P, M. Re-turning, leave Grove at 5:55 EAUTRSION TRAINS leave dépôt from Lowell at 10 A, M. and 1:300 P, M.; heave Grove 4:35; Also from Lawrence, by A, M. and 1:300 P, M.; heitpubling, 5:15. The regular moraling train from Haverhill will Stop at the Grove to heave passen-gers also stop on return.

gerst also stop on return FARES,—From Boston and teturn, **60** cents, From Low-ell and return, 35 cents, From Lawrence and return, 25 cents, From Hawerhill and return, 50 cents, 5 ents. From E Refreshments ns for sale at the Grove. | DR. A. H. RICHARDSON, Manager.

#### GRAND SPIRITUAL MEETING At Silver Lake Grove,

On Old Cotony Railroad, on Friday, July 15(1981. DR. J. H. CURRIER, of Boston, will preside, Full particulars hereafter, June 18, -2wis GEO. C. STETSON, Manager.

THE NEW ENGLAND SPIRITUALISTS'

**Camp-Meeting Association** W11.1, hold their Eighth Annual Gathering at Lake Plensant, from July 15th to Sept. 15th, 1881. First public exercise Sunday, July 21st, closing Sunday, Sept. 4th, Urreulars, containing full particulars, sent on application by 4. II, SM17H, Secretary, 10x 1452, Springfield, Mass, June 4. – thy

June 4, --- 11 ŵ

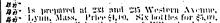
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By best remedy that has ever been discovered. It pormeates every portion of the system, and gives new life and vigor. It removes falutness, flatulency, destroys all craving for stimulants, and refleves weakness of the stomach,
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tration, General Debility, Sleeplessness, De- 63 pression and Indigestion. That feeling of hear- 63 mediawn, causing isdu, weight and backache, 543 ing'down, causing palu, weight and backache, b) Adways permanently curved by its use. 11 will [94]
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SPECIAL NOTICES.

Dr. F. L. H. Willis.

YOUR LETTERS.

## BUSINESS CARDS.

in the New Testament. The following persons were appointed a committee to wait on Mr. Colville with the resolutions, and it was then voted to attend *cn masso* a meeting to be held on the morning of the 20th, at Berkeley Hall, and inform Mr. Colville of the action taken. The Committee was as follows: Mrs. T. C. Amory, Mrs. George P. Baldwin, Mrs. Calvin Torrey, Mrs. Eliza F. Eddy, Mrs. S. M. Woodward, Mrs. C. W. Phillips, Mrs. L. E. Stratton, Mrs. C. N. Mellen, Mrs. G. F. Hunting, Miss H. M. Yoong, Moses Hunt, Wm. A. Dunklee, Charles Chittenden, Jacob Bean, Timotby Bigelow, Charles Stearns.

Bigelow, Charles Stearns. Monday morning, June 20th, about forty persons as-sembled in Berkeley Hall to convey to Mr. Colville the proceedings of the meeting on the previous day, and after a voluntary on the organ by Mrs. Marshall, Mr. Bigelow briefly addressed the assembly in behalf of the claims of Spiritualism, and made an eloquent presenta-tion speech to Mr. Colville, accompanied by the reso-lutions adopted at the meeting on the 19th, which he read in the hearing of all, and added some glowing re-marks commendatory of Mr. Colville and his labors. Mr. Colville replied that he should experience the greatest pleasure in remaining, and knew his guides wished him to be where he could do the most good. He had feit, however, that he had nearly done his work in Boston, and was not so egolistical as to sup-pose that he was superior to every other medium, as he knew that there were many who far excelled him; but this guides had directed him to act in accordance with the wishes of the Society, and he should therefore ac-celve full recompense for the money they paid out. He considered as far as money was concerned he had been overpaid. He dwelt at length upon the import-ance of having good music at the meetings, as a high-ly important auxiliary to their value. He felt he was not qualified for the work devolving upon him, and feared that he should not be so fully inspired as he had been, for it seemed to him that he had said nearly all that he could say. He commented upon an im-proved method of holding receptions and of carrying on the cause in general. He said words could never thing in his power to promote the cause which we all have at heart. Dr. Wellington spoke of the importance of free meet-ings, and said he was opposed to taking a fee at the

thing in his power to promote the cause which we all have at heart. Dr. Wellington spoke of the importance of free meet-ings, and said he was opposed to taking a fee at the door at any time. Mr. Colville took the same ground, and also Mr. Hunt, and it was voted to have a box at the door to receive contributions for the extra expense of Friday evening receptions to be held in the smaller hall; and also to retain reserved seats only filteen min-utes after the opening of the services. Mr. Bean moved a voie of thanks to Mr. Timothy Bigelow for his labors in behalf of the Society, which was passed unanimously by a rising vote. Mr. Bigelow returned his thanks in a next speech. It was also voied to thank Mr. and Mrs. Marshall for the use of the hall, and their kindness during the past year.

ast year. It was likewise voted to resume the services on the teth of September. C. STEARNS, Sec.

Other Services at Berkeley Hall.

Other Services at Berkeley Hall. On Sunday last, June 19th, a service specially intend-ed for young people was held in Berkeley Hall at 104/ A. M. The congregation was very large; children werc present in considerable numbers. The platform was tastefully and elaborately adorned with beautiful flow-ers, which were distributed at the close of the day among members of the congregation, who carried them to the homes of the invalid poor. The musical programme was very effective; the lady soloists, Mesdames Bishop, Morris and Wilder, ren-dering peculiarly effective service. W. J. Colville's in-and women, a large delegation of whom were present. The speaker descanted upon the blessing of perpetual already ascended to the higher life. A fine impromptu poem terminated the exercises. At 7:45 F. M. a vesper service was held, during which Madame Fries-Bishop distinguished herself by her brilliant rendition of the grand selection, "On Milghty Mr, Colville delivered an interesting inspirational

#### Mr. J. William Fletcher.

Sunday, June 19th, being a bright and beautiful day a large hudience greeted Mr. Fletcher on his return to Portland, Me. A correspondent informs us that "His lecture upon 'Joan d'Arc' was listened to with great interest, and was followed by several questions of considerable import." When shall we realize the mean-ing of the words, "Our Father"? was asked, and was Ing of the words, "Our Father"? Was asked, and was answered to the following purport: "Man is natural-ly a selfish being; he wants everything for himself, and can, in fact, comprehend but little beyond, the sphere of selfishness. 'My home,' my family,' my God,' my religion' are spoken of in contradistinction to the belief of others. However, as he enters more into the realms of the spirit, and comprehends the workings of God's will more fully, he sees that there is but one law which governs alike the high and the low, friend and energy, saint and sinner. Then, too, his God becomes also the Father of his fellowmen—until the universal in nature becomes the universal in reli-gion. Each day man's vision is widening, and he is beginning to feel that wherever there is suffering he has a part in it—wherever there is go he has an inter-est in that; and that it is impossible to separate bim-self from the great family. God becomes the Uni-versal Father the momen ustain the same relation-ship to him and to each other." Ouestions as to the influence of catholic spirits, The Origin and Destiny of the Soul,' &c., were presented and answered in a manner which elicited applause. In the evening the hall was filled, and 'The Tri-umph of Good Over Evil's was dilated upon to some length, and dealt with in a manner that showed the speaker had little regard for the prejudices of the peo-ple." Next Sunday Mr. Fletcher will lecture in the same answered to the following purport : "Man is natural-

The New York Hour expresses an opinion about a party not unknown in this city, as follows: Professor Huxley, Dr. William B. Car-penter, Ray Lancaster, Moneure D. Conway and William M. Evarts, are all very clever gentlemen in their several ways, but they have been most in their several ways, but they have been most ingeniously fooled by a young American adven-turer named Bishop. This person is very well known in newspaper and other circles in New York as an embryo Barnum. He has a genius for advertising himself in his business by get-ting the indorsement of eminent names. Being a fourth-rate sleight-of-hand manipulator, he undertook to expose Spiritualism in this coun-try, and, taking a lesson from Dazzle in "Lon-don Assurance," managed to get together a dozen or more noted New Yorkers to witness his performance. Each of the celebrities pres-ent thought Bishop was the friend of some oth-er celebrity. He has clearly played the same ent thought Bishop was the friend of some oth-er celebrity. He has clearly played the same little game in London, and the papers are full of his performances as a "mind" reader. Ac-cording to the Saturday Review his guesses are wrong three times out of four. It must be a comfort to the gentlemen in New York who were humbugged by this impudent follow, that wen like Humbugged by the impudent follow, that men like Huxley and Carpenter too have been so easily gulled.—Boston Evening Transcript, June 13th.

No good health with thin, impure blood. Hop Bitters makes rich blood, good health and strength.

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ner reasons an expression service of the service of the messages of their splitt-friends will verify them by informing us of the fact for publication.
Bar As our angel visitants desire to beheld natural flowers upon one (Trebe-Room table, we solicit donations of 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.

(Miss Shelhamer wishes it distinctly understood that she (Miss Shelhamer wishes it distinctly understood that she gives no private sittings at any time; neither does she re-retive visitors on Thesdays, Wednesdays or Fridays, J **Barber** Letters of ingairy in regard to this department of the *Ranker* should not be addressed to the medium in any case, LEWIS B. WILSON, Chairman,

#### Messages given through the Mediumship of Miss M. T. Shelhamer.

Scance held March 4th, 1881.

#### Invocation.

We come, Holy Spirit ! seeking of thee light, intelli-gence and instruction concerning thy laws and the laws of life. We come to thee asking that we may re-ceive, from thine anget hosts some beneficence that with uplift the spirit from beyond the turnolls, cares and or plexities of outward life. Oh, our Father God, may if indeed be so that these thy mortal children oshall-feel-themselves upfitted in spirit beyond the cares of outward life; that they may join hands with thine anged ones, and be willing and ready to work with them for the benefit of others and for their own souls' good. We would not ask of thee, nor of thy loved ones, that they descend down into the depths to reach our hearts; but we ask that thou wilt bestow power and strength that we may rise above the depths and meet thy loved ones upon their own spiritual plane; that we may become purified and elevated; that we may be-come clear seers, in order that we may reach out with invard vision into the realms of homortal life and be-hold the loved ones who there abide, ever ready and anxious to perform thy work. Oh, our Father, we feel that it is indeed true that every soul hath a mission to perform. Oh, may that mission be performed well and wisely; imay every duty be fulfilled and grantude for all thy counters, and may each one folm with the other in sing-ing to thee a song of praise and grantude for all thy countless gifts and mercles unto humanity. We come, Holy Spirit ! seeking of thee light, intelli-

#### George A. Riley.

To the Chairman :] I am going to make a strange statement—and that is, that I have not come back for anybody's benefit but my own ; and that sounds very selfish, I know. Perhaps my friends will think I am selfish, and that I was selfish when I was here in the body. I do n't know—I am not sure but what I was. I think myself that selfishness is a very good trait, if it is not developed too largely, and I would advise a few friends of mine to cultivate trait, if it is not developed too largely, and I would advise a few friends of mine to cultivate it a little more, for they are being imposed upon shamefully. That is all I have got to say to them, except that I should be glad to be called back by any one of them, if they care to hear from me: that I remember each one, and ex-pect to meet them all by-and-by, and shall be glad to do so. Now, I have returned, as I said, for my own benefit, for I have been plodding along slowly, and I seem to be befogged some-what : I cannot see my way clearly at all times, and I have been told, if I would return to some such place as this, and talk a little and become acquainted with a mediumistic organism; I ald be able to do better and see more clear-

should be able to do better and see more clear-ly. That is my excuse for coming and intrud-ing. I have some work to perform—I feel it will perhaps be a good work. I am not going to mention what it is, because it is no concern of anybody's. Perhaps my friends who are here will see the result of my work when they come over to this spiritual side of life. I do not know but what they may feel the effects of it a little while they are in earth-life, but then they will not altribute it to spiritual influ-ences at all, and I do not care if they do not. I am an independent sort of a chap—I always was: I could go my own gait with anybody, and I like to see other people do the same. I do n't like this leaning upon others; it is bad work, particularly for the one that leans, for he will find, when he gets over on the spiritual side, that he will have no support, and he will be in a bad way.

I wish to say these flowers helped me to come, [alluding to a bunch of flowers on the table.] As the beautiful daisy'lifts its lowly head above the green sod and sheds brightness all around, so may the children who passed to the spirit-life in infancy lift their lowly heads and grow upward, and become perhaps messengers of light and peace to friends who mourn in sor-row because of their earthly trials and suffer-ings. My name is Lydia Langlands.

Questions and Answers. CONTROLLING SPHRIT.—We are now ready to consider your questions, Mr. Chairman. QUES.—Does Jesus Christ's mission to this world end with the present dispensation? If so, how can it be, when mankind has not yet learned the A B C of his teachings and example? ANS —The mission of the Nazarene was to do good, to banish error, and to disseminate truth. So far as a spirit embodied in physical life, we consider his mission ended at the death or dis-solution of the material body: but by precent. solution of the material body; but by precept, example and influence, the mission of Jesus still goes on and on, in connection with the misstin gets on and oi, in connection with the mis-sion of many other advanced souls, for the bene-it of humanity; and so, we believe, it will roll on, brightening human lives, sweetening human spirits, until humanity becomes unfolded within spirits, until humanity becomes unfolded within that sphere of knowledge and truth, whereby it shall become purified and made whole from wrong-doing and sin; when this is accomplished the mission of Jesus upon earth will probably cease, for it will have worked out its effects in the hearts of mankind. Q.—Are not the aches, ails, pains, bad feel-ings, fevers, and all the other varied modi-fications of suffering to which the race is subject, the effects of the working of the nat-ural law, in behalf of and for the best benefit of the sufferer? In a word, are they not sani-tary in their effects, and evidence of the truth of the doctrine of compensation?

of the doctrine of compensation? A.-We consider that the sufferings producedthrough wrong doing are the result of the vio-lation of the laws of nature; and yet they arein accordance with natural law, in that theIn accordance with natural law, in that the law tells us truly that whoever violates the law of nature, the divine law of God, which says, "Do unto others as you would have them do unto you," will and must pay the penalty in unhappiness, and yet we feel that this suffering works out good to the sufferer. The dyspeptic, who feels the pangs and evils of indigestion produced because he has overloaded his stom-ach with food that will not assimilate with it, learns to discriminate between proper and imlearns to discriminate between proper and im-proper food, and partakes accordingly. He who suffers the pangs of conscience or remore be-cause of wrong-doing, learns to discriminate between right and wrong, and to follow the path of honor and truth, because he has learned by experience that truth alone is mighty to heal and to save the spirit, that evil and wrong-doing crush the soul down to despair and un-happiness, and in this way the law of compen-sation reacts : because of the suffering, the sufferer receives knowledge, experience which points him onward; he gains wisdom which i points nime biward, he gains wisdom which is invaluable to his spirit in its onward march. In this way he advances toward the heights of perfection; he unfolds the attributes of his inner being, and in due time may rise above all suffering, and emerge into the light of perfect physical peace and spiritual happiness.

#### Sarah F. Sanborn.

I am longing to reach my home and friends. I feel that I must return to my family, and speak concerning the spiritual life, and all that it has unfolded to me since my departure from the bedre It is reconsidered model and a second It has unfolded to me since my departure from the body. It is scarcely ten months since, worn out and weary through physical suffering (for I had felt the ills of disease for many months be-fore my departure), I passed to the spirit-world; and oh, when its full beauty and light broke upon my vision, I felt that I had indeed entered a world, the grandeur, the full glory of which could not be fully appreciated and understood by me at that time; but from that hour to this I have been sceking strength, and I have found ences at all, and I do not care if they do not. I am an independent sort of a chap—lalways was: I could go my own gait with anybody, and I like this leaning upon others; it is bad work, particularly for the one that leans, for he will find, when he gets over on the spiritual side, that he will have no support, and he will be in a bad way. I think, now that I have succeeded in control-ling, that I shall gain the experience I need: and if I can work any clearer, to any better advantage, I shall feel that I have indeed re-ceived great benefit by coming. I thank you, Mr. Chairman, very much, for allowing me to come, and I hope I shall be able to repay it— perhaps not to yourself, but I may by assisting some others. I am (corgo A. Ailey. I am from San Francisco. The Indian maiden wishes to come to this found the great Indian spirits who gather here. She wishes to come to gain instruction from the good trachers who are all around, for she has work to do in the near future. She has learned the pale-face tak and the pale-face ways, some what, in the Indian's hunting-ground, where the good pale-face teachers come, to instruct the red man and he duky maiden, that they may go forth as guidesand teachers, to belp the poor spirits who arent in sorrow for news of the pale-face tak and the pale-face ways, some the poor spirits who grather here. She wishes to come to gain instruction from the grout eachers who are all around, for she has work to do in the near future. She has learned the pale-face tak and the pale-face ways, some the good pale-face tachers come, to instruct the red man and he duky maiden, that they may go forth as guidesand teachers, to belp the poor spirits who grather, that they more spirits who ere of the sorrow for news of the red man and he duky maiden, that they more spirits who ere of the sorrow for mows of the red man and he duky from the sorrow for mows of the red man and he duky from the sorrow for mows of the red man and he duky from the sorrow for mows of the red man and he duky from the sorrow f pare them for the new home which awaits each one, and to assure them that, in company with my dear ones, I shall be the first to welcome them to a home—sweet home. I was sixty years old when I passed away, sixty years and a few months. I was glad to go, because the old form had become worn and weary, and I felt that my father had prepared a home for me. I wish to send my love to all friends, and to thank them for the kindness and attention bestowed upon me in my days of suffering and weariness, for all the patience which they exercised toward me, also for the kindness extended to my frail for all the patience which they exercised toward me, also for the kindness extended to my frail form after I passed from the tenement of clay. I was in their midst, I listened to the good words that were spoken: I only felt, if you could realize my presence here as a freed spirit, anxious to speak and tell you of the mysteries I have solved, it would indeed bring me happi-page I below the heavilight flavour some of ness. I belield the beautiful flowers, some of them brought by kindest friends; they spoke to them brought by kindest friends; they spoke to me in tones that were sweet indeed to my spirit, for they expressed the love and sympathy which I knew welled up in the hearts of those who had been, and who were, so kind. I hope I shall be able to come again, but if I do not, let my friends feel and remember, each one, that I shall be with them often in the öld home, and among the old places, and I shall be glad to wel-come them when they pass the river of death. My husband is P. W. Sanborn, of Candia, N. H. My name is Sarah F. Sanborn.

away, but walk in the clear sunlight of, truth. We sympathize with her, and we shall ever be of assistance to give her strength and courage for the battles of life. My father is James Lang-lands, of Montreal. I wish to say these flowers helped me to come, [alluding to a bunch of flowers on the table.] As the beautiful daisy lifts its lowly head above the green sod and sheds brightness all around, so may the children who passed to the spirit-life in infancy lift their lowly heads and grow upward, and become perhaps messengers of light and peace to friends who mourn in sor-row because of their earthly trials and suffer-to who conducted ne through various the spirit-life till I became interested; till I became naxious to learn something of this new world, this wonderful world, and grew, at length, satisfied with my change of condition. Then I came specify to my father and mother; I came, seeking to bring my love and to impress them with my presence, and I felt a little com-forted to know I could be with them; that I could return to their side and feel their prescould return to their side and feel their prescould return to their side and feel their pres-ence, and perhaps, in return, bring some influ-ence from beyond that should brighten their path and bring them a little peace. I passed away, as you call it, from Montreal, Canada; my parents resided in Boston Highlands. My father's name is John Thomas. My own name is John S. Thomas. is John S. Thomas.

#### John Redfern.

John Redfern. Two years ago I passed to the world of spirits, but during those two years I have returned from time to time to my friends, for I have anxiously desired to realize and know all that was of in-terest to them, and to participate in the exercises which from time to time they were engaged in. And now that I have opportunity, I would tell my friends—those who were associated with me in the temperance work—that I have in times past been with them: that I have stood by their side in the old familiar place: that I have felt my soul thrill with the motto "*Excelsior*," which we understand ; and I have felt, Oh, my friends, if you could realize that the effects of your work extended further than you can perceive in the mortal life, beyond the confines of materiality into the spiritual world, and that they will af-fect your future lives in the time that is to come, you would indeed throw all your souls into this work, that it might be productive of great and lasting good, not only to yourselves but to hu-manity at large. I have felt that you have per-formed a good work; I have listened to the stir-ring words; I have perceived the leart-throbs of earnest souls, and I have felt to exclaim : "I am glad to be here, for it does my spirit good." It makes me feel that I am one in common with you—to work for the weal and for the benefit of those who are unfortunate: to strengthen each you-to work for the weal and for the benefit of those who are unfortunate; to strengthen each other with sympathy and fraternal love; to do our duty as best we see it; to do the best we can unto all people. I would have you, who may perhaps see my message, take it to those of my family who remain—take it with my jove and blessing, that they may feel assured that I am at times with them; that I know their cares and their pleasures; that I strive to surround them with an influence from the spiritual spheres; with an influence from the spiritual spheres; that I come with good-will to all, seeking only to be of use in time to come. If I can give you any word of encouragement, of advice—any word concerning the spiritual life which you desire to know, or any word concerning your own interests, what would be best for you to follow—I shall be glad to return, if you will only provide me with an instrument through whom I can do so. can do so.

I have only these few words to say to-day, but by-and-by I hope that I shall be able to come by-and-by I hope that I shall be able to come again—to come close to your hearts: to come in your midst, where you will feel, truly and deep-ly, that I, with others of our old associates and friends, am present, bringing you strength and encouragement to press on in the battle which lies before you, and not falter by the way. You are doing well. God bless each one. In the future I shall be sure to extend the hand to you which shall clasp yours in fraternal greeting— with the grip of friendly and fraternal friend-ship. John Redfern, to his friends in Olney-ville, R. I.

#### Effa Snow.

In returning to my friends on earth I seem to perceive, at times, an interest awakening within their minds concerning Spiritualism and to perceive, at times, an interest awakening within their minds concerning Spiritualism and the spirit-life. I have sought to impress them with my presence; and not only that, but with some knowledge concerning the spirit-world as I have found it, and some knowledge concern-ing those dear ones who have passed into the other life. I have not succeeded very well, and so I thought I would try and return to this pub-lic place, for I feel that my friends will see my message. I hope they will respond gladly to my wishes; that they will accept my words in the same spirit in which they are offered, that of love and sympathy, and a desire to be of use to them, in opening their eyes and giving them some information concerning the future life. I return bearing beautiful flowers, very sweet, very lovely, which decorated my room and gave me exceeding great joy. I return bringing a complement to them, that my friends may re-ceive them as a gift from the spirit-life, a mass of beautiful flowers that grow spontaneously, as it seems, here and there and everywhere, io the delight of those who pass by; and I hope as it seems, here and there and everywhere, to the delight of those who pass by; and I hope they will bring some fragrance, some joy into the lives of my friends, that they may work a good work and open the eyes of my friends to a good work and open the eyes of my friends to a knowledge of what is going on beyond the border of material life. I was ill for a long time; I felt my powers wasting away, one by one. Confined to my room, I longed for the outside world; I longed for the atmosphere and the beautiful sunshine—for the songs of the birds, for the rustling of the leaves; but those I could not rustling of the leaves; but those I could not have; and so, when I passed to the spirit-world, I found I had entered a beautiful country, where the flowers grew and the birds sang their sweet songs—where all things appeared similar to the heantiful country places of earth —and I felt that I had indeed reached my home, and had entered into my own element. And there I have lived, striving to gain experience, seeking to gain knowledge, and growing strong and free, till to-day I am glad to return, glad to be able to control this organism and send out my love. It cannot be expressed in words. I my love. It cannot be expressed in words. I can only send a faint expression of it, which J hope will reach the hearts of those who are hope will reach the hearts of those who are here. But when they join me in the spirit-world they will perceive all the affection and sympathy which I hold for them, for they will be able to commune with me, as I would com-mune with them, in love and harmony together always. This is as I find it. I have been wel-comed by dear ones; my sweet mother met me and took me to that beautiful country home where I was to gain strength. She, too, sends her love, sends her blessing to all, and hopes at some time, in private ways, to be able to return and speak to each one personally, truthfully, earnestly and clearly; then will they not fail to understand and appreciate her presence and her love. Ella Snow, of Springfield, Mass.

haps they will be accepted as a spiritual offer-ing: that they will be appreciated, and that I shall be able to return closer to my home—that is, to return so that I can manifest myself in the transformer of the recognized and when the by each dear one who is still in the body. I am the daughter of James Hartman; my name is Dolly Hartman. I lived in Pittsfield, Penn.

#### Séance held March 11th, 1881.

# Questions and Answers.

Questions and Answers. QUES.—Is the mediumship of individuals af-fected by the magnetic and atmospheric state of the locality in which they reside? Axs.—The laws of mediumship are so deli-cate they are affected by what you might call the slightest of causes. The atmospheric state of the locality in which mediums reside will, through different manifestations and changes, affect the peculiar phase of power of the medi-um; not only the atmosphere, but likewise all the material surroundings, the food they eat, the clothing they wear. And just here we would state that every medium should be so condi-tioned that he would not be obliged to put on garments worn at any time by another, if he would desire to be always well and strong, both physically and in his spiritual powers; he should wear garments formed only from a new fabric, and designed for his own use. The mental sur-roundings also, in which a medium moyes, af-fect his spiritual condition; the associates with whom he comes in daily contact exercise an in-fluence upon him. In order that a medium may be fully and usefully developed in his pe-culiar phase of power, he should reside con-stantly with harmonious associates, and in an atmosphere, spiritually speaking, which is con-genial to himself, mentally and physically. These are what we term conditions, about which so much is said but so little understood; and this applies equally well to all mediums, both male and female. Q.—Will a change of residence from one mag-netically conditioned place to another result in a change of the form of mediumship in the per-

netically conditioned place to another result in a change of the form of mediumship in the per-

a change of the form of mediumship in the per-son who makes the change?  $\Lambda$ .—It may do so, to a degree. A change of climate or locality as well as a change of mag-netically conditioned places may develop new phases of mediumship in the medium un-dreamed of before. These changes may retard the manifestation of the phases of mediumship which the medium perserver and likewice such

These changes may retard the manifestation of the phases of mediumship which the medium possesses, and likewise such changes may possibly favor the peculiar phase of mediumship and enhance it to a large degree. Q.-Please state by what indications a personcan determine that he or she can, by followinga proper course of development, become a me-dium for the materialization of spirit forms;also what, to such a person, is a proper courseof procedure?A.-If in your presence articles are seen tomove without physical contact, sounds areheard which cannot be explained by materialmeans, if, when sitting in the dark, you are seento be enveloped and surrounded by a peculiarwhite vaporous substance, you may very rea-sonably conclude that you are a medium forform-materialization. It may be true that youare such a medium, but, for want of favorableconditions, the phenomena have never been exare such a medium, but, for want of favorable conditions, the phenomena have never been ex-emplified. We cannot lay down or elaborate any form of procedure to develop this or any other phase of mediumship, which will apply equally well to all persons, for although medi-unis who are possessed of the powers of form-materialization may be somewhat similar, in certain directions, in others they may be totally dissimilar, especially in physique and character-istics, therefore what would apply to one would be totally inappropriate for another; but to de-velop the phase of mediumship called form-ma-terialization, or any other particular phase of spiritual power, it would be well to observe cer-tain rules, such, for instance, as obeying, the laws of nature, living naturally, attending to diet, partaking only of that which will assimi-late with and nourish the system, eschewing all save nature's stimulants, which are air, water, sunlight and exercise, sitting at stated periods, either alone or with one or two congenial friends, in a daytened anaytment when you should call sunlight and exercise, sitting at stated periods, either alone or with one or two congenial friends, in a darkened apartment, when you should call around you exalted, intelligent spirits, by an at-titude of devotion, by aspiring for the good and true, and by sending out an earnest desire for their presence, and, above all, seek to cultivate the beautiful flower of patience. If you do this, and you possess any form of mediumship what-ever, you will find, in time, it will become de-veloped and unfolded, while at the same time you will be strengthening your own spiritual natures. natures.

#### Eliza W. Lowe.

I feel that I would like to say a few words, that my friends may know I have come back, and that they may know I am happy in the spirit-world. It is a good many months since I died, but I have been back at times to see my friends, to look around the old famillar places and find out what is going on. At one of these times, it came into my head that it would be and find out what is going on. At one of these times it came into my head that it would be well, and perhaps it might do my friends good, if I could come back and speak to them, and send them word that I am happy in the spirit-world. I was sixty-cight years old when I died, and I did not feel much like coming back to see what was going on; but after I became freed from the old body my interest revived, and I felt that I must know all about everything that was worth knowing, so I have been trying to return in this way for some time. I cannot say much, for I feel as though I had just got about half hold of this medium; but I feel that I have said enough to let them know I am round. I send my love to all who would like to have it, and I shall be glad to meet them who while have 10, pass from the body. My name is Eliza W. Lowe. I am from Framingham, Mass.

know that I am well, and that I think of them the same as I would were I in the body, I would the same as I would were I in the body, I would just send out a few words, send them my love, and tell them I shall be glad to meet them all again one of these days; that I am now antici-pating great pleasure by-and-by, when they all get over on the other side, and we have a real good old-fashioned house-warming. I am look-ing for it just as sure as I am looking for my daily existence. It is about five years since I died, so you see I have had time enough to look around a bit, and become accustomed to my died, so you see I have had time enough to look around a bit, and become accustomed to my surroundings. I report, all is well, and I hope my friends will seek to find out something con-cerning the spiritual life. It is a new country, to be sure, but they are all bound for the place, and they can, if they have a mind to, learn something of its conditions and of its daily mode of living. Well, I think I have talked about long enough. I will give way for some one else. My name is Nathan Fletcher. You may say that I hail from Lincolnville, Me.

#### Charity Ackers.

I have not much to say, yet I have wanted to return and manifest for a long time. I have been listening to the remarks of the gentleman concerning materialization, and I have been very nucl interested in them. For some months I have been seeking to experiment in that way, hoping that I should be able to manifest myself I have been account to some friends of manifest myself in a tangible form to some friends of mine who are living on the earth. I did not know but they might feel terrified did they know of this, but I assure them I will do them no harm. I think I can come back, and my sister can come, that we may awaken interest and perform a good work for some individual beings. I am working for this, and by-and by I hope to be able to manifest clearly. I do not like to speak of the way I passed away; the old fright and pain seem to come with it, and so I will say nothing here; but I am glad that I am a spirit, in the spirit-world: that I am free from the body and that all is well with me; for I have met my friends, those who passed on before I did, and I have welcomed some of those I knew who have come to the spirit-world since I passed over the river. I am from Middletown, N. Y. Charity Ackers.

#### Col. George N. Rice.

Col. George N. Rice. [To the Chairman:] Will you please to announce, sir, through the columns of your good naper, to your Boston readers, that Col. George N. Rice, who passed away from Colorado Springs, has returned here to manifest to his friends. I was forty-five years of age at the time of passing out. Something more than selfish purposes or individual interest seems to demand my presence here, although I realize that I may gain an experience by thus coming to manifest through mortality, which shall benefit my spirit. Yet I am anxious to reach my friends, to touch their inner natures, to call their attention to the Spiritual Philosophy, because I feel that whatever affects their to call their attaction to the printinal Philoso-phy, because I feel that whatever affects their spiritual natures affects them for all time, for eternity. What is mortality, but a fleeting in-stant of time? What are individual interests ex-pressed in material ways, compared to the grand spiritual interests of the soul which shall abide-forever, and which shall stretch on and on an the future, calling the individual I onward and onward, to the exploration of new scenes, in search of new treasures, in search of higher knowledge? I ask my friends to call me pri-vately, that I may come and speak to them con-cerning their earthly lives, and concerning the last few months of my earthly existence; but the great work which I wish to perform is to convince my friends of the identity, first, of my own spirit, and then of the immortality of every convince my friends of the identity, first, of my own spirit, and then of the immortality of every spirit, and of the power of souls to return from beyond the grave and manifest intelligently to mortals. My friends, I trust, will call me to their side, will furnish me with an instrument through whom I can come and speak or mani-fest, in some way, that I may demonstrate my presence, and give them knowledge, which they certainly need, for their spiritual as well as their material good and welfare.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. March 11, --Dr. Thomas W. Flatley. March 15, -James Bowen; Henry A. Jonckins; Lizzie F. Melntosh; Capit. Samuel Searle; Mary E. Thayer; Abl-gall Oushing; Herbert Bicknell. March 18, --Elista Spaulding; Nellie E. Street; George W. H. Bartlett; L. Avery; John W. Knight; Mrs. Mary A. Adams; Peter Yalkenberg. March 22, --Rev. Eliphale: P. Crafts; Marlon White; Wil-ham Jennings; George S. Beats; Enoch Plummer. March 22, --Rev. Eliphale: P. Crafts; Marlon White; Wil-ham Jennings; George S. Beats; Enoch Plummer. March 25, --Col. C. C. Benton; Hattle Ames; Jeromo Morrill; Wilder Busit; James Beard; Kate Sceley. March 20, --Ilamilion Towne; Richard Lyon; Simon Ward; Capt, Sanuel Dean; Lowls J. Hibbard; Shiting Star. April S. --Mars, Linerth Safford; Elien A. Walker; Aus-tin Kent; W. S. Neal; Markey Dodd; Allece. April S. --Samuel Shav; Yrs, Lillian T. Holander; Mar-tha A. Lewis; George W. Hall; Selah Lovejoy; Maria Cof-fin; Eliza Ann Long. April 12, -M, L. Massey; J. W. Brown; Charles May; Mary A. Gillon; William Norton; Lizzio Welch; Charles B. Brown. April 15, --Inasom M. Gould; Jessle Dunbar; William

# Séance held March 8th, 1881. Questions and Answers.

may go forth as guides and teachers, to help the poor spirits who suffer, and who long to return to their friends on earth, and to instruct and benefit the poor pale-faces in this lower hunt-ing-ground, who ery out in sorrow for news of those who have passed the mighty waters of death. And Dove-Eye has a work to do: she is to come back through a medium, to be the mes-senger of the spirit-world. She knows where her medium is, but she has never yet come to her; she is writing to receive advice and instruction she is waiting to receive advice and instruction from the higher teachers, who have these things in their control. She has been sent here, this in their control. She has been sent here, this hour, to the great council-room, where the mighty spirits gather who help the poor ones to return, in order that she may know how to con-trol the medium, and how to speak the message-words that shall be of cheer, that shall brighten the pathway, and stream through the gloom and comound of these who are in anguigh. This is sorrow of those who cry in anguish. This is why Dove-Eye comes. She sends her love to all pale-faces and all dusky faces, everywhere, and if she can she will bring messages, bright, clear messages, that will speak words of counsel, and be tokens of love to all who cry out for some-thing from the great hunting-grounds beyond the setting sun.

#### Lydia Langlands.

This stormy day the atmosphere is very heavy it is difficult for spirits to control and manifest as they desire, and so the kind gentleman who is president of this circle has permitted me to is president of this circle has permitted me to return and speak, because I can do so easily. I feel so pleased that I can come, for I wish to send a message to my sister, to my brothers and to my father; not entirely for myself, but I wish to send the message also as coming from my darling mother, who is with me in the spirit-world. We wish those who are on earth to re-alize and seek to understand that spirits can re-turn from heaven and manifest; that they can come and watch over their loved ones on the come and watch over their loved ones on the earth; that they can bring them blessing and peace and consolation in the hour of trial and of our faving out that they can be able to be able of suffering, and that they can smooth away many shadows from their earthly path. And j or supering, and that they can smooth away i many shadows from their earthly path. And it seems to us that if our dear ones will only real-ize this, it will give us power to return—it will i open the way into our earthly homes, whereby s we may enter in to be of assistance, and be able to guide each one spiritually in the paths of right and truth, wherein they shall see clearly and not stumble nor falter by the way. We all send our love, and I wish Lizzle to know that grandmother sends her love, too; she has watched over her to the best of her ability in the past few months, and she feels that she will be able to come closer now, for she is with me here to-day. Mother is also here; we wish to surround my dear sister with our love and our strength, that she may be able to perform all that is allotted to her in this earthly life; that she may be able to unfold her powers so thor-oughly that when she comes to us in the spirit-world she shall understand something of the nature of that world, and be glad and willing to come; that she may have no shadows to chase come; that she may have no shadows to chase

#### John S. Thomas.

I feel strange; I feel as though my nerves were all paralyzed; I am told that I am taking on the conditions in which I passed from the mortal form; but I do not understand why this should be; I am anxious to speak; I have been anxious to speak many times since I died; to speak through mortal lips to my friends on earth; and now I feel that I must do so, whatspeak through mortal hps to my friends on earth; and now I feel that I must do so, what-ever the consequences to myself as a spirit. My departure was somewhat sudden; I did not wish to go from the body; I had plans before me concerning my future life on earth; I had hopes and aspirations and ambitions, and I de-sired a lengthy life in the mortal; but at the age of twenty-two I was called away, and for a little time I felt that I had been defrauded of my right; that I ought to have remained on earth to fill out my plans and to perfect them. Now I feel that all is for the test; that I could not have done better than I have done by passing away, although it was from no volition of my own; and I wish to say to my friends that it is well; it is best as it is; I can now go on in this new world and perfect plans that shall be of use and benefit. Perhaps I shall be able to strengthen my powers and to use them actively, and I hope wisely, for some good work; conse-quently I know that I am well situated; I am situated in the way that is best for me. I come situated in the way that is best for me. I come to send my love; I felt so sad when I found my dear ones grieving for me; I felt, Oh, why must

#### Dolly Hartman.

I am glad to come. I am glad to return from the spirit-world and to speak, for I feel that this should be done-that I should return to my family, to my father and all the dear ones at home, to send them my love and assure them of my welfare. I wish them to feel that I am well, that I am happy always in the spirit-world. I do not regret my passing away from the mortal; I do not feel sad because my years were few and I could not remain longer upon the earth. I know that I can come as frequent-ly as I desire to my home; that I can associate with each dear one and bring my love. I know how kindly and lovingly they think of me, and so I feel happy and blessed in returning, and al-though my illness was not very long, yet I felt. though my illness was not very long, yet I felt, at the last, that I should go to the spirit-world —I should die and pass away from earth; but I did not mourn or grieve. And now I rejoice that it was so—that all was so natural, that all did not mourn or grieve. And now rejoice that it was so-that all was so natural, that all was so peaceful, that I passed away as I did; and I thank my dear ones for their kind atten-tion to my wishes, for following out my desires as they did, and performing that which I so much desired and requested before my depart-ure, for it seemed to free my spirit, it gave me great satisfaction and pleasure. I was not tied down, in any sense, to the earth; I was enabled to soar away: the ties that bound me to the body were severed quickly, and through that 1 felt indeed free and happy as a bird on the wing. Oh, such beautiful flowers I now bring-even as the sweet spirit who preceded me here. I bring them because they are emblems of love, of puri-ty, and of peace; they are emblems of all that is sweet and beautiful in life; they shed forth a rich perfume to delight the passer-by. Itseems that they are created only for good, only for blessing. I bring them because I feel that per-

#### John N. Maddern.

[To the Chairman :]-Stranger, do you let every one come that has a mind to ? [Yes, sir.] Well, now, that is kind, and I am much obliged to you. You'll please excuse me if I do n't talk very well. I am not much used to going into such company, but I did feel that I would like such company, but I did feel that I would like to come here and speak. I have been here sev-eral times, and have watched the spirits com-ing and talking, and it seems so much like old times, so much like as/though I was here in the body, that I thought I would like to try it on; then if any one of my old friends should hear of it, why, perhaps it might do them a little good. Anyhow, it would n't hurt 'em a bit. I think it is just about a year since I was knocked out of the body. I say knocked out, for, I tell you what it is, the whole great lot of rocks came tumbling down on top of me, and I felt as though I was pretty well crushed. The next thing I knew I was outside of that pile of rocks, and so was t'other fellow, and I did n't see anything I knew I was outside of that pile of rocks, and so was t'other fellow, and I did n't see any-thing of the old body. I did n't understand it can tell you. Since that time I have been round the old places; I have been round the mine, and I have been trying to poke up the fellows, but they don't poke a bit. Then I thought I would come East; I would come and see what was going on in this part of the world, and I have been traveling around till brought and I have been traveling around till I brought up here. I thought I had got into a mighty cu-rious place, anyhow. Finally, you see, sir, I got interested, and I thought I would just like to try this myself. An old gentleman here said I could, and I am here. That is my story so far: I think I have got it straight, and I'll be glad if, any of the old fellows hear that I have got back.

I am much obliged to you. It was near Cen-tral City, Colorado, that I went out, so, you see, I have come a good ways. I was called John N. Maddern.

#### Nathan Fletcher.

Nathan Fletcher. [Alluding to the preceding spirit:] A pretty good sort of a fellow, that ! He has got his lit-tle failings, of course, but we all have. Like him, I can't say that I passed away very com-fortably. I fell from a team, and sustained such severe injuries that in a little while I passed out from the body; but I feel very well off now, and I have nothing to complain about, that I can see. Of course, I did feel as though I had a great deal to complain of ; I did n't like the accident, for one thing, and I did n't care to pass away at that time; but I have become used to all these things new, and I am very glad that I passed to the spirit-world when I did. Now, I thought perhaps my friends and some of my neighbors would hear that I had returned; and thinking they would be glad to

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#### The Joys of Doing Good.

#### A Communication to Thomas R. Hazard from his Spirit-Daughter.]

Snow, snow everywhere, dear father-coldness and strife; but the flowers bloom through even these conditions, and the crocus will-in time lift its head above the barren clod. Coldness and ill-harmony are rife, and yet the angels will be heard, their songs of gladness will ring above the roaring tempest, and their light shine through all gloom. We are happy, oh, so happy to-day! Mary, Fanny and myself have visited a poor family: they have had sickness and distress : but we found a good soul, a lady of wealth, who was influenced to provide for the wants of these poor ones. Now the unfortunates are smiling and glad, and the angels sing that a worthy act may be recorded upon the tablets of a noble life. Oh, this is our work to aid the distressed, comfort the sorrowing and instruct the ignorant.

With roses blooming in our souls, flowers of love that are thornless and fade not, we come to you to bring our blessing and to crown your head with filial affection. Joy cometh to the souls that work and wait for truth, and light streameth out of darkness to light the wandering spirit home.

To-day I am not depressed. I am full of joy and gladness, for I feel that God is good, and some day his will shall be done on earth as it is in the spirit-land. Dec. 27th, 1880. GERTIE.

#### **Passed to Spirit-Life:**

From Boston (Charlestown District), June 10th, Miss

From Boston (Charlestown District), June 10th, Miss Charlotto H, Wotherbee, aged 57 years. Sister Wetherbee's health has been poor for a number of years. Being sustained by knowledge, not faith, she knew the glorious change that awaited her, when the splitt should bid adieu to its frait tenement, and that kindred loved ones would meet her at the portats of the tomb to bid hor welcome home. She leaves on this side the river of change a moth-er, sister and two brothers, and a large circle of relatives and friends, whoare cheered by the knowledge that an eter-air reindon awaits them in the future. Funcal services were held at her earthly home, No. 46 Bever street, on the afternoon of the 12th inst., conducted by the writer, assist-ed by Misses S. A. and M. M. Wetherbee, nicces of the de-ceased, who feeling's rendered two fine musical selections. On Monday,her romains were taken to Stow, Mass; for in-terment. 71 Leverett street, Boston. terment. 71 Leverett street, Boston.

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DAT EVENING, JAN. 16711, 1831. This cloquent discourse, vividly portraying the experiences of its author immediately prior to, during, and after his iransition from the material to the spiritual state of human existence, is now, at the urgent request of many who read it in the columns of the *Banner of Light*, presented in a pamphlet form, convenient for circulation and preservation. It has aftracted much attention in this country and in Eu-rope, and has been considered by those familiar with the writings of Mr. Sargent while on earth as eminenity in keep-ing with his reputation as an able and forcible writer in the elucidation and defense of the truths of Bjirftualism, pos-essing undentable evidences of being the production of his mind. As such it cannot fail to be read with deep interest by all; being consolatory, encouraging and instructive to those who are Spiritualists, and to those who are not, highly suggestive of the possibility of the truth of Spiritualism and the reasonableness of its claims upon their thoughtful in-vestigation. In order to insure a general distribution, the pamphlet is sold at the really uominal price of five conts per copy, and should, at this low figure, reach an extended circulation. For sale by COLBY & RICH.

ents.

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#### BANNER OF LIGHT.

8

prevail? No lover of his kind desires that a soul should be misled. Error is destined to a long life, not unfrequently. When it becomes entrenched the task of dislodging it is most laborious. We are all morally obligated to aid in securing a rational analysis of any given cause. Nor should such labor be relegated to a technically professional class. The masses should speak. The professional class should underspeak. The professional class should under-stand that the masses are in earnest; that high ideals inspire the people; that truth is held as sacred; that love of fellow-man dominates; that harsh asperities shock one's finer sensibilities; and that recrimination is considered un-

thes; and that recrimination is considered un-worthy of a philosophical student. All through the West Spiritualism is being made the subject of eareful study. The facts of mediumship are being coördinated; medium-ship, itself is being unfolded more and more. To understand its laws; to merit the appella-tion of an environment on vorter with maintail environment. tion of an earnest co-worker with sainted spirits -this is the inspiring work of the hour. Spiritualists should deify fraternity. Medi-ums should be cemented together in ties of

purest love. For what have not these last en-dured! Maligned, their motives misinterpret-ed, blamed for their "mercurial make-up".... without which their mediumistic gifts would not be (in most instances) operative-mediums have run the gauntlet of a blind, stupid and malevolent critigism since the inception of

Modern Spiritualism. Genuine mediums ! ye who have been elected Genuine mediums! ye who have been elected to do the work of the spirits, stand firm ! Your credentials are in the hands of your invisible friends! Your careers—inexplicable to some— are understood by your unseen guides, who will reward tidelity, and censure—though with for-giving love—wrong. Take courage, spirit se-lected workers, the victory is sure !

#### "CLEVELAND.

The writer had the pleasure of greeting Thos. Lees, the well-known veteran Spiritualist, a few days ago. I pon being interrogated relative to the condition of affairs in Cleveland Mr. Lees said ; "We are alive to the needs of the hour. said : "We are alive to the needs of the hour. Our Lyceum is running as usual, and we have very interesting sessions. We shall adjourn public exercises—according to our usual custom —during July and August. For the first time in twenty years we have not had meetings con-tinuously. Mr. Moses Hull spoke in Weisger-ber's Hall on May 22d and 29th. Our lectures will be resumed next fall." Prof. Sevinour, of Philadelphia is making a

Prof. Seymour, of Philadelphia, is making a brief stop in Cleveland. He has spoken for some time for the "Bible Spiritualists" on Lombard street, above 13th, in Philadelphia. His present tour west is for both pleasure and busi-

Rev. F. L. Homer, the talented pastor of the Unitarian church of Cleveland, preaches sound practical sermons. He has many Spiritualists in his congregation—a fact which he gratefully recognizes.

#### NORWALK.

NORWALK, Ira Lake welcomed the Banner of Light scribe most heartily, and explained the situation in detail. There are many people in this beauti-ful town who are interested in Spiritualism. Rev. Mr. Houghton, (now pastor of the Univer-salist church, New Haven, Conn.,) formerly ministered to the Spiritualists here. He was frequently inquired after, and the writer re-plied that Mr. II, was doing a good work be-neath the shadow of Yale College. A. B. French is a favorite speaker in Norwalk. Mr. and Mrs. Vredenburgh are intelligent Spiritualists who have read the Banner of Light for many years. Prof. Gunning, whose pamphlet, "Is It the Despair of Science?" was so cagerly read by thousands a few years ago, and which was an

ousands a few years ago, and which was ar able defense of Spiritualism, recently delivered a course of scientific lectures in the vestry of the Universalist church. He is a scholarly man, and deserves a wide hearing. The coming fall and winter will probably see

BOSTON, SATURDAY, JUNE 25, 1881. BOSTON, SATURDAY, JUNE 25, 1881. BOSTON, SATURDAY, JUNE 25, 1881. Western Locals. Etc. The Canse of Spiritualism in the West-Items of Interest from Cleveland, Norwalk and Clede, Other Miscellance ons Matter. Various opinions are extant relative to the genius and ultimate purpose of Spiritualism; to other movements – such should be our ambition. Spiritualism is exercising a tremendous influa-ence in the world. The press, literature, the platform and the pulpit reflect a variety of in-terpretations of the movement. Is it not a de-sinable thing that the most rational views should prevail? No lover of his kind desires that a soul should be misled. Error is destined to a

#### Lake Pleasant Camp-Meeting.

The arrangements for this colossal gathering are being perfected as fast as possible. The Banner of Light published, a few weeks ago, a

Banner of Light published, a few weeks ago, a detailed statement of the condition of the grounds, the contemplated improvements, the list of speakers and other items of interest. It is now opportune to refer to the rates on the different lines of travel. Privale advices set forth that many of the Spiritualists of the West intend to visit Lake Pleasant the present season. The following ex-cursion rates for the round trip have been se-cured over the New York Central via Troy and Boston lines: Buffalo, \$12,75; Rochester, \$10,75; Canandaigua, \$10,25; Geneva, \$2,75; Auburn, \$8,75; Syracuse, \$7,75; Oneida, \$6,75; Rome, \$6,25; Utica, \$5,75. Trains leaving Buffalo at 5 A. M., 2:20 and 8:40 P. M., make close connec-tion over the Troy and Boston road to Lake Pleasant. Pleasant.

Pleasant. Passengers from the West on *express trains* will leave the cars at Greenfield and take a "special" to the camp-ground. The distance to Lake Pleasant from Greenfield is only a few miles.

Passengers over any road centering in Troy, will remember and go East over the Troy and Boston road. Excursion tickets, round trip, \$3,25; reduced rates can be secured at all the towns on this line. Tickets good from July 15th Sept. 15th.

Routes from New York City:

Routes from New York City: Via New London: steamers of the Norwich and New York Transportation Company leave New York daily at 5 r. M. Round trip, \$4,25. Tickets good from July 25th to Sept. 6th. Pas-sengers need not leave the boats on arriving in New London until time for the morning train on the New London Northern Railroad. Via Troy, citizen's line steamers leave New York (execut Stimulage) at 6 n. y. Pior 44

Uia Troy, citizen's line steamers leave New York (except Saturdays) at 6 p. M., Pier 44.
Arrive in Troy 6 A. M.; connecting with train for Lake Pleasant over Troy and Boston road at 7:40 A. M. Round trip, \$4,25. Tickets good from July 15th to Sept. 15th.
The Fitchburg road will sell excursion tick-ets at all of its stations. Fare from Boston, round trip, \$3,00; North Adams, \$1,35. Passen-gers from the East on *cryress trains* will leave the cars at Miller's Falls (one mile and a half from the Camp ground), and take a "special" for the Lake. The course to be followed by Western passengers on *fast trains* has already been referred to (see paragraph relative to New York Central Railroad). This year, Sunday trains will be run from North Adams as well as from the East. From the East. Excursion rates can be bought over the fol-

lowing roads : Bennington and Rutland ; Cen-tral Vermont ; Burlington and Lamoille ; New London Northern ; Passumpsic ; Boston, Barre and Gardner ; Providence and Worcester ; Old Colony; Connecticut River; Cheshire ; Worcester and Nashua.

#### TENTS AND GROUNDS.

Tents will be ready for occupancy by July 15th. For particulars address W. F. D. Per-kins, 4 Pearl street, Boston, Mass., up to July 15th—after that date, Lake Pleasant, Montague, Mass.

#### CIRCULAR.

Parties desiring very full details of the camp-meeting and all appertaining thereto should address John Harvey Smith, Box 1452, Spring-tield, Mass., who will forward gratuitously a circular containing all needed information.

#### PROSPECTS.

The prospects this season are that the flatter-ing success of last year will be more than da-plicated. There will be ample accommodations

but her place was filled by her assistant, and Mrs. Hartsen officiated in place of Miss Dill. Notice was given of the meeting on July 3d at Shaw-sheen River Grove, which is to be the Lyceum affair as well. A Lyceum session in the grove during vaca-tion should be well attended, and it doubiless will be, the weather permitting; the usual exercises will be given, and extra talent with a varied programme will be the attraction. Full particulars are given in an-other place. Children's Progressive Lyceum No. 1, Boston, Sunday, June 19th, 1881.

PYTHIAN HALL, 176 TREMONT STREET.-On Sun-day afternoon, June 19th, quite a large andlence as-sembled in this place at the usual hour. The interest of these meetings, under the management of Dr. N. P. Smith, inspirational speaker and test medium, is on the increase. Speaking and tests were given by Dr. Smith, Mrs. Lesile, and others, and were listened to with marked attention. Next Sunday, June 26th, Dr. Smith, and others, will officiate at 3 P. M.

#### Spiritualist Meetings in Brooklyn and New York.

#### BROOKLYN.

The Spiritual Society Conference Meetings are held at Eveneti Hall, 385 Fullon street, every Saturday even-ing at Societock. After those speakers who have been invited to attend the Conference and take part in the exercises have spoken, any person in the andience will be at liberty to speak pro or con., under the ten-minutes rule. J. David, Chahr-man.

The Eastern District Spiritual Fraternity meets at Latham's Hall. N inth street, near Grand, every Sunday. at 71g p. M. – D. M. Cole, President.

The Eastern District Spiritual Conference meets every Wednesday evening at Phenix Hall, #174. Charles R. Miller, President; W. H. Coffin, Secretary.

#### NEW YORK.

The People's Liberal Spiritual Conference meets every Sunday evening at so clock at Frobisher Hall, No. 23 East 14th street. The first speaker is allowed twenty min-ntest after that, those first recognized by the chairman ten minutes cach, iadies and strangers having the preference, George F. Winch, Chairman.

## Brooklyn (N. Y.) Spiritual Fraternity.

George F. Which, Chairman. Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light: One of the most Interesting meetings we have held marked the closing excretes this evening, June 10th. A six days' continuous rainstorm did not provent a good audience in numbers and character assembling it on " which was largely made up of extracts from the writings of modern thinkers upon this theory of the origin of the race, and it was a fair and candid state-ment of the views of Darwin, Iluxley, Hacekei, Tyn-dall, Herbert Spencer and others. A synopsis I can-not make without largely quoting, which would make this report too long. The speaker stild: "Man, dwelling in a world of change, questions of the forces which produced flesse changes, and the haw that controls these forces. He finds himself wondrously organized, and asks, What am 1? Whence came 1? What shall I bo? He finds ideas, thoughts, perpetually changing; how an exuit-ant with on the root conical the though the-fore gloried in; and he questions-What is truth? What the law of mental operation? And the answer to all s-evolution. Te unexplained. The synay be wrong, Mivart may be wide of the mark, flackel may be mistaken, Cope may misjudge and Spencer be at fault; but in common with a largreed as to one thing, that evolu-tion from the observed order of Nature, the com-piete function is, worth and worthlessness of evo-huin." The speaker state strend showing a wide denning what evolution is, while it reveals the magni-tude of the undertaking to present even a brief review of the history, claim, worth and worthlessness of evo-huin." The speaker read copious extracts from the writings of these advanced thinkers, showing a wide disagreement among them; and while one started from the felly-fish, and another from the atom, still there was a force and nower. Intelligent, which was not reached by tills class of modern thinkers had arrived at could not as yet be proven, or fully de-monstrated. In continuati

strated by men of science, so that it will prove beyond, a doubt another life and another world of active du-ties and responsibilities. All of our public meetings are now suspended until September. S. B. NICHOLS.

## Echoes from Everett Hall.

To the Editor of the Banner of Light:

Echoes from Everett Hall. To the Editor of the Banner of Light: The opening discourse at our Conference last even-ing was given by Deacon D. M. Cole, a compact bundle of interrogation-points in the matter of spirit mani-festations. His paper was devoted largely to the ques-tion of authority found in the old and new versions of the Christian Scriptures, and was considerably more suggestive of new questions than satisfactory in an-swer to old and ever recurring ones. Mr. Cole's leono-clastic hammer always has an interesting ring to it, although Vice J-resident Haslam, who followed him on this occasion, remarked, in the outset of his brief and emphatic address, that the leonoclast was emi-ment for being difficult to understand. Under Mr. Haslam's treatment the "sacred scriptures" rather suffered in contrast with "Voiney's luins." It remained, however, for Col. Goodrich, of New York, an inclsive speaker and competent reasoner, to arouse in the meeting the strong, free spirit of debate. Mr. Goodrich had quated in his paper-from what he assumed to be a large fraction of the body of the more inteiligent Spiritualists—an opinion dergatory to the character of certain prominent mediums. Mr. Boush, an earnest, persistent investigator of phenomena, re quested the speaker to state more specifically the rea-son and the authority for these charges, and he was warmly supported by Mr. Charles R. Miller, who is al-ways ready with stalwart blows in defense of accused isderation in the finture. The hold which the Children's Progressive Lyceum has upon our spiritual community has eschom heen bet-ter flustrated than it was this morning. The week isderation in the finture. The hold which the Children's Progressive Lyceum has upon our spiritual community has encouragingly find and good order and native interest obtained in high degree. It is impossible to recall a Sunday in which the at-tendance upon Mrs. Hyzer's lectures was larger than that at the two sessions tod-day, and certainly

Mansheld, take this occasion to olfer him salutation and greetings: Resolved, That we recognize Dr. Mansheld as a veteran worker in the cause of Spiritualism, of whom that rame has occasion, and always has had occasion, for pride well high commendation; that Dr. Mansheld's integrity of charac-tor and his learning and ability have shed a histre upon mediumship, which has been chosen and so highly hon-ored by the spirit-world as one of its instruments and repre-sents: that he who has been chosen and so highly hon-ored by the spirit-world as one of its instruments and repre-sentatives, richly deserves what we hereby tender him, our commendation and thanks; and especially do we thank Bro. Mansfield for this afternoon's visit, and the kindly ex-ercise of his mediumistic powers for our edification and benefit. The discourse by Mrs. Hyzer this evening has left an unusually deep feeling of regret on the part of her listeners-regret that we do not employ a stenographer to transfer her marvelous productions to paper, to be preserved in print. The address this evening must have reinforced the conviction in every mind that the Spiritualists' Society of Brooklyn have really no other proper course open to them than to prepare, during the pending summer vacation, the conditions necessary to secure Mrs. Hyzer as a permanent occupant of their lecture platform. S. W. R., *Hec. Soc.* June 1224. June 12th,

#### Frobisher Hall, 23 East 14th Street. New York.

**New York. To the Editor of the Banner of Light:** Itemry E. Sharpe spoke last Sunday (19th) in Fro-bisher's Hall, to a good audience, who were highly pleased at the maner and style in which he handled the important question : "The Religion of the Future." He took the position that as ignorance fades relig-ious systems fade; science takes the place of Igno-rance, and wisdom takes the place of religion. He de-fined religion as a system of faith and worship under-taking to define God and his attributes-God's will, and the method by which the wrath of God may be takine to define God and his attributes-God's will, and the method by which the wrath of God may be is no evidence upon which to base a belief in such an existence-he said that if ever God be discovered, he will be so by science, and not by religion. He repudiated the claim of religionists to the moral government of the world, by declaring flat a moral government must be based on truth; and that men who profess to know what they do not know, are not true men, and therefore cannot govern us morally; while men who do know, but cannot prove to us that they do, are useless, for they cannot communicate ther thowledge to us, and therefore cannot govern us morally. We have the the relay of the multarea equil who

Thousands die annually from some form of kidney disease that might have been prevented by a timely use of Hop Bitters.

Hard and soft corns yield quickly to German Corn Remover. Sold by all druggists. 25 cents.

WORKS ON HEALTH.

**THE MENTAL CURE.** BY REV. W. F. EVANS, The philosophy of Life: Hinstrating the Influence of the Mind on the Body, both in health and disease, and the Psy-chological Method of Treatment, 364 pp. The work has re-ceived thermcombunsof able critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and eradicate disease without medicine. Cloth, \$1,50, postage to cents. For sale by COLBY & BICH.

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ical Psychology. BY REV, W. F. EVANS. One of the best, clearest and most practical treatises upon the application of psychic or mental force to the cure of the slek. Its clear-minded author has focalized what light upon this great subject he could obtain from accessible sources, and herein so filminimates the subject that persons of ordinary intelligence canous only molerstand the iheory, but become qualified to practice the healing art, enabling parents to be their own family physician. Cloth, 1,25, postage 10 cents, -For sub by COLBY & ItICH.

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Or, The Spiritual Science of Health and Disease. BY REV. W. F. EVANS.

BY REV. W. F. EVANS. This is a work of deep and genuine inspiration. Discase traced to its seminal principle. Spiritual influences and forces the appropriate remedy. The fundamental principle of the cures wrongith by Jesus, and how we can do the same. The philosophy of spiritual intercourse. How any one may converse with spirits and angels. The psychology of Faith and Prayer. This work is a reproduction in a scientific form of the Phrenopathic Method of Cure practiced by Jesus eighteon centuries ago, and sustained by the highest medical author-tics. It is scientifically religious, but not theological. It is clear in thought, eloquent in style, and the profoundest problems of philosophy and medical science are solved. Cloth, 41,00, postage 5, cents. Cloth, \$1,00, postage 5 cents. For sale by COLBY & RICH,

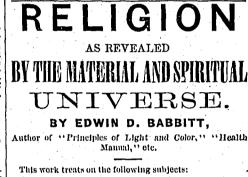
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BY A MAGNETIC PHYSICIAN.

The Philosophy of Health; A Treatise upon the Elec-tric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Curable Discases of the Mind and Body. It gives in-structions for both Healer and Patient as far as is practi-cal, and must become a standard work, as these natural forces are elernal and universal. Choin, 9.25, postage 10 cents. For sale by COLBY & RICH.

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BY A MAGNETIC PHYSICIAN, The Philosophy of Happiness, or an Exposition of Spir-itualism, embracing the various ophinons of extremists, pro and con. Distinguished Theologians, Professors, D. D., and others in opposition to its truthfulness; Normai, Inspirational and Trance Speakers and Writers in favor. Is humortality Universal? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antidote to "Free Love"-1sm. 308 pp. Cloth, 4:50, postage 10 cents, For suce by COLBY & RICH,



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A revival of spiritual meetings in Norwalk.

#### CLYDE.

CLYDE. Spiritual meetings are held in the Universal-ist church. Mr. A. B. French is an old resident of this place. He is held in high esteem by his fellow townsmen of all classes. Miss Anne Hinman made many warm friends here last winter. Mrs. Proctor, of Coldwater, Mich., a famous medium, has been making a brief so-journ in this town. The free-thinking element is powerful here. A large society could be built up with a little careful zeal on the part of the up with a little careful zeal on the part of the friends. There are many veteran Spiritualists friends. There are in the community. NOTES.

True friendship is eternal. Dr. Johnson, of Coldwater, Mich., is a success-

ful practitioner. Liberal Christianity is a reform within the party-Spiritualism is a new type in the order of evolution.

of evolution. A good motto: Never give up !' A comforting thought: One may fall, but the power to rise again is indicative of future salvation. Editor Redfield, of the Norwalk (Ohio) Ex-periment, publishes an able paper. In time he will be an earnest worker in the cause of tech-nical Solvitualism. nical Spiritualism.

nical Spiritualism. The dawn of love in the soul is like a light from heaven. Eternal Spirit, help all thy chil-dren to appreciate the unity of the spirit, that envy and a censorious mood may die. Gen. McPherson's monument at Clyde, O., erected by the Army of the Tennessee Associa-tion, will be unveiled July 22d. It is said to be one of the finest monuments in the country. Miss Lula French (daughter of A. B. French) inherits her father's oratorical powers in a large

inherits her father's oratorical powers in a large degree. She is an admirable reader, and is adapted for the platform. Her talent in that direction should be cultivated. There is a rumor that Brad. Tuttle, of Clyde,

Ohio, has been converted to Christian Spirit-ualism. A. B. French is our authority. Mr. Tuttle's familiarity with the ancients, their different types of civilization and their varied modes of worship-may have predisposed him to pursue his present course. We leave him to argue the matter with Bro. French.

to pursue his present course. We leave him to argue the matter with Bro. French. The writer is interrogated in every town he visits relative to Eastern comp-meetings. The Hoosac Tunnel route East seems to have a charm for the Western people. Here is a good route: Go East via. L. S. M. S. to Troy, then East through the "Tunnel" to Lake Pleasant: then to Boston, and down the Cape to Onset Bay: or, starting early, go East to Philadelphia, attend the Neshaminy Falls Meeting, then go up the Hudson and East through the "Tun-nel" to Lake Pleasant and Onset Bay. Having plenty of time, one can stop off at Lilly Dale Camp-Meeting or at the Cassadaga Lake Camp-Meeting (N. Y). Suit yourself, reader. We are only dogmatic on one point, viz: we insist that you owe a duty to the cause of Spiritualism relative to its journalism : subscribe for the Banner of Light for one year. \$3,00 is the price. Thank yon 1 The engraving which you have selected will be forwarded at once. When your time is out tho paper will be stopped--remem-ber that fact. Does your friend take the Banner 9 No? Sorry to hear it 1 Introduce me, please.

Since the meeting in Sturgis, Mich., last year, death has entered the circle of our friends. Mr. Gardner, one of the pillars of the Free Church, has gone to the spirit-land. He was a man whom everybody respected. Outspoken in his Spiritualism, he took great interest in the

Marcal Lines Sec. 8.

Charles and the second

for all who visit Lake Pleasant. C. B. L.

#### Spiritualist Meetings in Boston.

New Era Hall. - The Shawmut Spiritual Lyceum meets in this hall, 176 Tremont street, every Sunday at 1016 A. M. J. B. Hatch, Conductor.

Pane Memorial Hall.—Children's Progressive Ly-cum No. 1 holds its sessions every Sunday morning at this nall, Appleton street, commencing at 1034 o'clock. The pub-ic cordially invited. F. L. Union, Conductor.

**Berkeley Mail.**—Free Spiritual Moetings are hold in hishall, 4 Berkeley street, every Sunday at 105 A. M. and 19 M. Vesper Service first Sunday in every month, at 75 P. M. The public cordially invited. President and Lee-urer, W. J. Colville.

turer, W. J. Colville. **Highlanid Hall.**.-The Rexhury Spiritual Union holds meetings in this hall, Warren street, every Thursday, at 74 P. M. Regular lecturer, W. J. Colville. **Engle Hall**.-Spiritual Meetings are hold at this hall, 616 Washington street, corner of Essex, every Sunday, at 10/2 A. M. and 2/2 and 7/2 P. M. Excellent quartettesinging provided.

**Pythian Hall, 176 Tremont street.**—Meeting every Sunday atternoon at 2% o'clock. Dr. N. P. Smith, inspira-tional speaker. Orick Nickerson, Chairman.

Pembroke Boons, 94 Pembroke street.-W. J. Joiville holds public receptions every Monday at 8 P. M. and eriday at 3 P. M., and lectures on "Art Magic " on Fridays

# **Chelsen.**-Spiritual Harmonial Association holds meet-ings at 3 and 7½ r. M. in Temple of Honor Hall, Odd Fel-lows' Building, opposite Bellingham Car Station. Next Sunday Afternoon, praise and mediums' meeting; in the evening, Mrs. Sarah A. Byrnes will occupy the platform-which services will close these meetings until September. The Ladies' Harmonial did Society meets every Thurs-day afternoon and evening in the same hall. Mrs. G. G. Gleason, Secretary. The Literion day afternoom and evening .... Gleason, Secretary.

NEW ERA HALL -A pleasant meeting was held by the Lyceum yesterday morning. The regular exer-cises opened as usual with selections by the orchestra, followed with singing, Silver Chain recital, Banner March, and recitations, vocal and instrumental music by the subjoined pupils : Edith Mulliken, Arthur Mulli-

by the subjoined pupils : Edith Mulliken, Arthur Mull-ken. Ernest Fleet, Gracie Burroughs, Emma Ware, Kittle May Bosquet, Hattle Davison, Della Murray, Eva Conkle, Emma Abbott, Bessle Brown, Jennie Mc-Intyre. The physical exercise and the Target March closed the very entertaining service. During the session Mr. Fred Heath (the blind medi-um), who was present, improvised vocal music from subjects presented by the audience ; he also executed a fine instrumental selection (plano). Mr. Stacy, of Montreal, was also in attendance, and upon taking his leave left evidence in the hands of the Treasurer of his full approval of our work. Miss Jeanette Howell read a selection entitled "The Miner's Prayer"; Miss Dawkins gave a violin solo, assisted by Miss Laurie; Mr. Holmes caused much satisfaction by the rendition of a clarioner solo, assisted by Miss Jennie McIntyre; a reading by Miss Eva Conkle, entitled, "The Last Hymn," was given with fine effect; and "Over the Hill to the Poor-House" with fine effect; and "Over the Hill to the Poor-House" was recited by Master Fred Cooley in a manner showing that we may expect much from him in the future.

Sunday next will close the services prior to the vaca-

Sunday next will close the services prior to the vaca-tion of July and August. A special programme will be arranged on that day, and we trust every friend will be present. Donations of flowers are solicited. We wish to impress mon the minds of all that the annual picnic of the Shawmut will be held at Highland Lake Grove on Friday. July 15th. Tickets for the en-tire trip can be obtained of any member for fifty cents. J. B. HATCH. JR., Sccretary Shawmut Spiritual Lyceum. Boston, June 20th, 1881.

PAINE HALL. + Lyceum No. 1 met in good strength, for the season, on June 19th. The summer vacation is close upon us, and the Treasurer informs us that at its commencement we have a good fund on hand for future operations. In September with renewed strength we will reassemble to do more than ever before in the cause

cause. On the 19th, Jennie Smith gave one of her sweet songs; Alice Bond a recitation; Clara Washburn a plano solo; Helen M. Dill a song; Mrs. Whittler, a rec-itation, with fine effect, of "The Bells"; Misses Dill and Bell performed a duet, which received an encore, and the orchestra presented some fine selections. The marches and callsthenics were well conducted. Owing to severe illness Mrs. Bicknell was absent,

ammed is as one to one and an hundred cypners. Cerais are found in first forms of life, and also in the last they have not advanced. How about struggle for existence and survival of the fittest there? That there is progress and advancement, all claim, as surely as there is retrogression. Nay, viewed from a physical side only (and Science knows no other), it may he doubted whether progress is not often claimed where there is real retrogression. No matter for this now, Admit progression. It must he in obedience to law, they say. Granting this, what is the law? There is no answer. I am not a scientist; have made no large accumulation of facts; cannot de-monstrate the thing I believe; I deem it impossible of demonstration; perhaps cannot even reason out my conclusions; but I can perceive a law, and my answer is INVOLUTION—the power of all organic bodies to reach after, to receive, of the Force by which all things move in larger measure. Conservation of Energy; Dissipation of Energy; Life; Growth; Creation at the beginning and now; the life of God poured incessantly through the Universe: This the secret of all, the Evolutionists have discovered; the explanation of all, they do not know. Tyndall re-cognizes a mysterious force. Huxley is puzzled with it. Spencer is compelled to necknowledge his juorance. Life from dead matter—no, life received by dead mat-ter—yes, this the law of development. Answers the Agnostic: 'I do not know; I don't be-lieve you do.' Half right, as usual. Spiritual things must be spiritually discerned. How shall one who deems his senses the court of appeals, the highest court for settlement of all doubts, who takes matter for his Soch wo shall he perceive the might of the spirit when he cannot weigh or measure it? But does that prove another cannot perceive a truth hidden from him?

In the last analysis. Science can only tell of the move-

In the last analysis. Science can only tell of the move-ment of matter, and is perpetually compelled to give names for processes and results it cannot explain; finds ever an obscure something to analyze; the how and the why can hever be wholly known. Measuring such forces as they can measure, still the forces tend more and more to a grand co-relation of forces to one force, the might of the Eternal God, sur-rounding, penetraling all things—an energy ceaselessly working, of infinite conditions. That there is natural sciencion, yes. But there is this law of INVOLUTION which causes the selection. The plant, the crystal, the animal is growing better, as we say, because it receives power to appropriate from outside of itself, and each change in mass and quality changes this power. Cre-ation has not stoped yet; it is inconceivable that it should ever stop.

ation has not stopped yet; it is inconceivable that it should ever stop. Because matter, incapable of motion, ignorant of desire, is given power to move, a capacity of manifest-ing antraction; because this life of God moves all things and matter is continually receiving force, men have confounded the two, and, because God is every-where, said he was nowhere. I find what seens to me evidence of a certain definito relation between spirit and natural conditions in the recurrence of the same lidens, at long intervals, to large masses of people-Jesus and Krishna, William Tell, fire-worship, rein-carnation, every creed, old opinions of all ages about the conflict between flesh and spirit. As there are degrees of spirit-reception here, so there must be in the world beyond-immortality in the sense of not being extinct-eternal life, spiritual knowl-edge, celestial acquirement-all from the same spirit, and all depending upon our condition. Bo I urge you to watch for-not a progression of the race, but of the individual. If you choose to accept evolution for your object of faith, you may glory in the spread of science, and dream of a perfection, poor and mean enough after all; but if you do all hils, and this only, you must deny God, deny a future life, deny that the luman race is advancing, you may glory in the spread of science, and dream of a perfection, poor and mean enough after all; but if you do all hils, and this only, you must deny God, deny a future life, deny that there is any good, any evil, any virtue, any hope, any real acquirement-mothing operative but fate, or the more or less perfect working of a machine. You and I belleve-most of yon profess to know (it is the same thing)-of the existence of spirit. You have wit-nessed (perinaps felt) inspiration and its effects, and a life beyond this, grand and beautiful in its possibili-ties, homs up before yon, terrible in fits vast signifi-cance. The same spirit that stirs in us now shall be ours ciernally. Shali we always use it as we do to day? God will not

W. C. Bowen said that Spiritualism is to be demon-

their knowledge to us, and therefore cannot govern us morally. He argued that the ruler of the universe could rule each soul; he need not, and therefore does not, com-mission any one soul to rule over another. The Chris-tians claim the right to the moral government of the world, but when asked for their credentials have noth-ing but doubtful documents to show; and it appears they claim the right to revise those documents at will. If erepudated the claim of religionists that religion was the only comforter, and that it had enabled men to triumph over their baser natures; he showed conclu-sively that for every act of heroism, of conforting, of strengthening, religion had been the cause of, an act of precisely the same nature could be quoted in which religion had no hand.

of pieckey ine same nature could be quoted in which religion had no hand. Mr. Sharpe is a new speaker just come into our ranks, and will undoubtedly draw large audiences, having everything in his favor—youth, good appear-ance, and a pleasant, sympathetic volce; he is thor-oughly in earnest, and secures to fully understand the subject he discusses. He will speak at the same place every Sunday morning until further notice. Subject for June 26th, "The Source of the Power and Influ-ence of the Church, and its Limitations." The meet-ings are free, and all the friends of liberal thought are cordially invited to attend. ALFILED WELDON. 23 East 14th street, New York City.

#### Reception to Mrs. Brigham.

To the Editor of the Banner of Light:

Reception to Mrs. Brigham. To the Editor of the Banner of Light: Mr, and Mrs. Henry J. Newton, at their residence on West Forty-Third street, gave a reception to Mrs. Nellie J. Brigham on Saturday evening, June 18th, This was the last reception of the season, as Mrs. Brigham takes the months of July and August for rest, and will be at her home at Colerain, Mass., ex-cepting the days she will speak at Camp-Meetings. The lady is very active, speaking not unfrequently every evening through the week. On Monday of this week she spoke at Colebrook, Ct.; on Thesday and Weinesday at Sandisfield, Mass.; on Thursday and Weinesday at Sandisfield, Mass.; on Thursday at New Mariborough, Mass.; on Friday at North Cole-brook, Ct., and Saturday evening we find her, bright and fresh, at Mr. Newton's residence, as though she had been resting all the week. Mr. and Mrs. Newton, as is thelf wont, made every one feel quite at ease at the reception, and were active in an unobtrusive manner in bringing about a more intimate acquaintance among the friends of Mrs. Brig-ham. The evening was mainly occupied socially, but for the sake of a little variety. Mr. George H. Mellish gave a very amusing piece, entitled "The Goats." which created a great deal of mertiment. Mr. W. A. Crofitu, author of "The Bourbon Balads." read a piece entitled "A Brakeman's Opinion of Churches," by Robert J. Burdett, and was particularly happy in its rendering. Mrs. Henry J. Newton read very ac-centably "My Creed." by J. W. Stors. Mrs. Brigham next spoke briefly, and Improvised invythingality on a tumber of subjects suggested by the company. Remarking on "The Summer Vacation." Mrs. Brigham said: "The time is near when we must part, and though i may long to address you we shall be distant from each other, in our various places of resort, and the work we here engage in will be sus-pended for a time of repose and recreation. But, when the last good-night has been spoken; when we no longer see through a glass darkly, but b

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