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Spiritualism 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: The "Anniversary of the Death of Allan Kardec," is the first article that attracts attention in the present issue: "The Spiritualists," it says, "in great numbers gathered in the cemetery of Pere la Chaise to honor the memory of the masthis touching ceremony. Several discourses tractive, of Mme. Royer's theories. t the tomb has been published entire-that of Mons. Camille Chaigneau, accompanied by some written words from Mr. Leymarie (who was ill). Felix Petit, President of the Toulouse Society, and others, made some remarks. "Mme. Rosen spoke eloquently, as at the moment inspired. Mons. Lessard, of Nantes, came to represent the Spiritualists of that city. His long and eloquent address was an appeal for concord, union,

fraternity. He is about to establish a new spiritual journal, The Anti-Materialist." . . . At the rooms of the Revue, No. 5 rue des Petits-Champs, "M. Chaigneau and Mme. Rosen recited appropriaté poems; M. d'Orgeval, the grand artiste, played and sang fragments of his opera, Ivan IV.; the little Maury, aged seven years, recited a charming poem; Mile. Deschamps, the celebrated organist, highly delighted the audience; Mme. Bara and Mme. Noblet also sang admira-

These social gatherings, like those which commemorate with us the advent of Modern Spiritualism, seem like twining a fresh wreath of flowers around an ancient statue of ancestral worth and fame.

"Human Magnetism" is next treated of at length by Mons. Flammarion. Though his observations are of much moment, I will give only his closing words: "We are awaiting grand discoveries, for we are here in the face of an unexplored horizon."

"Stones Thrown by Invisible Hands." heads the next article; but this is an account of that unexplained phenomenon at Lioniere, of which I gave a history in my last review.

How Woman is to Become the Equal with Man"; "Conference" at Seignelay, a village where about four hundred had come together for spirit manifestations, and to listen to a discourse by Mme. Rosen, and "Minor Items," can only receive this brief notice. From the latter, however. I may quote: "Dr. de Ste-Marie writes us that, with his friends, he has reorganized the spiritual groupe at Agen. The medium. Honorine, exhibited her powers without curtain or cabinet."

"The Presse of Charentes announces the new apparition, on the vines, of the phylloxera, and the new apparition of Spiritualism among the men. A little assembly of this last epidemic counted among its adherents quite a number of both sexes, dupes and victims."

"In Algiers, Mlle. — has established, through the impulsion of the spirits, an asylum for abandoned children, without distinction of religion. She has now under her care Jews, Mohammedans, Catholics, Protestants. She is encouraged by the government."

"Mons. Sardou, father of the Académicien,

in nervous and other maladies, was assailed by the priest of the district, who sought to destroy his (Mons. S.) influence, but was soon himself put under ten years' surveillance for attentate á pudeur," a heinous offence.

"Mme. Olympe Audouard, always devoted to our cause, has given at the Hall of Conferences, Boulevard des Capacines, Paris, a series of assemblies which have been largely attended. On the 6th of April she treated of this subject: The Spiritualists, are they Fools? The Materialists, are they the True Savants?' She also gave a view of the life beyond the tomb."

"M. Cazelles Jean writes from Fénouillet, that the priest (the *cure*) there is waging bitter war against the Spiritualists, which form a groupe tres important. Though some have remained firm, others have been-shaken out by this messenger of God, their families being oth erwise subject to his malign influence."

"Mons. Leruth has sent us the plan of a Hall of Conference which the spiritualistic groupe of Poulseur has conveniently installed there. Upon its facade is inscribed in large letters: 'Groupe spirite l'Esperance'; and 'without charity there is no salvation'; 'To be born, to die, to be born again: such is the law,' etc. A lecture has already been delivered there by M. Henrion, on 'Religion, Past, Present and Future,' and was well attended."

"Mons. François Valles, inspecteur général honoraire des Ponts et Chaussées, has been giving lectures on Spiritualism at quite a number of different towns or villages" (named in the report). "We warmly thank Mons. Valles, who, after a life of toil so gloriously filled, occupies himself so humbly; quitting his retreat to explain what Spiritualism is."

"Mons. Laussel, of Pont-St.-Esprit, assures us, as has been stated by the journals of Gard, that an old man, Guigne, and his wife have for twenty years had their furniture moved about by invisible hands, their bed-clothes lifted; and when they would prove these things to others, they have received blows that have left traces of their violence. In vain masses and exorcisms have been resorted to. Investigation has begun, but the medium has been rudely treat-

ed."
The Bulletin gives a lengthy review of a work by Mme. Clemence Royer, entitled La Bien et la Loi Morale. The authoress is favorably known as the translator of Darwin's great work, "The Origin of Species," and it would seem that her present production shows that evolution did not stop at (the lower grade of) animals, but that "the same law of natural selection and of a struggle for existence which has presided at the development of life in the règeres inférieurs, embraces also the human race," etc. Mr. Ch. Fauvety devotes some The widow of Allan Kardee assisted at | twenty pages to an analysis, learned and at-

> La Lumiere. number of this new paper, conducted by Mme. Lucie Grange, will be popular with the general reader. Mme. G.'s views of the "sixth sense" include the following: "At least we are authorized to take for the voice of God a voice intime." (as the still voice of conscience) "which penetrates us with its mysterious accents, and of which the impressive results are to transform us."... The "Dogma of Atheism" is here also learnedly handled by Edme Dardenne, as is "Animal Magnetism" by Matharel. The stone-throwing by invisible hands (which I have already reported), "Superstitions," "Hygiene and Medicine," and other minor items make Mme. Grange's "new venture" one which gives promise of success.

Licht, mehr Licht, though in the German language (but in English type), is published in Paris. Few papers have a more attractive appearance. I have in hand four numbers of this weekly, dating to May 7th. Its great variety of articles, with its foreign correspondence. makes one regret that it cannot all be reproduced in the Banner.

I have received the April and May numbers of Le Messayer, of Liege. In both "Spiritualism in Antiquity" is continued; also "God in Creation." In the former Dr. Wahu says: "It is to be regretted that Mr. Vacherot, a serious thinker, has not taken the trouble to examine Spiritualism to its basis, for then he could not have failed to be convinced that the reign of religions had passed, humanity having called us to enter on the period philosophique religieuse-as the spiritual can in effect, and in all truth, be thus characterized. Here are neither dogmas, nor mysteries, nor symbols, nor legenas: all is positive:... reason sustains it: there rests. then, nothing for the imagination."... Following this is a translation from the New York. Tribune of the account there given of that remarkable séance at Mr. A. L. Hatch's mansion at Astoria, where so many recognized spiritual forms appeared, including Mr. Hatch's daughter, in angelic loveliness, in grace, in form, in costume. The recently engraved representation of the appearance at the piano of this divine image imparts a precious finish and a stamp of durability to what otherwise seemed so evanescent.

Mons. René Caillé devotes a chapter to the moon, in his "God in Creation"; the Banner's account of Mr. Slade at Indianapolis is quoted in brief, while a contemplation of the "Actions of each Day," those to which men voluntarily devote themselves particularly, is accented as of much importance, more than we think. "Thought is the sovereign mistress of all

jects, including a notice of Rev. W. H. Cudworth's sermon on "The Visible and Temporal compared with the Invisible and the Eternal" La Lumicre, Mine. Grange's paper, noticed above; the new Rerue of Nantes, which is destined to combat materialism, and the "American medium, Henry Lacroix," are commented "God in Creation" is the title of a brochure from the pen of a learned French engineer, Mons. René Caillé, who says in the preface: We have essayed to condense all that man knows to-day about the Creation, eliminating the arid formulas and aiming to render la science amiable et simple."

SOUTH AMERICA:

La Constancia, of Buenos Ayres, brings in its large and handsome form much material worthy of note. "To day," it says in its March issue, "Modern Spiritualism completes its thirty-four years. How immense the revolution. so powerful in all its consequences-scientific, philosophical, moral, religious and metaphysical-in the world in which humanity lived, blind and incredulous. Blind, because ignorant of its destiny beyond the tomb" abting, because presumptive, positive science proclaimed the inequality of the intellectual forces, at the same time proving the eternity of matter in order to deny the creation, and by this negation dispelling the necessity of the idea of a Creator, of a Supreme Intelligence, of a God.... To-day no one denies the reality of the fenomeno espirita, which is a grand triumph. ... Now the intelligent being who once inhab-

ited a human form, presents himself to us in a clear light, and enables us to identify him. . . . The iconoclastic materialism, we repeat, what has it to offer to disinherited humanity to fill this void? Nothing! Nothing!... The times that were prophesied have come; ... science and skenticism have rendered homage to them... Oh! celestial messenger, continue your march! your march, constant and silenciosa ! . . . Indeed, to-day neither doors nor windows impede your entrance or prevent your egress ... The Spirit of Truth, Spiritualism, is ever near us." &c.

At a special meeting of the "Society Constancia," several interesting discourses were delive ed-that, i the President, D. H. Mayor, treating largely of brotherly love; that by Don Cosme Mariño, of a high moral standard, exemplary virtues, which should characterize our adherents. "The moral in action," he said," is the condition, the sine qua non, by which we may with propriety call ourselves Spiritual-

"Says Gustavo Droz, 'to love is something; to know how to love is all'; an irrefutable truth, it is enough for us to believe." I had not read two lines of this before I said to myself, that sounds like the poetess, the eloquent editress of the Barcelona weekly, La Luz; and turning over several pages I found at the end of an article entitled "El Cura de la Aldea," the name of Amalia Domingo y Soler. This lady portrays a character ("well painted by Lamartine in his Joselin and Eserich"), a real, positive character, where we read: "To deny the elevation of some spirits which have been incarnated on the earth, would be to deny progression; and though not having had the fortune to be near these ministers of God, truly inspired by the love of Christ, we firmly believe that they have lived, for good and gentle souls need a good guide, and thus have one; for God does not leave them in the hunger of love, and those who merit encounter a ray of light divine, embodied in a spirit that has come to our globe to instruct and to love. El Cura, the priest of Aldea, is one of these; his mission is a great one," etc. Trollowing this are "The Adversaries of Spiritualism," from the French Revue; "Anti-Spiritualism," from the Belgian Moniteur; "Spiritualism in 'Germany," by Dr. Bloede, and many minor items. Here is also a notice which M. Julio Fernandez (editor of El Faro, of Seville, Spain) gives of his excommunication, "by order of our eminent prelate, an anathema and excommunion from Rome." says-professing his profound gratitude for the deference paid him.

The "Library" of the Constancia Society contains many of the most noted of the modern vorks treating of Spiritualism.

Revista Espirita, of Caracas. I have in hand three numbers of this new publication, devoted to "psychological studies," and directed by a "Sociedad de Psicologos." Re incarnation is the first subject discussed, and the writer says: 'In these little verses of the Evangels we have palpable evidence of re-incarnation. In fact it has been announced from time immemorial The prophet Elias was to return to the earth. . The disciples of Jesus, who had a knowledge of this grand truth from the Scribes, who were then the Doctors of the Law, manifested a natural amazement at the transfiguration and when Christ conversed with Moses and Elias, ... recognizing Elias in John the Bap tist, or the same spirit incarnated in different bodies, at epochs wide apart....Re-incarnation is not, as some have claimed, a derogation from the immutability of God. On the contrary, it enters into the domain of things natural." etc. This is enough to show the drift of the author's deductions. "Communications with the Spirits" follows the above, and by extracts from the Bible, from the Fathers of the Church, and still more ancient writers, it is quite evident that to Modern Spiritualists is not to be "Mons. Sardou, father of the Académicien, has given us the details, very interesting, of the origin of Spiritualism in Paris. This venerable octogenarian promises us an article on the origin of our society, which we shall with pleasure publish?"

"Thought is the sovereign mistress of all things," says this "spirit co-laborer."

The Moniteur of Brussels, for April, is almost wholly devoted to the progress of the age in liberal sentiments, to the reign of skepticism, the value and import of Spiritualism, all founded upon the text that "in England-Mr. Bradlaugh ente-Inferieure, who had been very successful reference of intercommunion between the world of spirits and ours. The subject of Re-incarnation is continued through the three numbers of the Review, but I have not space for such extracts as would do justice to the writer. The Review quotes from the Morn-language for such extracts as would do justice to the writer. The Review quotes from the Morn-language devoted to the subject of Re-incarnation is continued through the three numbers of the Review, but I have not space for such extracts as would do justice to the writer. The Review quotes from the Morn-language for such extracts as would do justice to the writer. The Review quotes from the Morn-language for such extracts as would for Baltimore, its excellent notice of things," says this "spirit co-laborer."

La Chaine Magnetian Magnetian Magnetism and ours. The subject of Re-incarnation is continued through the three numbers of the Review, but I have not space for such extracts as would do justice to the writer. The Review quotes from the Morn-language devoted to the subject of Re-incarnation is continued through the through the three numbers of the Review, but I have not the writer. The Review quotes from the Magnetian.

La Chaine Magnetian Magnetian are such brochier, von Philipp Walburg the through the t attributed the doctrine of intercommunion be-

Vincente de Paul.

Revista Espiritista, of Montevideo, for April. This little magazine is, as usual, filled with entertaining articles from the pen of its editor (J. de E.), and from the lips of the "Angel Guardian." "The contrarieties and the disgusts in this life," says the latter," are of such a nature as to induce man to elevate his spirit to regions of immortality. . . . The sun burns in the firmament to illumine all, but all do not see the light; and of all who do see no two the spirit," they both took their seats, when utilize it, make fruitful its efficacy, in the same manner.... The felicities of earth are found in our own proper consciences," etc. "With truth, we arm those whom we properly instruct," says J. de E.; and, "Spiritualism is a doctrinal body which constitutes the complete philosophy of Christianity, and proclaims, sustains and defends the dogmas of reason and science—the existence of God, spiritual, eternal and infinite; his omnipotence, wisdom and infinite justice," etc.

SPAIN.

Spain has the sad privilege of being the last barrier of all absurdities. There is no antiquated doctrine, no tradition nor superstition At which the control said, "I do n't understand which does not obtain here ardent apostles

where the chief of the State has the divine indifference with which are tolerated those over." At once it flashed into the gentleman's things which reason and conscience trample and worthy of devout attention, mas dignos are denounced with the utmost rigor. "Mons. Renan and his ideas of Christianity "follows the above. One paragraph reads thus: "The last work of these studies is far superior to the first viewed in the light of an exposition. The part of philosophical criticism and of positive scithe Life of Jesus eclipses all, and obliges the they were cited, would prove sufficiently the theory of the divine incarnation."

Under the head of "Spiritualism" a writer pays a high compliment to the author, D. Manuel Gonzales (who has been often quoted in the Banner), of the sublime work "El Espiritismo es la filosofia"; while "Our Doctrine" is ably presented by Don Escarpizo, who says: Spiritualism has for its point of departure love (el amor) and science (la ciencia); for doctrine, that which Jesus taught; and for object, to know all that is permitted by human limitation, the occult mysteries of the other world (ultratumna, by the disincarnated." (ultratumba) by means of communications with

Through the length and breadth of this land of song, priestcraft and earthquakes, there is now but one spiritualistic publication—the Annali Dello Spiritismo, of Turin. There are active societies at Florence, and other places, where very gratifying manifestations of spirit power are enjoyed, and Mme. Cornelia, who, I think, was once well known in Rome as its most beautiful daughter, was developed as a fine medium. The Annali for May continues the translation of Mons. Nus's "Grand Mysteries," in which ancient and Modern Spiritualism is considered; then it quotes from the Buen Sentedo, of Lerida, "Science and the Future of Humanity," in which the value of intellectual culture is ably presented, the immense advantage the laborer in the fields would find in it, etc. Sr. Girolamo T. discourses on hereditary taintsthe child inheriting the moral and physical defects of its parents." These, with "Spirit Teachings," and an extract on "Materialization," from the Medium and Daybreak, with a few minor items, make up the present issue.

GERMANY.

Der Sprechsaal, of Leipsic. Four numbers, up to May 6th, are in hand. "Modern Spiritualism" is treated of in each number by the editor, Dr. B. Syriax. "Materialization" occupies nearly a page, and is taken from the Banner of Light of the 11th of February; another article on the same subject refers to manifestations at Astoria as given by the Tribune reporter. The "Harmonial Philosophy," 'Friedrich Fröbel," and many minor items, will all, doubtless, interest the German reader of this popular and cheap newspaper.

Psychische Studien, of Leipsic, for May. This valuable monthly commands the finest talent in Germany. Its first article takes a view of Spiritualism, Adeptship, Elementaries theosophic, Akasa, etc. Mons. Emil Voelkel writes a lengthy letter from Dresden. Dr. Fahnestock writes from Philadelphia on "Statuvolence." Count C. Wittig, Dr. Langsdorff, Marie von L. contribute their views respecting spiritualistic matters. A number of "Short Notices," with the above, complete the number in hand.

MISCELLANEOUS. Op de Grenzen van Twee Werelden, etc. This handsomely printed magazine, which has given a history of Spiritualism, and occasionally a sketch of its ablest expounders, is devoted principally, i. e., its present issue, to the marvels of magnetism and the Baron du Potet. A few pages are given to Mme. Britten's "Modern

MENNISKAN, Forelasning Hallen I Stockholm, Af Walter Jochnick," is the title of a

pretty pamphlet of thirty pages.

Only a couple of pages are given to other sub- instructive communications from the spirit of | A Singular and Convincing Evidence of the Truth of Materialization.

the Editor of the Banner of Light:

Perhaps the following may possess a little interest for some investigators of the spiritual

At a recent scance with Mrs. Ross, the materializing medium of this city, a gentleman and his wife were called to the curtain by a female spirit making various motions which they did not comprehend. As neither of them recognized immediately she reappeared, with a child in her arms, and again called them up. She nodded to the gentleman, then to his wife, and then to the child. This action was several times repeated, but not comprehended by either. The child was a tiny thing, moving its head naturally, and showing the motion and outline of its limbs under its covering. The gentleman asked, "Is it a relation of ours?" The reply by the control of the medium (leaving out the Indian dialect) was, "The child and the figure holding it are both related to you, but the figure holding El Criterio Espiritista, of Madrid, opens with the child is not its mother." The gentleman the "Inequality of the Contest," and says: inquired, "How far back?" vainly trying to recall some child who had died in the family. The lady remarked, "It does n't belong to us." what you mean." The spirit continued nod-. It is to be understood that this follows ding, as before, as though determined, to make herself understood, and on the gentleman 'reright of being at the same time both Caesar and marking the small size of the child the control Pontiff. . . . The most sad thing of all is the said, "It looks now just as it did when it passed mind that it was a child of theirs prematurely under foot, while manifestations most rational born, and in this light the motions of the figure were easily explained. She had told them as plainly as she could tell without words, "This is your child." It was their first, lost some ten years ago.

The above plainly shows that the circumstance was not in the mind of either father or mother. Indeed, the mother had little confience is more developed. But the splendor of dence in the materializations, and did not even comprehend all this till, on reaching home and author to omit a multitude of texts, which, if being questioned by her husband, she could see no other way of accounting for the incident. Neither was the matter in the mind of any of the circle previous to its appearance. Even then but one of the party beside the father thought of the lost child, and this person did not speak of it because she did not know that such children could materialize.

The séance was a private one of ten persons, of whom one-half were sitting for the first time. and at least one-half were skeptical. The medium could not by any reasonable possibility have been aware of a circumstance happening so long ago and scarcely known outside of the immediate family. Neither is there any reason. to suppose that she could have known the name of more than one of the party. He left his address at the time of arranging for the seance. but gave no information as to whom he was going to bring. Neither was he the person to whom the above occurrence relates.

Providence, R. L. June 9th, 1882.

Mesmerism and Spiritualism. To the Editor of the Banner of Light:

On a recent visit to Pawtucket, R. I., I had the pleasure, for the first time, of attending a public entertainment given by Prof. J. W. Cadwell, the well known mesmerist and lecturer on Mesmerism. The exhibition of the operator's control over his subjects, and of their action under this control, was marvelous, and highly amusing as well as instructive.

Prof. C. appears to be not only an adept in the exercise of mesmeric power, but is also an ardent Spiritualist, and understands the close relationship between Mesmerism and Spiritualism. He sees that the former, instead of affording a mundane explanation of spiritual phenomena, as some shallow observers have imagined, illustrates and demonstrates spirit-agency in a large class of them; and his curious experiments furnish the illustration, if not the demonstration, on the spot.

I wish to suggest that Spiritualist societies would do well to employ Prof. C. to give lectures with experiments on these subjects. They cannot fail to be both entertaining and in-Yours truly, structive.

Arlington, Mass. A. E. NEWTON.

Mrs. L. A. Coflin. To the Editor of the Banner of Light:

The account in your paper, June 10th, of the finding of a lost pocket-book by means of the clairvoyance of Mrs. L. A. Coffin (under the heading "A Test in Psychometry,") informs me that one known for many years as a good and well-esteemed medium in private, now at No. 9 Essex street, offers her services to the public. Her success in the case described, and the character of her readings as I have known them in private, induce me to express confidence in her as an estimable woman and good medi-ALLEN PUTNAM.

The Banner of Light has had a communication from John T. Loring, who seems happy in the spiritual world, and says that death is a friend, the best mankind can have-a deliverer, which to him was no unwelcome guest, but was met with outstretched arms. He sends greetings to his friends in Lawrence and Newburyport.—The Valley Visitor, Newburyport, Mass.

Sunday evening a Boston divine suddenly paused somewhat near the close of his sermon and said: "We would all be glad if that young man in the vestibule would come inside and satisfy himself whether she is or is not here. That would be much better than keeping a half-inch draft on the occupants of the back pew." And in the solemn silence that followed the congregation could hear a sound outside as of the retreat of an army with banners.—Christian at Work.

An ounce of mother is worth a pound of clergy.-Spanish proverb.

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-finger of all time, Sparkle forever, '

THE FEAR OF MAN. No man fears men, but he who knows them not; And he who shuns them may not hope to know them. -! Goethe.

There are more fools than sages, and among sage there is more folly than yisdom.-Chamfort.

> EPITAPICON A BABE. Here she Hes, a pretty bud Lately made of flesh and blood Who, as soon, fell fast asleep. As her little eyes did peep. Give her strewings; but not stir-The earth that lightly covers her.

-[Herrick. Bad temper bltes at both ends; it makes one's self arly as miserable as it does other people. - Arthur

INVISIBLE. In spirit-worlds he trod alone,

But walked the earth unmarked, unknown; The near bystander caught no sound, Yet they who listened far aloof Heard rendings of the skyey roof, And felt, beneath, the quaking ground; And his air-sown, unheeded words, In the next age are flaming swords, - [Emerson's " Solution."

However deeply the violet may be hidden, its perme betrays it, and leads to its discovery. It is the with woman; those only are neglected who are

t worth the trouble of seeking.—Ex.

MY HOPE.

I blew a tiny bubble on the air; The sunbeams painted rainbows pure and bright Poon it, and it shone with mystic light. I stretched my hand to take the treasure fair; It vanished at my touch, and naught was there Except the gathered moisture. From the night I sent a hope, and soft winds on their flight Into the future bore it like a prayer. Day broke. A thousand golden sunbeams clear Enveloped it with smiles; but when I thought To grasp my hope, I deemed not what I sought Was far too sweet a pleasure, far too dear, E'er to be mine. No joy to me it brought-Its melting beauty gathered in a tear.

-[Fracst W. Shurtlen

ETCHINGS AND ITEMS.

To the Editor of the Banner of Light: Yours is truly a busy life. Do you never si-

lently.sing: "There is rest for the weary "?"

What a world of editorial work you have done and are still doing. If I rightly remember, it is over a quarter of a century since you took your stand at the helm of the Banner of Light, directing it through fires, storms and threatening tempests-through typhoons and cyclonesto-day and calmer seas to-morrow. And during all these long, troublesome years of toil, prejudice and persecution, your pen-trumpet ham given no uncertain sound touching the soul's immortality; nor, have you shrank from heroically declaring the fact-the momentous fact-that the river of death is bridged, and that the dead return with messages and varied ministrations. Though failing to mention it, perhaps, yet multitudes thank you for your incessant labors and your self-sacrificing efforts in the defense of Spiritualism.

Permit me to say that I, too, am busy. Last winter, and up to the present time, I have averaged five week-day evening lectures; and from one to three on Sundays. Besides these lecture labors I furnish two columns per week, as you recently kindly announced in the Banner, for The Great West, Denver, Colorado, one page for the Western Monthly Literary Maga-sermons of themselves. Thus the stern, rigid zine, several columns nearly every month for The Progressive Age, Atlanta, Ga., and occasionally an article for The American Antiquarian,

A SPIRIT-MESSAGE VERIFIED. Several weeks since I saw a communication in the Banner of Light signed Moses Ballou, a portion of which was evidently designed for me, as "him of Hummonton." Father Ballon was a warm personal friend of mine for full thirty years. And though a distinguished Universalist preacher, he was also a devoted Christian Spiritualist. He sometimes held séances in his own home, and frequently visited myself and

wife in Hammonton. Only two weeks previous to his death I visited him in Atco. N. J., and never shall I forget that visit, nor the calm, subdued conversation of the aintly man. He was simply waiting-waiting for the opening of the golden gate.

Rising to go, my eyes moist and my voice a ittle tremulous, I said: "Well, Father Ballou, f I do not meet you here again, I hope to meet you in the better world "

"Hope-hope to meet me?" he exclaimed. "Well, if I don't meet you I shall make a fuss about it—depend upon that."

'I then said; "Father Ballou, we've been friends these many years, and have had many happy meetings together; and now, when you enter the heavenly life, communicate back to

His eye brightening up, he replied: "I shall avail myself of the first opportunity; for I am sure that I shall remember you and my friends in the mansions that the good Father has pre-

This promise that he made me I had never mentioned. Therefore you may well imagine my satisfaction upon receiving the promised response in your Message Department. After speaking of others, he continues:

"I cannot particularize each friend, yet I send them all my greeting, my love and my blessing. But to him of Hammonton, who has been near to my spirit in days gone by, and who has attracted me to his side since I passed from the mortal, I send my truest greeting. I say to him: Oh, friend, oh, brother, searcher after truth, live in accordance with the highest laws of your being, the divinest laws of life, and seek diligently for the love and truth which flow downward from on high,"

THE PREVALENCE OF SPIRITUALISM.

Sometime last year A. B. French sent me a pamphlet of his, relating to the progress and genius of Spiritualism. Among other well-pat things be says:

of Our danger to day is not that we are opposed. but rather in the fact that opposition has ceased. It does not artse because we are the advocates of an unpopular cause, but from the fact that our facts are already accepted. What fact have we to-day that our neighbors do not almost universally concede, and in many instances prize sacredly as we do? Do you be lieve in clairvoyance? The educated in the Church also believe it. Do you believe the Rochester rappings were produced by spiritual beings? A large portion of the Church also believe it. Do you believe that ever and anon we eatch gleams of light from the immortal shores in premonitions, dreams, impressions, trance, and by divers and sundry ways? The Church also believes it, and in many instances openly advo-

Every word of the above is true, and to me doubly true, because I am frequently giving courses of lectures in various church edifices, and meeting pastors and church committees; I converse freely with them upon the subject of prophecy, premonition, vision, clairvoyance, trances, healing gifts, and all the spiritual phenomena. They do not object to these, Ay, more: they admit them to be facts, and eminently useful to those who wish for proof of a future existence. But it is the sneering agnosticism, the pompous negation and aggressive denunciation that they object to; and objecting, pass by Spiritualism, or this kind of belligerent Spiritualism, pronouncing it a modern form of demonism. And I have this to say: that just so far as any speculative Spiritualism ignores God-the "Our Father" of all immortal intelligences, and denies the existence of Jesus Christ-just so far as it is scoffingly irreligious and madly anti-Christian, I have not a particle of sympathy with it. The name is a misnomer. It is not Spiritualism, but rank materialism, with just enough of physical phenomena sandwiched in to give it the semblance of the genuine. All that is good and pure, all that is holy and heavenly in Christianity, is spiritual, and all that is beautiful, uplifting and divinely ennobling in Spiritualism, is Christian. It is needless to say that I use the word Christian legitimately, and not in any Roman Catho lic, Calvinistic, or sectarian sense.

DENOMINATIONAL TESTIMONY. A cultured Unitarian minister told me the past winter that full three fourths of his congregation were either avowed Spiritualists or very favorably inclined toward Spiritualism; and then he added-"I've no doubt, myself but that ministering angels and divers agencies from the invisible world, either directly control or influence us all more or less." The above is a common admission of the better educated preachers. They frequently tell me of clairvoyant sights, and of visions witnessed by the dying. I am confident that a very large majority of our clergymen and pastors believe sincerely in the realities of the spiritual phenomena. But who are these unseen intelligences? they ask. Are they "elementals,' are they spirits, demons, or angels? Do they harmonize, spiritualize and angelize those whom they influence? And do Spiritualists themselves strive to overcome evil with good? Are they tolerant of others' opinions? Are they more honorable, upright and charitable than their Orthodox neighbors? Are they rigidly conscientious? Do they pay their honest debts? Are they above petty envies and jealousies? And do we lecturers, mediums and editors constitute one harmonious happy family? ... The future battle-ground will not be between a true Christianity and true Spiritualism; but between Spiritualism and a cold, starless materialism-a materialism that points the noble, aspiring soul to the hopeless, rayless doom of

one eternal night! DR. BABBITT'S BOOK-RELIGION.

This volume, neat, scholarly and deeply interesting, ranks as among the first in our catalogues; and for the timely effort in producing such a beautiful book, Dr. Babbitt may reasonably claim the thanks of all true Spiritualists. It is from the beginning to the end afire with immortality, afire with a gospel message of joy to the world. It is among the cheering signs that such books as Babbitt's, Kiddle's, Dr. Crowell's, A. E. Newton's, Dr. Watson's "Religion of Spiritualism" and others of this class are in such demand.

Dr. Babbitt in the preface to this late book of his says-"True religion is the heavenly side of science, the divinest motive power of philosophy; and yet, it is the very angel of every-day life, which sanctifies and sweetens human loves and tends to lift up even the humblest soul."

The speaking illustrations in this work are face of Calvin, so like his theology, the animal face of Leo X., the pictures representing a perverted, ill-born childhood on p. 240, and an harmonious childhood on p. 241, and the beautiful, benignant face of William Howitt, illustrative of a happy spiritual religion, placid, by the side of the crabbed face of Henry Owen, D. D., a stern theologian of the old school. Speaking of Wm. Howitt, calls vividly to mind the happy days that I was once privileged to spend in the lovely home of William and Mary Howitt. This whole book of Bro. Babbitt's gives a triumphant array of facts and principles in favor of Spiritualism—and Spiritualism in its religious aspects. Reader, buy it. The following sub-headings of a single chapter, namely, the fifteenth, give some idea of the work:

II. The Higher Realm of the Brain; III. Spirituality is Ennobling; IV. Spirituality Beautifies the Countenance while Animalism and Rude Impulses Deform it; V. Spirituality Developed Through Spirit Communion; VI. Spirit Communion the Basis of all Religions; VII. Spiritualism is founded upon Facts, other Religions more upon Traditions; VIII. Spiritualism the only Religion which Demonstrates Immortality; IX. Spirit Communion robs Death of its Terror; 7. Spiritualism the most Joy-Inspiring of Religions; XI. Spirit Communion Promotes Civil and Religious Freedom; XII. Leads off in Reforms; XIII. Perfects the Physical System; XIV. Prevents Insanity; XV. Prevents Superstition ; XVI. Leads to Nobler Living ; XVII. Reveals a Grander Universe; XVIII. All great Geniuses have been Inspired; XIX. Jesus of Nazareth; XX. Jesus in Spirit-Life; XXI. Will the New Religion Abolish Churches?

Dr. Babbitt is doing a fine work healing by lights, colors, and the fine spiritual forces.

OUR PLATO-EMERSON.

It gave me great satisfaction to see how kindly you, spoke in a recent editorial of the great and good Ralph Waldo Emerson. He came nearest my ideal man of any American, and Lucretia Mott the nearest my ideal woman. Conversing once with Emerson on the spiritual phenomena of these times, he informed me that he had found no time to personally investigate them, and then added, "the universe to me is one grand spiritual manifestation." He was naturally spiritual and profoundly ideal. These words of his, published a few years ago in the Quarterly Review, under the heading of "The Freacher," have the true ring: "Always put the best interpretation on a tenet. Why not on Christianity, wholesome, sweet and poetie? It is the record of a pure and holy soul, humble, absolutely disinterested, a truth-speaker, and bent on serving, teaching and uplifting men."

RUNNING ITEMS,

Permit me to express my appreciation of Bro. F. J. Briggs's essays (appearing in your columns) upon the "Astro-Zodiac Religions," and their non-relation to Christianity. It is strange that any one, in the face of modern scholarship and recent archielogical researches, should seek to build upon such antiquated authority as Dupuis, Robert Taylor and Godfrey Higgins. Clear-headed and logical, Mr. Briggs's articles, like A. E. Newton's, bear the impress of study and solidity.

Extensive preparations are being made in

these Western cities by some of "the faithful" to attend the Eastern Camp-Meetings. These Camp-Meetings have become, so it seems, summer institutions, and are growing in popularity. "Which is the best one?" I am often asked—I do not presume to render a decision, as each and all have their advantages. I have been officially invited to attend six of them this season, and have declined all but two, and one of these I have only promised to attend condi-

My summer vacation, commencing now in a few days, will be spent at the Grand Haven Sanitarium, Michigan, as assistant physician to Prof. Paine. Secrets will out-Dr. Paine must tenance. 1st. we are told that, "The Hebrew pardon me-but a lecturer for some fifteen name of passover is PASAII. One meaning of it years in Eclectic Medical Colleges, author of thirteen, medical works, and a very successful practitioner for over thirty years, has recently become-unsought and unexpected on his part -a fine clairvoyant. The gift opened up to him a new world. He sees the soul of things now; metic dances of the mysteries were performed the human system is like glass. True, he does not call it clairvoyance, but an "intensified Middle Ages, itself a relic of the older worship." action of the intuitive faculties." What's in a name?

QUEEN CITY MATTERS. This busy, bustling city of nearly 300,000 souls, sitting basin-like in a valley nearly rimmed around by imposing bluffs, and noted for its enterprise, delightful climate, beautiful surroundings, choice libraries, and general prosperity, is giving more attention at present to Spiritualism than for several years in the past.

Hon. Mr. Green, Mr. Kellogg, Cephas B. Lynn and J. H. Harter of Auburn, N. Y., have recently dispensed the words of truth to interest ed audiences. Mr. Lynn's lectures were pronounced decidedly able and logical, and Mr. Harter created a deep sensation. Some of the Spiritualists would like to have his services secured for a year. One Sunday, by invitation, he addressed several hundred of his church "fragments" in the city "Work-House." The Daily Press gave him fine reports.

My lectures upon "Travels," so far as I heard, were highly satisfactory, while those upon Spiritualism gave considerable dissatisfaction. They were "too Orthodor," whatever that may mean. Patient and resigned under the fire of persecutions, I continue to pray for the peace and harmony of our Israel.

During the month-the glad guest of Dr. E. 3. Walker and his excellent lady-I had a fine opportunity of seeing his medical treatment and witnessing his cures. It is all told in a word: he "succeeds"; and his patients are his advertisements. His rooms at office are ever full of patients, either coming or going.

Apropos to the above, I was taken by a gentleman to the plain-looking residence of Mrs. Grant, 417 West 8th street, a woman who heals by prayer. She received the "gift from the Lord," she avers, full twenty years ago, while a member of the Methodist Church. She is still a Methodist. By the touch of her hand she removed, in the early exercise of her gift-a gift forced upon her — a very troublesome goitre from her daughter's neck. She says the "Lord commanded" her to do it. She prays, and often while praying hears the "voice of the Lord," and if she refuses she sometimes "falls ike a dead person." She is noted for her humility and honesty, and her unsolicited certificates show the work she has done. The Methodists give her no trouble now. Possibly I ought to further say that this woman cannot write nor read-that is to say, she can read no book but the Bible; this, under some influence, she reads easily, and is apt in her quotations.

It has been my good fortune to meet a large number of old and valued acquaintances in this city, and also to form many new ones, such as Mr. and Mrs. Crigler, residing in the most beautiful part of Covington, and whose hospitalities I shared for several days.

At the residence of Dr. Dennis, editor and proprietor of the Western Dentist, I met Dr. Sour, the distinguished medium for the materialization of spirit-forms or "phantoms," to use the words of a prominent judge of this city, and, withal, a firm Spiritualist. They were not phantoms, nor automatons, nor make-up figures. but living, moving forms, some of which were recognized. It was the best scance of the kind that I ever attended. Dr. Sour uses no cabinet, and the room is nearly light. Who presumes to limit spirit-power? J. M. PEEBLES. Cincinnati, Ohio.

The Late Prof. Zoellner.

The following communication has been forwarded on the part of the Council of the British National Association of Spiritualists to the family of the late Prof. Zöllner:

"I am directed by the Council of this Association to express to you the deep sorrow with which the members have heard of your bereavement. Although for the most part they cannot regard even a premature passage into a higher condition of existence as in itself a calamity, the loss sustained by those who were and are dear to Prof. Zöllner-a loss which in a different degree is shared by all who have at heart the enlargement of the boundaries of human knowledge-could not fail to move their regretful sympathy. In the view of no small section of English and English-speaking men and wemen, Spiritualists and psychologists, the names of Zöllner and Crookes will ever stand apart as those of the strongest and foremost champions of a great truth at a time when it was most misrecognized and contemned. The honor which surrounds Prof. Zöllner's reputation is no vain breath of worldly applause, but is that due to labor and self-sacrifice. In this, and in continued commune with a lofty intelligence, it is our trust that you may find consolation. Begging you to pardon what may possibly be intrusive upon your great grief, I have the honor to be your most obedient servant,

THOMAS BLYTON, (Signed) Sec., B. N. A. S.

THE OCCULT WORLD. By A. P. Sinnett. Boston: Colby & Rich, Publishers.

The author of this book believes that he has come in contact with persons in the oriental nemisphere "who are heirs of a greater knowledge concerning the mysteries of nature and humanity than modern authors have yet evolv-ed." He therefore attempts to sketch the out-lines of their knowledge, and show that occult science invests its adopts with a control of natural forces superior to that enjoyed by physi-cists of the ordinary type. He would give amon other deforences a respectful consideration to the theories entertained by occult science of the constitution and doctrines of the human soul. Those who are interested in theosophy or thaudaturry will, no doubt, find in this compact and well-written treatise the best and most lucid account of them.—The Herald of Health.

The Haverhill (Mass.) Daily Bulletin; for May 29th, speaks as follows of Capt. Brown's late effort in that city:

"Capt. II. II. Brown, of Brooklyn, occupied the plat-form at Good Templars! Hall last evening, speaking for an hour and a half upon the 'Philosophy and Uli-ity of Psychometry! using as a text Shakspeare's aphorism, 'All the world's a stage, etc. The address was a masterly effort argely illustrative of this new branch of science, and replete with logical and pro-gressive ideas. As an able platform orator, Capt. Brown has few superfors."

your families, but use pure Hop Bitters.

Original Essay.

A REVIEW OF ASTRAL THEOLOGY. NO. TWO.

- BY F. J. BRIGGS. To the Editor of the Banner of Light:

To resume our subject: It seems to me that in Astral Theology there has been a compounding of different words of radically different meanings and uses, and far-fetched definitions given to them, in order that they may be made to sustain a theory to which they give no counis a fording of a stream. Hence Tipsah, or Thapsacus, was the name of a fording-place of the Euphrates. Another meaning was to go sideways. Thus the prophets of Baal (Kings I, xviii:

20) went sideways around the altar. The mi-

in the same way, as also the witch-dance of the PASAH, as a noun, does NOT mean a ford. It means a passage or transit place, without any reference as to the how or by what means the passage is made. If by boats, a bridge or rafts, it is just as much a pasah as if done by fording, Tipsah, called Thapsacus by the Greeks, and in our Bible Tiphsah, was the name of a flourishing commercial city on the south bank of the Euphrates on the road from Palmyra, (the Tadmor of the desert,) northward into northern Mesopotamia, and from Selukia on the Tigris, north-westward into Syria. It undoubtedly received its name from the fact that a place of transit, a pasah over the river, was near by it. But that place was not, properly speaking, a

ford. The river could not be forded there except on rare occasions, and then it was deep. When Cyrus the younger marched from Sardis to that city to invade Persia and dethrone his brother, Abrakomas, a little before his arrival, went there and burned all the boats, believing, without taking into consideration the unusual low stage of water at that time, that Cyrus's army could not ford the stream. But, in a spirit of emulation, one division of Cyrus's army waded in and crossed, "the water not reaching above their breasts," and the main army followed. The citizens assured them that it was never before fordable, but was always passed by boats. And they construed the low stage of the water at this time as an interposition of the gods in behalf of Cyrus. Afterwards, when Alexander defeated Darius at Issus, he retreated with the collected remnant of his army to Thapsacus, and crossed the river. The account does not say how; but it was, doubtless, by boats, which were taken care of in season to prevent Alexander from using them. For, while he was marching to Thapsacus, he sent forward a detachment which constructed two bridges as near across the river as they could, for the guards on the opposite shore. When Alexander came up with his main army,

occasions. It was a Tipsab, a crossing-place;

We are also told that "another meaning is.

and that was all the name implied.

to go sideways. Thus the prophets of Baal (Kings I, xviii: 26,) went sideways around the altar." I can find no such meaning of the word in Scripture. Pasah, as a verb, means. simply to leap, to jump up. With the particle ol following it, it means to leap over, to jump before, to pass over or by. This account in Kings may be rendered, "they leaped over the altar," or, "they jumped before the altar." For, notwithstanding the general impression to the contrary, this last was doubtless the writer's meaning. I will give the views I have long clusions. This was no," harum scarum" scrape. They were not any mimetic or witch-dances. They were in solemn earnest, and proceeding according to their manner of invocations with intense interest. It appears to have been the general custom, continued till after the Christian era, to repeat their invocations and laudations in unison. They repeated their prayer in unison, and their bodily motions and sorrifyings were timed in with the rhythmatic utterances of the prayer. So, at Ephesus, when Demetrius and his fellow craftsmen conspired together and raised a sudden furor against the Christians, some seized two of Paul's companions and dragged them into the theatre, which was soon filled with Diana church-members; at first some called for one thing and another another. for the church was without order." But when Alexander was put forward and beckoned for them to come to order, "There was one voice from all [that is they spoke in unison, enunciating with one voice], for about two hours, Great is Diana of the Ephesians." As it was customary for writers to refer to the entire theme by quoting a few of its introductory words, it is no forced construction to take these words as the commencement of one of their laudatory chants to their venerated goddess. So it was customary with the Pharisees to meet in small assemblies at the most convenient corners of the streets, or in the nearest synagogues, as the hour of prayer drew near, and when the crier announced it, they repeated the prayer in unison-"there was one voice from all." It was to pray in unison that the disciples wanted Jesus to teach them a form of praver as John also had taught his disciples. And Pliny says in his letter to Trajan, "That it was the custom of these Christians to meet on a stated day before sunrise and chant a hymn to Christ as [the pagans were accustomed to do] to a god." And Justin Martyr says of the close of their worship on a Sunday, "And then we all rise together and send up our prayers to God," when of course they must have prayed in unison. I here leave the reader to the exercise of his common sense or prejudices, just which he chooses.

2d, We are to that "The festival of Pasah may denote the departure of the Abrahamid peoples from Assyria over the Euphrates.' That cannot be, for they emigrated from "Ur of the Chaldees" which was on this side of the Euphrates. "Its site is now marked by the great mound of Mugheir."

3d, "It may denote the sun passing over the equinoctial line." It may also denote the sun passing over the line of the horizon's eastern verge in the morning when it comes up in sight. It may denote its passing over the meridian line at noon, when it begins to descend. And it may denote its passing over the line of the western horizon, when it sinks out of sight. But it does not. The Babylonians and Assyrians did worship the sun-god under three different forms, that of "the rising sun," that of "the meridian sun," and that of "the set-Parents, do not use vile drugs or nostrums in | ting sun." But these were not technically | the Christians no less than three times, and alnamed Pasas of the sun. And they worshiped | ways calls them Christians. He does not men-

no form of the sun in the equinox. The Jewish passover cannot be traced back to any such astronomical chimera. That connection always has to be assumed.

4th. "There is something in regard to the lamb which was slain on the occasion (of the Passover). It certainly has an astrological look, and perhaps historical....It is known that Thothmes III. and other Amen-worshipers held Palestine for a long period, which may account for the lamb of Amen (Ammon) superseding the pig that was slain in secret worship." It will prove a bootless job to attempt to trace the origin of the Passover to Egyptian mythology. I will show that Ammon was not the Sun in Aries; that there was no "lamb of Amen"; that he was not the ram-headed god, nor was the Ram his symbol. These theories have been demonstrated erroneous, and should become obsolete.

First, Kenrick says, "Jablonski supposed that Amun represented the Sun in Aries in accordance with his theory that the position of the luminary at the four great seasons of the year had each a symbol among the Egyptian gods, Amun, Horus, Serapis and Harpocrates, The monuments give no confirmation to this opinion." The Egyptians divided their year into three great seasons only. "The division of the seasons was physical, not astronomical." Jablenski was born A. D. 1693, and can be no authority against the results of later investiga-

Second, I quote George Rawlinson and Renouf, two thorough scholars, who have written very recently, and last, and have availed themselves of what was written before, and the results of the last discoveries, correcting mistakes of former writers. They are the latest and best informed authorities.

Rawlinson says of Ammon, "His name signified 'concealment,' or 'that which is concealed." "Originally Ammon was quite distinct from Ra 'the Sun,' no two ideas being more absolutely opposed than those of 'a concealed god' and of the great manifestation of Divine power and great illuminator of all things on earth, the solar luminary." His name was prefixed to other deities, as Ammon-Ra, Ammon-Kneph, Ammon-Khem, etc. In this way he became united with other deities, and foreigners often confounded him with them. When prefixed, I can think of no better rendering than the God Ra, the God Khem, etc.

"The form under which he was worshiped was that of a man, walking or sitting upon a throne, and crowned with a head-dress, whereof the distinguishing feature was a pair of enormously stiff feathers, standing side by side, sometimes plain, sometimes varied by four or five broad black bars." He was painted "in a light

Kneph was the ram-headed god. His name is supposed to signify "spirit" or "breath," pneuma. "His color is a bright green." Kneph was figured as a man walking, like Ammon, but with the "head of a ram." He was not a sun-god. he repelled the guards, finished the bridges Ammon-Kneph was not connected with the sun, but Ammon-Ra was, according to inscriptions. and crossed over. Thus we learn it was a ferrying place which could only be forded on rare "He was the god who made the sun and moon to revolve under the heaven and above the earth, and who created the world and all things in it." Later the Egyptians indulged in a confusing amalgamation of deities, and occasionally there was Ammon with the head of Kneph, and the solar orb on his head, which was a representation of the three deities in one figure, Ammon-Kneph-Ra. Sometimes he has the form of Kham, with the head-dress of Ammon. Notwithstanding this, "The Greeks (writes Rawlinson) confused Kneph with Ammon not unnaturally; and some moderns so far agree with them as to consider Kneph 'a form of Ammon." "Herodotus, in the same chapter in which he identifies the Egyptian Ammon with the Greek had of this matter, and then the readers can | Zeus (Jupiter), says that 'the Egyptians give consider the subject and draw their own con- their statues of Zeus the face of a ram, which is only true of Kneph." Here we see the origin of the mistaken notion that Ammon was the ramheaded god, and represented the Sun in Aries, and that the Passover with the paschal Lamb was a mystical celebration of this, which never was. The temple of Ammon which Alexander visited, is demonstrated, from the inscriptions, to have been a temple of Kneph, or Ammon-Kneph, the ram-headed god, and not Ammon. This "Sun in Aries" is an error, to say the least.

Next I quote P. Le Page Renouf: "I have looked through a number of works professing to discover Egyptian influences in Hebrew institutions, but have not found anything worth controverting. Purely external resemblances may no doubt be discovered in abundance, but evidence of the transmission of ideas will be sought in vain. I cannot find that any idolatries or superstitions of the Israelites are derived from Egyptian sources."

5th, "The title Christos, applied to Jesus, is more likely to be a corruption of Chrestos, a designation of Apollo and other divinities, as well as of the patrician class in some cities.... Even in the first Catholic Epistle of Peter we find the phrase, 'The Lord is Chrestos.'" We do not. Peter writes, "But as he which hath called you is agios, holy, so be ye agioi holy in all manner of communication; because it is written: Be ye agiot holy, for I am agios holy." Chrestos does not occur in the New Testament, and agios is seldom used by pagan writers.

This is a bald attempt to confound two words of separate roots and uses. 1st, Chrestos is a verbal adjective from chraomai, to resort to or use an oracle. Hence chrestos meant useful, serviceable, and was applied to military men as serviceable in war, good soldiers, and to deserving citizens as useful to the state, without implying their moral purity or holiness. Hence chrestos does not occur in the New Testament. 2d, Agios meant, with the Greeks, devoted to the gods, and, as applied to men, holy, righteous, pure; and toagion meant a sanctuary. Therefore christos was "a designation of Apollo and other divinities, as well as of the patrician class in some cities" who were very far from morally good and pure. But the Christians would not use it for agios, or the Chrestos

6th, "Tacitus asserts that the Jews in Rome had a leader of that name. The earlier believers, one or two writers declare, were called Chrestianoi." It was not Tacitus, but Suetanius. He says, "Claudius expelled from Rome, the Jews were continually creating tumults, Chrestus being their leader." But what of that? Christ was never in Rome, leading the Jews in tumults, if one Chrestus was. When he mentioned the Christians, in the persecution under Nero, he called them Christians, not Chrestians. A bitter enemy of the Christians wrote a piece called Philopatois, in the name of Lucian, which has been attributed, without sufficient grounds, . to Lucian the Satirist. In that piece he calls the Christians Chrestians. But the veritable Lucian,tin his undisputed writings, mentions

tion Christ by name, but calls him (sarcastically) "sophistes, a wise man, who was crucified in Palestine because he introduced into the world this new religion "-not headed mobs.

The two words in Latin were pronounced so nearly alike, that the yulgar did confound them in their pronunciation. Tertullian says, "Christianus has been incorrectly pronounced by you Chrestianus." And Lactantius, "It has been shown that the mistake of the ignorant was the cause of the using of this name, who, with the letters unchanged, were in the habit of saying Chrestus for Christus." This was only where the Latin was spoken, and not till after Christos had passed into the Latin as the name of Christ, Christus. And it is not to be wondered at, if a careless and spiteful writer, writing the word from the sound in Latin. should write it Chrestus. But this never occurred till after Christianity was preached in Latin: was confined exclusively to where the Latin was the vernacular, and then only among the illiterate, and lasted only for a period. That is all the excuse I can see for the assertion that the title Christos applied to Jesus is more likely to be a corruption of Chrestos, a designation of Apollo, etc.

This effort to pervert the Greek Christos into Chrestus, from the similarity of their pronunciation by illiterate Latins, is another attempt to muddle together two Greek words dissimilar and wide apart in their legitimate uses. 1st, Christos is from Chrio, to touch or rub slightly the surface of the body; and hence, to rub, anoint with scented unquents or oil. But Chrestos is from chrao, to give an oracular answer or response; hence, to declare, to pronounce or proclaim. In its middle voice, chraomai, it means to consult or use an oracle for one's self, or for the benefit of those on whose behalf it is done; hence to use or make use of for individual or public purposes. 2d, Therefore the verbal adjective Christos means anointed, sacred, holy. But Chrestos means useful, beneficial in a secular sense without implying moral or sacred holiness or purity. Hence any one must see that Christos and Chrestos could never be confounded in Greek, and why the last is never used in the New Testament. When a root becomes dead it no longer gives life or support to a word. It matters not if Chrio and Chreo could be shown to have descended from one root; they have branched off separately and become distinct words of distinct uses, and each word has become of itself an independent root, from each of which a separate class of words have been formed and around which they cluster, and the words of each cluster derive their meanings and uses from their particular root, as any good Lexicon will show. And if one drives a word across lots from one group into another, a person who reads Greek can detect it as easily as a farmer a stray sheep among his cattle. This will soon be seen. 71
7th. "The name Jesus is curiously allied to

others of some note. It is probably a Hellenic form of Joshua; so too is Iasios and Iasion, which figure in Grecian story.... A Jewish high-priest took the designation of Jason; and the hero who went to Kolehis for the Golden Fleece was a personage of the half-god order. Iasos was the son of Zeus and the maid Elektra.... Iso in Hebrew and Iaomai in the Greek mean to save, heal, protect." This omnibus load of mistakes must be "dumped:"

I. Iasios and Iasion are not the Hellenic method of spelling the Hebrew Joshua. They are derived from iaomai in Greek, which had become an independent root, a primitive word, from which other words were formed, that derived their meanings from this word, and going no further back. Iaomai means to heal, to cure. And it always has this idea of healing, even when applied metaphorically to the healing of mental blindness, deafness, moral lameness, willful ignorance or a determined perseverance in the wrong. Hence Iason signiing, health, and iasis meant healing, a cure. remedy. Hence those names were derived from iaomai, and are no Hellenic spelling of Joshua. Jesus and Jason cannot be confounded in that way.

II. There is a queer confounding of persons here by commingling names in order to make up Jason into a person "of the half-god order." lasios was King of Orchomeus. And, second, a son of Lycurgus, the Arcadian. One writer spelt his name Iasos, and another lasion. So Iasos was not "the son of Zeus and the maid Elektra." But quite another personage called Iasion was. There was another Iasos, the son of Argus, and who was fabled to be the son of Zeus and Niobe. But when we come to Iason. the Argonaute, we come to a man. He was the son of Æson, King of Iolchos and Alcimede. There is what that confusion amounts to, to make out Iason "a person of the half-god order." Iason was the leader of a piratical expedition to Colchis; his name signified Doctor (not Saviour). One account says that, years afterward, he killed himself, and another, that he laid down to sleep under the prow of his old rotting pirate ship, Argo, and it fell on him and killed him. Not much like Jesus in name nor character nor life.

III. "Ioso, in the Hebrew," means to save

not from wounds, bruises and disease, by the healing art, but from danger, distress and wrong. As a noun, it means salvation, deliverance, safety. Jehoshua, Joshua, is formed from the future of the verb, and means saviour, or, more strictly, he who will save. Jesous is simply the spelling of the name in Greek. All proper names have a meaning in their original language. But, when spelled in another tongue, they-lose that meaning, and become only proper names. Jesous has no meaning in Greek. We must go into the Hebrew to find what the name meant. But Iason has, because it originated in Greek. But when spelled in English, Jason, it becomes merely a proper name, like Jesous, in Greek. Both were very common proper names. but were as distinct as Franklin and Francis with us. And the circumstance quoted from Josephus proves this, and that the names are not "allied." Jesus, the son of Onias, became high-priest upon his father's death. He was deposed, and his brother Onias took his place. "This Jesus changed his name to Jason; but Onias was called Menelaus." Jesus was as distinct a name from Jason as Onias from Menelaus. Joshua translated into Greek was sot r, saviour; not Iason, doctor. The load is "dumped," and the omnibus can drive on.

8th. In the following he has rightly called the Esseneans healers, because, as Enfield says, "The virtues of plants and minerals were much studied among them, and applied to the cure of diseases." "It was the opinion of Eusebius that the holy writings of the Esseneans (healers) were the gospels and writings of the Apostles." That is so. And it is also as certain as the sun rises and sets, that he believed every book of the New Testament was composed by flooding the country.

the person whose name is prefixed to it, as far as the Gospels, Acts, Paul's Epistles, I. Peter, and I. John. On these there was no doubt. The balance some doubted their authorship, as perhaps being more recent. See his Church History. Hence he believed the Christians were the authors of those writings which the Esseneans had, and that the Esseneans received them from the Christians. And he was right in this, but mistaken in some other things. 1st, He identified the Therapeutae of Egypt and the Esseneans of Palestine as one and the same sect, and they were allied. They (the Therapeutae) embraced Christianity, and were the cause of the rapid and powerful development of Christian asceticism in Egypt. Eusebius placed

the conversion of these ascetics a great deal too early, probably before the middle of the first century. Whiston made the same mistake. 'The Therapeutae mentioned by Philo seem to have been those first Christian ascetics who were converted from the Jews, chiefly in Egypt, soon after our Saviour's passion, before the coming of Mark thither, and to have imperfectly understood and practiced the Christian religion." Hon. C. A. Waite, in his "History of the Christian Religion to A. D. 200," writes: "The statement of Eusebius, that the Therapeutae of Egypt became Christians (though not in the first century) may be accepted. It is supported by Epiphaneus and Jerome, and by the historical fact that the Christian monkish system originated in Egypt." 2d, Eusebius quotes from a work attributed to Philo on "A Contemplative Life," in which these Egyptian ascetics and books are described, and concludes by saying "That Philo, when he wrote these statements, had in view the first heralds of the gospel, and the original practices handed down from the apostles, must be obvious to all." In this he committed another chronological mistake by supposing that Philo wrote after those Theraneutae had embraced Christianity, and were using the Christian Scriptures. 3d, He was deceived in taking it for granted that Philo was the author of that work. Chambers says that the "Contemplative Life," "De Vita Contemplativa is proved to have been written about three centuries after Philo's death by a Christian monk as a panegyric on ascetic monarch-

9th. "We also read in the Talmud of the books of the Saddukim, which were not to be preserved from the fire. Rabbi Mair denominated them avongelion; Rabbi Johanan evangelion. These books were as old or older than the Christian THEY WERE NOT. The above was garbled from Rabbi Wise. And it is due to the reader that he should know what Wise did say. It is as follows, the italicizing being mine:

ism." So the writings mentioned in that were

actually Christian writings, as Eusebius says,

and cannot possibly be any older. That is not

cutting the Gordian Knot, but patiently unty-

"The ancient passages of the Talmud must be considered in this connection. The first occurs in three different works with some slight variations. It reads thus:

'The rolls of parchment (consecrated to write the Pentateuch thereon,) and THE BOOKS OF THE TSADDUKIM (or. Minim) are not saved from conflagration on the Sabbath. Rabbi Jose adds: On week days the holy name of (God) should be cut out (of the books) and removed, and the rest should be burned.' But Rabbi Tarphon, whose name we have mentioned before as a younger contemporary of the apostles, said; 'If (those books) should ever come into my hands, I would surely burn them with the holy names in them.'

"These books of the TSADDUKIM, or MINIM, as the Yerushalmi has it, are called by Rabbi Mair, Avongelion, and by Rabbi Johanan, Evangelion. This notice is of course an addition from a more recent date; still it cannot be doubted that this ancient passage of the Talmud refers to the existence of some Christian Scriptures in fied a healer by the study and practice of the the age of the apostles. The tone in which they medical art; and Iaso was the goddess of heal- speak of it leads us to believe they referred to the epistles of Paul. They start with the law, which shows neither hatred nor even any objection to those Christian Scriptures. They recognized them as existing books, and treated them neither better nor worse than other books, as they would not allow one to save any from a conflagration on the Sabbath, not even prayer-books. But then comes Rabbi Jose, who lived after Paul, who wants to see them burned after the holy names are cut out. But then. without reference to chronological order. Rabbi Tarphon's decree [who, Wise says, "was a younger contemporary of the apostles"], is introduced, to burn all the books, i. e., he would do so with the holy names therein. He could only have referred to the epistles of Paul, in which the Son of God and the abrogation of the Mosaic laws was taught; while the older law referred to some apostolic Scriptures, probably such as the epistle of James and the like, which have been lost." That speaks for itself, and is what Rabbi Wise said. Consequently the speculative theory that. "It is inferrable from these [8th and 9th] facts, that the original gospel was Essenean, and older than the Christian Era, if not than the Hasmanean period; that Paul was a student of this gospel [which never existed]. and made it the basis of his teachings," is a theoretic hallucination baseless "as the fabric of a dream."

'T is thus by the glare of false science betrayed, That leads to bewilder, and dazzles to blind," Wild fancies throw out merest shade after shade Mistaking for truths these illusions of mind.

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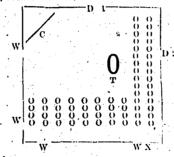
Form-Materializations.

(From the Providence (R. I.) Morning Star, June 5th.) Other Worlds.

An Interesting Materialization Séance in this City Last Evening-Two Forms Emerge from the Cabinet at the Same Time-Something that Will Bear Close Scrutiny-The Full Particu-

Spiritualism has, within the past ten years, received the attention of the most learned and practical men of this and other countries, and received the attention of the most learned and practical men of this and other countries, and while many frauds have been detected; and the guilty ones exposed, there have been hosts of things in connection with the belief which have never been solved or explained away. Last evening a Star reporter, at the invitation of Prof. Cadwell, the well-known mesmerist, accompanied that gentleman to the house, No. 172 South Main street, where a materializing medium, named Mrs. Ross, was to give a scance. When the reporter was shown into the parlor there were assembled there about thirty-five people, all adults, and many of them very well known in business circles. The scance was to take place in this room. In the corner facing Planet and South Main streets was stretched a brass rod, in the form of a segment of a circle, upon which were hung some lace curtains, This was the cabinet, the black under-curtains forming one side, and the solid wall and partition the other two. The door D 1, as indicated in the accompanying diagram, was closed, excepting when it was opened temporarily for the purpose of ventilating the room. On the table, three feet from the cabinet, were some vases of flowers and a tambourine. At 8 o'clock the gas was turned out, but not before a lighted lamp was placed on the sill of the window, WX. When Mrs. Ross entered the cabinet, the black curtains had been let down, and another pair had been dropped at the back of the cabinet, so as to throw the materialized forms out in strong relief. THE CIRCLE AND THE CABINET.

The following diagram represents the parlor, with the cabinet, C, and the general layout of the apartment, including the arrangement of the spectators:



C—Cabinot,
T—Table,
WW.W—Windows,
WX.W—Window where the lamp was placed,
D1—Door leading to the sitting-room,
D2—Door leading from the front entry to the parlor,
OOOOO—Represents the arrangements of the seats,

THE SEANCE OPENED

with brief remarks from Mr. Ross, in which he asked those present to behave asgentlemen and ladies should, and then a familiar hymn was ladies should, and then a familiar hymn was sung. In half a minute the curtains were parted, and a female form clad in snowy white beckoned to one of the ladies sitting in the front row to come up to her. The light from the lamp was bright enough to enable those present to discern every object in the room, and to distinguish the subjects of the pictures supended from the wall, so that the materialized form, or whatever else it might be, was very plainly visible. It was recognized by the lady as the spirit-form of Mary Merrick. Scarcely had this form vanished, when another, that of a lad thirteen or fourteen years of age, a lad thirteen or fourteen years of age,

CAME OUT OF THE CABINET. The features were boyish, and the whole form was entirely different from that of the medium, both in size and height. This was recognized by another lady as the spirit of her son, Ichabod Brown. While this form was standing clear of the cabinet another was observed just inside of the curtain. Both vanished for a second or the curtain. Both vanished for a second or the curtain. two, and then the form of a tall, large-framed and very robust spirit of a man stood at the central opening of the curtain. At the same time the form of a woman, shorter even than the medium, looked out at the other side of the

BOTH FORMS STOOD AT THE OPENING and conversed in low whispers with one of the gentlemen in the circle. What was said to him by them he refused to tell, but he volunteered the information that at a private sitting, held in this city a few days ago, at which only he and a friend were present, these two spirit-friends had agreed to become materialized at this particular scance. The form of the male spirit, if the term is allowable, was clad in full regiment-als, including brass buttons, gold stripes and

A STRANGE APPARITION:

A STRANGE APPARITION.

The next materialization created quite a sensation in the circle. First the form of an old man, quite tall, with iron-gray-hair, moustache and side whiskers, stood at the opening. As the form stood between the curtains, a lady exclaimed, "That is my uncle Henry." Then, the form raised the curtains, and the form of a young girl, clad in white, crept up to his side and placed an arm around his waist. The latter form the lady recognized as that of her departed sister. Two more forms were soon seen parted sister. Two more forms were soon seen in the opening, one of which was recognized as the spirit-form of a brother of a well-known expressman and teamster.

OTHER MATERIALIZATIONS.

There were also materialized the forms of a child, that of a tall man with a long flowing black beard, and one of a woman. The latter was recognized by two of the gentlemen as being their sister. The most remarkable materialization of the whole then came. The curtains alization of the whole then came. The curtains were parted, and the forms of two young girls, each clad in raiment as white as the driven snow, came out of the cabinet and walked boldly up to the table. These were recognized by Prof. Cadwell as the spirit-forms of his daughter Emma, who died four years ago, and of a lady friend named Rena, to whom she was greatly attached. Prof. Cadwell's wife and his son and his wife also recognized the forms. Then two little forms, apparently those of children two little forms, apparently those of children six or seven years of age, were seen, and were followed by the form of a boy, apparently ten years of age. This form also came out as far as the table. It was said to be the spirit-form of Jimmie Burns, the deceased son of an engineer on one of the sound steamers. THE CLOSE OF THE SEANCE.

The final materialization was that of "Bright Star," the controlling spirit of Mrs. Ross. After giving the Star reporter a spray of lilies of the valley, around which she wound a hair from her head, "Bright Star" recentered the cabinet and to the amazement of those who had never attended the séances prior to last night, came out of the cabinet again leading the still entranced medium by the hand. Both entered the cabinet again, the curtains were quickly raised so as to give a complete view of the interior, and all that was to be seen was Mrs. Ross, who was reclining in her chair. "Bright Star" had vanished and with her all of the forms which had been seen during the evening. The gas was lighted and the cabinet received a thorough examination. The carpet was found to be whole amination. The carpet was found to be whole and the walls appeared to be as solid as ada and the walls appeared to be as solid as adamant. There was nothing to give one a clue to the mystery. No one went through the door D 1 during the entire evening, and where the forms came from, if they were not materialized, is at present unexplainable. Those who claimed to have seen their friends in spirit-life asserted that they saw the features of their friends as plainly as if it had been in the daylight. The store under the cabinet is occupied by a stucco worker. An examination of this place failed to detect anything having the semblance of a trap-door.

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Are held at the BANNER OF LIGHT OFFICE, corner of Province street and Montgomery Place, every TCKSDAY and FRIDAY APTERNOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The public are cordially invited.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their carth-life to that beyond—whether for good or evil—consequently those who pass from the earthy sphero in an undeveloped state, eventually progress to a higher condition, Wa ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reacon. All express as much of truth as they percive—no more.

Ase It is our carnest desire that those who may recognize

nor region. All expressions and the property of the messages of their spirit-friends will verify them by informing us of the fact for publication.

Air As our angel visitants desire to behold natural flowers upon our Circle-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.

ings. As-We invite written questions for answer at these Reances.

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

**Teleters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

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

Public Scance, April 21st, 1882.—Children's Day.

Public Scance, April 21st, 1882,—Children's Day.

Invocation.

With songs of joy in our hearts, with words of praise upon our lips, we come, this blessed day, to thee, our Father. Lite teems with blessings, and we behold the manifestations of thy goodness upon every hand. Shadows may fall and heavyselouds gather, betokening the storm which is about to burst upon the earth, and yet when the shadows disappear and the clouds roll away, we behold the glorious similight streaming down upon mankind, and we learn the lesson, through gazing upon a refreshed and awakened world, that the storm and clouds have brought only goodness unto all; and so, as bitter experiences must come into every life, and spirits bow in anguish beneath the storms will sweep away all that is unpleasant in the life of the individual, will cleabse the spirit from impurities, and refresh it anew to bear in against the evils in the coming time; so we rejoice that all things work together for good for human kind, for behind the clouds we behold the golden lining which illuminates humanity with its glory and beauty forever. And of all the blessings which thou hast bestowed upon mankind, oh your Father, do we recognize as chief among these the beautiful human blossoms of life, budding and blooming in myriad homes throughout the land, bringing their fragrance and freshness, not only to beautify the lives of those who have advanced in earthly experience, but also to beautify the world and to bring the freshness of purity upon the earth from the realins beyond. We praise thece for the existence of little children. Sweeter than all songs of rejoicing, purer and more beautiful than the flowers which exhale their fragrance upon the balmy air, sweeter than all things beautiffil in life, children come to our hearts and our homes, bearing messages of light from the world of love where angels dwell. And oh! our Father, as the last great shadow which hath fallen upon humanity is slowly rolling away, leaving mankind awakened unto the realines of a new existence,

Edward M. Goodale.

(To the Chaipman; I have come to tell you who I am, for I want to send my love to my father. I can see that he has felt so lonesome since I went away that if makes me wish could come right close to him all the times, so his could come and the three single went away, sho came right back; she saw he would free better. My teacher told me you would have a meeting here to-day where little folks could come and talk, so I came, and the gentleman told me I might come and tell you all about my father. It is almost a year since I will be a year in four days, so you set it seems; just like a real birthday to me. I wanted to come back and let them know I remembered all about it. I am twileve years old now; I was clear the lived in Cambridge. It is almost it. I show the would have a meeting along first-rate. I go to school; I have a good time every day with a lot of other name is George Norton.

Johnnie J. Corkhill.

To the Chairman; I do not know you. Yet have no good was anything I want—only I don't know for? So nother shame is good time every day with a lot of other principles. It have a good time every day with a lot of other principles. It have a good time every day with a lot of other principles. It have a good time every day with a lot of other law and the revery day with a lot of other law and the revery day with a lot of other law and the revery day with a lot of other principles. It have a good time every day with a lot of other law and the revery day with a lot of other law and the revery day with a lot of other law and the revery day with a lot of other law and the cars. After law and the read to a low and a law to see me then been a low and the rever show the care. The law and the rever all a law at the sea of the law and the rever and law and the rever and a law to see me then been a law and the remains a law and the read the law and the rever the law and the remains a law and the result of the law and the rever and we ha

[To the Chairman:] Does you want to see a little bit of a boy? I want to see you, because I want to find my mamma and papa: they are way off ever so far. I had to come a long ways; oh! I'm all tired out—oh, dear! I has n't been away from my mamma long, only just a little while; that man says froferning to a spirit just. away from my mamma long, only just a little while: that man says [referring to a spirit] just two months. How long is that? I went to sleep, I did, and oh! I dreamed I saw a lot of flowers, and I saw people crying. I did n't like that. I liked the flowers—only when I looked the other way I say the people crying. Then I did n't know anything at all till a nice lady came and took me away—way off where there was lots of children and flowers. Then I wanted my mamma and papa—and a nice old gentleman bring me'here. Do you want to know who I is? Oh dear: I is so tired! I do n't breathe good. I is Georgie Norton, and my papa is lis? Oh dear: I is so tired! I do n't breathe good. I is Georgie Norton, and my papa is George, too; my mamma is Mary. And—oh dear!—I come all the way from New York, because I lives there, I do, on Madison street. That's a big word. Won't you tell my mamma I send my love? I want to come home, and see my mamma, and hugs em real tight: Will you tell 'em? Can't I go now to my mamma? Can't I take this lady? [We want her here; we can't spare her.] I wants her. [You can find some one in New York.] Georgie can't. [You mother can.] There's a man here helping Georgie to talk, so he can get along good, 'cause I is only three years old. Oh, dear! oh, I do n[t know how to get out now! [You will go easily enough.] Can you find my mamma." [I will try to.] I think you's real nice.

Gracie Bennett.

[To the Chairman:] Do you let little girls come just as well as little boys? [Yes—glad you have come.] I have wanted to come for ever so long. I do n't believe my mamma and papa know much about little girls coming back, and I want them to know all about it, so they 'll common back and about it, so they 'll common back and the state of the st and I want them to know all about it, so they'll go somewhere and give me a chance to come and talk ever so much. I've got such a lot to say, and I know it will spoil by keeping, so they'd better hurry up. I've been going to school since I went to the spirit-world. I've been having just a splendid time. I haven't been lonesome any; I haven't felt homesick, because, you know, I can go home when I want to, and I can see all that are there. I feel just as pleasant almost as I would like, only if I to, and I can see all that are there. I feel just as pleasant almost as I would like, only if I could make them feel me, and see me and talk to me just as they would if I was here in the body, I'd feel a good deal better. Do n't you think I would? My name is Gracie Bennett. I was six years old when I was here, but I've been growing since then. I am getting to be a large girl; anyway I think I am. I have come to send my love home. My manma's name is Etta. I want her to know I come and see her sometimes. I would like to have her know

him know I was right close beside him touching him on the shoulder. I could n't make him feel that. I think by and by I will be able to come and let them all know it. My papa is George S. Bennett. I suppose you put something else in front of that; you know, don't you? '2 lived in Dorchester, only a little ways off—is n't it? It's real nice out there, in the summer, and real nice where I live now, all the time. I thank you ever so much for letting md come.

Nora Johnson.

I have come from ever so far off; that is, from the place where my mamma lives, in the body— it is ever so far off from here—but it do y't seem as though it was far away in the spirit, because I didn't take any time at all in coming. because I didn't take any time at all in coming. I've been gone to the pretty spirit-world a long time now. I've grown ever so much larger than I was when I was here. But I like to come back just the same, every day, if I can, and see my mamma, and all my folks, and to make them think how nice it is to go out of the body to the spirit-world—where it is all sunshine. I have come to send my love to mamma, and to tell her I am with her. I think she sometimes feels me and knows I am there. Yes, I am sureshe does, because she knows that spirits can come back, and it makes, her feel real pleasant when she can hear a little something from those she likes who have died. I want to tell her Uncle Willie sends his love to her, and wants me to say for who have died. I want to tell her Uncle Willie sends his love to her, and wants me to say for him that he is looking after her and her affairs, that he will take care of her while she stays here, and be one of the first to meet her when she comes to the spirit-world. I think my Uncle Willie is just splendid; he and I have such good times over on the other side. If I want anything real bad, and can't get it, Uncle Willie hunts it up for me; and if I want to go anywhere, and my teacher does n't like to have me go without some one to take care of me, Uncle Willie is always ready to go. Don't you think he's just a good old uncle? I send his love with that of all the rest, and mine too, to mamma, and to all who are with her, every one, and we'll come and try to make things as pleasant as we can. When mamma thinks of us as being there, it seems to help us; we can sense what is there, it seems to help us; we can sense what is going on on this side ever so much better; it seems to open the window for us to look through.

My mamma is Mrs. Ada Johnson. She lives in Columbus, Ind. I am little Nora Johnson.

Daisy Newcomb.

[To the Chairman:] How do you do? [Very well.] So is I. Do you see Daisy? I want to come. I want to send my love like all the other Jenne. I want to send my love like all the other little girls. I went away a long time ago, three or four years—Daisy thinks it is four years—and I has been coming round here lots of times since then, seeing all the people, but they did n't see Daisy. What's the matter with 'cm? Are their eyes all shut up tight? I want 'em to open 'em wide. I want to say I do come lots and lots, and I am growing up a big girl, now; I guess I am. I has a nice time in the Summer-Land, and I do n't like to come back here only just sometimes, to see the peoples. I do n't like

gness I am. I has a nice time in the Summer-Land, and I do n't like to come back here only just sometimes, to see the peoples. I do n't like to come back, here when it is cold and nasty, 'cause it's nicer up, there. I want to say I got a nice little birdie; he sings and sings most all the time, only just when he's eating. He picks on the flowers, here, too; and I bring him home for papa and mamma to hear birdie sing—but they do n't hear him! Mamma dreamed something about the birds singing—that's a long time ago. Daisy thinks she do n't know it was a little bird from the spirit-world! Do n't you s'pose peoples will ever know about it?

I used to be with my papa on the cars. After Daisy went away, she came right back; she saw papa in the cars and did ride with him. He did n't feel Daisy at all. Then Daisy went away, way off, and a lady took Daisy out in a big, big garden, full of flowers, where there was lots of little children; they were all having a nice time. Daisy stayed there, and went to school, and she has been there ever since. She comes back, you know, sometimes, but that is where she lives. I is Daisy Newcomb. I's got another name in between — Marion. [Where did you live?] At Boston Highlands; my papa's name is John Newcomb. Daisy brings lots of love.

her, will you, please, that Johnnie is n't all cold, and still, and awful! no, I is n't; I's awake. Don't you think so? I want my mamma to know so. You tell my mamma I want to ma to know so. You tell my mamma I want to come and put my arms around her. I want to see papa, and I want to see everybody. I want to go right, right home, and have mamma take me up in her lap; won't she? You don't know my mamma, you do n't know my papa, how are you going to find 'em? [You can tell me your papa's name.] Edward Corkhill; and my mamma is Maggie. I've got a big J. in my name, in the middle—because the man say, "tell him your name is Johnnie J. Corkhill." Are you going to send my letter to my mamma and papa. going to send my letter to my mamma and papa, and tell 'em I has come to talk, and want 'em to let me come and see 'em?'

Mamie Snow. I am Mamie Snow. I lived in San Francisco. I want my mother; she is living there now; her name is Mary E. Snow. I want to tell her that ever since I went away—that is quite a good while ago—I have been trying to come to her. She went into a meeting, one time, there, and the raps came all around: a lady there was giving something from the spirits, and I tried ever so hard to give something too, but I giving something from the spirits, and I tried ever so hard to give something too, but I could n't. Mamma thought, "Oh, dear! I do n't understand this, but if there is anything in it, I wish my little Mamie could come." That made me feel real bad, because I could n't. I was right there, only she didn't know it. She didn't go any more, she didn't know much about it, and she was afraid there was something wrong about it! I want to tell her to go again, if she gets a chance, to some of these people, because I think I can come now. I have learned more since then. I have been around to different places. I went to New York where they had raps and such things, then I went to another place in New York where the spirits talked through a lady. I went to a meeting in talked through a lady. I went to a meeting in California, then I went to a meeting where there was lots of people, a public meeting, in another big city. There was a man talking to the folks at that place and the spirits manifested, so I thought I might come too, but they said I could n't, because there was no one there said I couldn't, because there was no one there who knew me. I have been all the time learning how to come, and now I have come here. I think in my mamma will go around a little among mediums I can come to her. I don't feel good. I feel something as I did before I went away—my throat was all scratchy and didn't feel good all down here down the chest.

My representations of the court is went to chest. did n't feel good all down here down the chest. My papa's name is Henry. I want to speak of something so that my mamma will know I was with her after I died. Did I die, do you suppose? After that, I saw my mamma dress me, or dress something—I don't know really what to call it—I saw my mamma dress what was me. She went to a little box in her bureau drawer and she took out a little fine gold chain that I used to see there, and used to want my mamma to let me wear—and she did once in a great, great while: I remember three times wearing it, once when I went away with her. testa. I want her to know I come and see her know how I am growing in the spirit-world. I go to school and study my lessons; they are not like ent; we do n't study from, and our teacher explains our lessons as we go along. I want to think it was just splendid. My mamma went everybody is so kind: our teacher is just as good as she can be. It seems as though we have summer days all the time, because it is always pleasant and bright.

My papa is a minister. I have seen spirits every body as a minister. I have seen spirits head. I have come to him and tried to make hend in the little curls and put the many gone to heaven, and he did feel pleasant to think it was the pleasant to think it was the presence, but I could n't make as a way. I don't believe anybody knows where to know hard as good time. My sometimes. I would like to have here know that the little curls and used to want my school, because the great, great while: I remember three times that I think I am getting along pretty well. I am real happy in my school, because to think it was just as pretty as good as she can be. It seems as though we can be put some flowers all rand she to think it was just as pretty as a lone; to think it was just as pretty as good as she can be it sall right; we are having a good time. My hard and used to want my hard the plant flow on the plant of the pl

they are. She first put them in a pretty box that has red inside the cover; then she put that in another white box in the bureau drawer. [How shall I direct your letter?] To Henry Snow or to Mrs. Mary E. Snow. [Will that be enough?] My mamma always gets her letters that way, because I've seen 'em. I've been with her when she get 'em. She had on a long black shawl one time when I went with her, and she met somebody she used to know—I don't know who it was; he spoke to her and asked her what she had on those black clothes for. She said "because she felt so sad about her little girl." He told her she'd feel ever so much better if she wouldn't wear those black things. I don't know who he was, but I think I he knew something. She don't wear them now; that was quite a little while ago. Goodby. I must go, and let somebody else come.

Henry Vincent White.

I was six years old when I died. I have n't been gone a year yet, not quite. I want to come back the same as all the others do, and I come back the same as all the others do, and I want to send my love, too, just like them. [To the Chairman:] I think I ought to have a chance, do n't you? Do you want to know my name? It is Henry Vincent White. That's long enough for anybody, is n't it? I lived in Dorchester, on West Cottage street. Well, I went away—I did n't die in Dorchester, I died in Walpole. I thought I was going to have a nice time, and I did have a good time; and I am having a good time now. [Were you there on a visit?] Yes. From there I went to another place that I did n't know anything about; but I do n't care, I do have a jolly time; not all the time, but sometimes. When we do go in for fun we just have it; there's no make-believe about it.

go in for fun we just have it; there's no makebelieve about it.

There's lots of little boys and girls here. I
wish you could see 'cm. [I hope we shall hear
from them.] You can't, not all of 'cm;'t would
take you till to morrow morning. I want to
send my,love to my mother and father. I want
them to know that their little boy comes to see
them; that I go to school; I play sometimes, I
study sometimes, I go visiting sometimes, and
I do lots of things. If they just know about it,
that I am the same that I was when they saw
me, and can come around once in a while, I
think it will be ever so much nicer. That is
why I have come. I want to learn how to come,
so I can get back ever so many times, and let
them know that I am round. That's what I
want to learn and the gentleman here said I

so I can get back ever so many times, and let them know that I am round. That's what I want to learn, and the gentleman here said I could begin my lesson to day in this way.

My father's name is James E. White. I guess you can call my mamma Dora. I don't know as she will like to have you, but that is what people call her who know her. You don't know her, do you? [No.] She's real nice. Now I guess I'll let some one else have a chance.

Lizzie Leslie.

ITZIE LESTE.

[To the Chairman:] I don't feel nice at all.
Why do I feel so? I was n't sick—I was burned
all up. I don't know when it was. I don't
think it was very long ago, it seems only just a
little while to me. Why, I don't like this feeling. [It will leave you in a few minutes.] I
want my father to know I got out all right. I
got out of the smoke and fire, and didn't feel it
at all any more only for a few moments, until

at all any more, only for a few moments, until just now My name is Lizzie Leslie. My father's name is James Leslie. I lived on the shore-road, at Ellsworth, Me. Do you know where that is? What place is this? [Boston.] Oh! is it? How did I come here? I did n't think I was coming

[How old were you?] I do n't know. I didn't go to school. I was with mamma; mamma was my school. Mamma called me her baby, she did, she cried and she cried lots of the time when Belle went to sleep. Do you think she wanted me to wake up again? Well, I did, but she did n't-know it, because I slipped out! Yes, I did! I slipped out! I was n't going to stay there and feel so bad all the time. Papa-took Birdie's high-chair and carried it way up, and put it away. I want him to bring it down again, 'cause I wants it. I want to see it. You tell my mamma I se got a little dress with lots of roses on it, pink roses, just like the one she was going to make for her baby, but she didn't because I was sjek, and she couldn't, so she put it away, but has got one in heaven where I lives. Won't she like that? I must go, but I does n't want to one bit. want to one bit.

Thomas Paine Lusk.

[To the Chairman:] I came with my brother; he could n't get in because he's big, and they would only let little boys in to-day, so he had to stand off there, looking over the children. I should n't off there, looking over the children. I shouldn't wonder if he was wishing this was him, but it is n't, it 's me. You'll let me send something for him, won't you? Please tell my papa that Charlie sends his love home and says he has been getting along very nicely in the spiritworld; he is glad that he could understand it pretty well when he went, for he is now, becoming so familiar with the spiritual life that he takes it very easily; all things are pleasant. That is his message, it is n't mine. I've got lots to say. That is for Charlie.

I am Tommie. I want to send my love, too, and tell 'em'l hm getting along nice, having a good time. I live with Charlie; he's real good to me, and he shows me about my lessons, so I don't have to stumble at all. Don't you think he's a good brother? I am real glad Charlie is with me, because now I have company that I knew in the spirit-world; he said he was glad that I was there, because it seemed like home, and I wan the way and I the very set heme to

knew in the spirit-world; he said he was glad that I was there, because it seemed like home, and I want papa and all the rest at home to feel that it is all right that part of us are in another world, looking out for them when they come. [To the Chairman:] Does that sound right? because, you know, I've been going to school, and I want things to sound good. I was five years old, and I think I am big enough to talk, do n't you, to my mamma and papa? I go to school in the spirit-world. I want to get to be real smart, so my papa will be proud of me. I want to tell him that Charlie is going to be what you call—a great big word—a professional: I think that will make him feel good, do n't you? He comes to papa, he's going to don't you? He comes to papa, he's going to help him, and he's going to get help from papa, so it will be a good thing both ways, you know. I want them to know I am all right and Charlie is all right: we are having a good time. My full name is Thomas Paine Lusk. I lived in Sebewa, Michigan My papa is Dr. George W. Lusk.

things very pleasant—I suppose that's the way to say it—because they are working for it now, constantly, and they want you to feel perfectly easy, for in a little while the earthly conditions will be much better than they have been before for your own enjoyment.

I want to say that I want to come just as soon as I can get a chance, and tell all about how I live in the spirit-world, my own self; how I go to school, where I go, and what fun I have, going out in the fields. I can tell all about it, so you'll understand it. I know I can; just in a little while I think I will be able.

I came a short time ago and touched you, and

a little while I think I will be able.

I came a short time ago and touched you, and I was sure you felt it, for you turned so quick. I thought I was going to get along real nice, but I didn't get along as nice as I thought I would. I am going to keep on till you do know sure I am with you. Whenever you look at anything of mine, and take anything of mine with you, it makes me feel ever so much closer; it seems to bring me right up tight, and I like it. Mamma sends her love. I bring mine, and we are all nice. I send a kiss to all the others. I want you to know I come and see 'em, and I think they are just as nice as they can be. think they are just as nice as they can be, am Johnnie McArthur; my papa is here, think he is just splendid.

· Lotela.

For Winnie Kane; Jacob Manz; Eva Ross; Frederick Lawrence; Jennie Ross.

Wilson, brave, Lotela comes to wind up. How do you do, pale-faces? Lotela is glad to see

ou. Here's a squaw, a young squaw-pappoose, who has only just gone to the hunting grounds. I should think only a few days ago. She is very anxious to send word home that she is all right. She sends her love. She lived here on this plane eleven years. I can't get it very clear from her, because she do n't know how to come and impress. She says she lived in Lynn. Pierpont brave says she can come again, perhaps, and send a full message. She wants to give her name now. Winnie Kane.

Here's a young pappoose brave. He says: "I want my mother to know that I have got round all right. I did n't feel hurt at all after I got away, and I am all well now. I feel first-rate. away, and I am all well now. I feel first-rate. I want her to know it, and not to cry about me any more." This pappoose was hurt, Wilson brave, me not know how, can't get it through clear, but think he was run over, knocked down, crsomething; anyway he was killed, that's what took him to the hunting-grounds. He lived on Thompson street, New York. It has n't been many moons since he went over. He do n't know anything about coming back, but just like the little squaw, he wants to come and make 'em feel better, you know, just to give his name-Jacob Manz.

Here's a little pappoose: she says her name is Ev. Ross. Her papa is in the spirit-world: her mamma is in Philadelphia. She says her

is EVA ROSS. Her papa is in the spirit-world; her mamma is in Philadelphia. She says her mamma has n't been there long; she saw her move, and saw how bad she felt about making the change. Her papa saw it, too, and they felt sad; they wanted to make things better. They could n't, then, but they are working still, and they think her mamma will be able to see in a little while that things are brightening, and that she will be able to go back to the old home and live as she wants to.

That is what she says, The brave who is in the spirit-world is working; he is influencing some brave here who was near to him to bring these things out for the lady (lie can do it if he has a mind to), and the spirit is working for that. The mother's name is Mary Florence; she is now in Philadelphia; she is going to be there some time, because the spirits can't bring these things around quick; by-and-by she'll have things as she wants'em; anyway they say so. Lotela do n't know anything about it—has to take it all on trust.

Here comes a pappoose. Lotela is doubtful

Here comes a pappoose. Lotela is doubtful about letting him in because he is a big one. He was little when he went to the hunting-grounds, so I guess it is all right. He says he grounds, so I guess it is all right. He says he lived in Chelsea. He passed away quite a number of years ago. He would like to send his love home, because his people have wanted him to manifest, but he never had the power. He wants them to know he is all right. He has been helping his brother—has been with him, guiding him, ever so many years, and he feels that it is a pleasant and congenial work. He says: "I wish them to know I am happy in my spirit-life, and also happy in the life which I sometimes lead in connection with my earthly friends. My name is Frederick Lawrence."

He would like his message to reach George Lawrence.

Here's another little squaw; her name is Ross, too. She don't know the other one. JENNIE Ross wants to send her love home and say she goes there just as much as she can. She never has left since she passed to the spirit-world, quite a long time ago. She still loves to see all that is going on, and to come to those who are so dear in the old home. She says she has seen some little changes, and she is told by-her dear grandpa who is with her that there are other changes to take place soon that will seem, perhaps, to be heavy to the friends in the body, but they will prove to be all for the best. The grandpa sends his love with the little sonew's but they will prove to be all for the best. The grandpa sends his love with the little squaw's. They have been up somewhere—way up in the country—and she says they brought an influence which made some one feel ever so much better, and that everything is all right. She says she goes to school; that she has her birdie in the spirit-world, that it she goes to school; that it she has her birdie in the spirit-world, that it she goes flowers home to make the house pleasant and bright, and she knows the good influences are sometimes felt.

Her marm somaw is Lizzie Ross of East Wal-Her marm squaw is Lizzie Ross, of East Wal-

MESSAGES TO BE PUBLISHED. April 25.—Thomas West; Ella Patten; Sarah Reynolds James Cayanagh; Samuel Brigham; Malvina Androws; George Walker; Thalta. April 23.—Sarah J. Clarke; James Renwick; Eli Gage; Silas Hill; Mary Woodling; Henry Moore; George F. Hunt-ine.

Appile 28,—Sarah J. Charker James Rehwick; Ell dage; Silas Hill; Mary. Woodling; Henry Moore; George F. Hunting.

May 2.—Ellzabeth E. Patch; Mrs. Gertrude E. Hill; A. G. Thompson; Alice Keene; Mrs. S. E. Carpenter; J. B. Brown; Mrs. Dr. M. E. Owen; Charles A. Wilson.

May 5.—Jacob D. Sears; Mrs. Ressle A. Hooper; Caroline Percy; N. B. Starr; Mrs. Mary F. Platt; Ellen A. Stoan; Samuel Fennimore.

May 10.—Laura E. Moody; Mary Rogers; Horace Johnson; Mercy Wheeler; Caroline Smith; Walter B. Allen; Viola, to W. B. L.

May 12.—Rev. Charles Noble; Susan H. Sylvester; Mrs. Roxana W. French; Mrs. Hannah Lane; Lotela, for Mary Emits, Jennie E. Markham, Philip Moore, Addison S. Dole, Fernando Swain.

May 16.—Red Wing; Maggio Devlin; Abbie Dolbear; Gilman Jessamine; Mrs. Margaret Allen; Peter Curtis, Jane Lingham; Avery Farnham; Mary Wymau; A. C. Mayhew.

May 23.—Rev. Charles Ferguson; William L. Mecker;

Mayhew.

May 23.—Rev. Charles Ferguson; William L. Mecker;

May 23.—Rev. Charles Ferguson; William L. Mecker;

William Jordan; Susan Robbins; Mrs. Rebecca F. Whiting;

E. V. Wilson; Lotela, to J. H. Foss,

May 23.—Thomas Starr King; Johnnie Watson; James

Tonhill; Veille U. Winchester; Susan Bacon; Mrs. Sarah

A. Hinkley.

June 2.—Sargent Moody; B. Chamberlain; Mary J. Willard; H. H. Earle; Father Cleveland; Jennie.

June 6.—Dr. F. A. Tweedy: Sarah C. Whitney, Capt 6.

June 6, -Dr. E. A. Tweedy; Sarah C. Whitney; Capt. G. E. R. Patten; L. Sweet; Sarah A. Brown; Julia Morgah.

Spirit-Communication to Thomas R. Hazard.

Oh! my dear father, this is indeed pleasant to Oh! my dear father, this is indeed pleasant to be here and feel your spirit going out to us in welcome of your love and to bring our affection to you in return. This to me is life, life. I never knew before I passed away what life really was. I did not know how to enjoy existence. The mere fact of breathing and of consciousness of existence does not constitute life. Oh! how deeply I realize this now. But to live for others, to enjoy making others happy, to watch the star of hope kindlingin despairing souls, to witness the gleam of habbiness stealing over the star of hope kindlingsin despairing souls, to witness the gleam of happiness stealing over the pallid face of a mourning spirit, and to know that you have the power of calling these forth, is more glorious than to carve a statue from marble or to pencil the finest creation of an artist's dream. This is life, and I know that we shall always have the power of living, ever unfolding and broadening out from soul to soul. This is the quintessence of delight.

Dear father, my spirit-home is boundless; it is refined and beautiful; no jar of discord can come there, no sound of ill harmony ever mars the perfect peace of life. Oh! it is sweet, it is

the perfect peace of life. Oh! it is sweet, it is joyous! and, best of all, Nave the companionship of my loved ones, and can return to bless you and bring you peace. ESTHER.

No family Dyes were ever so popular as the Diamond Dyes. They never fail. The Black is far superior to logwood. The other

Verifications of Spirit-Messages.

DR. D. W. BRICKELL-EDWARD J. DUFFY-E, J FORSTALL. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

For a period of over thirty years I have been a confirmed Spiritualist, or rather a French Spiritist, and a corresponding member of the Psychological Society, of Paris, since the great philosopher, Allan Kardec, founded that institution. I am, beside, a seeing medium, and two of my daughters are rapping, but better writing mediums, through whom I receive every week in my little family circle many interesting communications.

of my daughters are rapping, but better writing mediums, through whom I receive every week in my little family circle many interesting communications.

I am a constant reader of your valuable *Banner of *Light*, and noticed in the number of April 15th last a message from Dr. D. WARREN BRICKELL, of New Orleans. That gentleman was a colleague of mine, and I knew him well some ten years ago. At that time he had an office No. 12 Dauphin street, in that city, and his residence was on Carondelet street.

We once had occasion to speak about "Death," and I expressed to him my opinion; that, comparing the process of the fecundation and birth of a child (which he knew just as well as I) with the after-birth being thrown away or buried, I was under the impression that when we die the same process has to take place—i. e., the material body to return to earth from whence it comes, and the soul, or the spiritual body, enter some celestial sphere superior to earth. Brickell, at this conclusion, laughed heartily, and asked me, in a sarcastic way, if, in dissecting a body, I had ever found the soul or the spirit of the person. I coolly replied that I had not, for a good reason—because I had never dissected anybody alive, and that when I dissect a cadaver, of course, as he ought to know, the soul is gone, and hence could not be found; spirit also being essentially ethereal by nature, could not be seen by everybody.

"In regard to death," I continued, ."my creed is more consoling than yours; because you, a materialist, think that after death your whole individuality is returning to earth, and all your studies, knowledge, etc., etc., will be buried with you, without a single bonefit. I have a higher opinion of the God that I worship. I know he is good and just to the extreme; His object being continual progress, he will not permit anything of the kind, i.e., the destruction of His divine work."

As we could not agree we changed the subject, and I then asked him if he honestly believed he knew much about medical matters. He said, Y

ticed it for sixteen years, I found that there was very little truth in it and much nonsense. I then, in order to know the truth, studied Electropathy, Eclecticism, Homeopathy and Hydropathy, and, in spite of all that knowledge, I am aware to day that I still know nothing."

"Which is the best medical system?" he asked me. "Undoubtedly it is Homeopathy combined with electricity, or, better, animal magnetism," I replied; "because this system is the only one conformed to nature's 'laws." "Pshaw!" said.he, "what is Homeopathy? There is nothing in it."

I furnish all the above information in order to make your readers understand why he started his message by these words: "This is decidedly. a novel experience to undergo," etc. Of course, for a confirmed materialist, like Brickell, he must have been greatly astonished to

course, for a confirmed materialist, like Brickell, he must have been greatly astonished to see that he was "not dead." He then becomes more anxious to impress all his friends in New Orleans that we do not die, and he adds, "I have entered a new life," etc... Further, now that he knows better, he berates all his colleagues on earth, and tells them plain enough, "that they know very little of the structure of man: and when they attempt to treat him for his ailments are very apt to do him more injury than good," which statement I emphatically declare to be a positive truth. The majority of doctors now-a-days are so inflated with pride and selfishness that they are completely blind mentally, and when they treat a patient they are like a man physically blind, trying under an apple tree to knock down some apples: how many fruitless attempts he makes before an apple falls. apple falls.

I did not know that my friend and colleague, D. W. BRICKELL, had passed to spiritual life, but in reading his message, I am satisfied that it is from him, as he seems to have written it, in order to confirm my theories.

ive-known also Mr. Edward E. Duffy. of the Fire Department, whose message also appears in the Banner of same date (April 15th).

pears in the Banner of same date (April 15th). He was a devoted and very courageous man; always ready to protect his fellow citizens' property. I am surprised that he does not speak of the reason why he died so young: probably through modesty.

In regard to Mr. C. J. FORSTALL, whose message appears in the Banner of January 14th, I was also well acquainted with that noble old gentleman; he belonged to one of the most prominent Creole families of New Orleans, whose members, all charitable and hospitable, are very much attached to each other. The whose members, all charitable and hospitable, are very much attached to each other. The object of his message undoubtedly was to console them, and also to persuade them that death is a blessing instead of a misfortune, and that after leaving this life we only part to meet again in another and a better world.

Truly yours, E. A. DE CAILHOL, M. D. 2619 South 7th street.

St. Louis. Mo., April 22d, 1882.

St. Louis, Mo., April 22d, 1882.

CONRAD MEYER.

To the Editor of the Banner of Light:

The message in the Banner the 6th of May, from CONRAD MEYER, is recognized by many. I knew him as a celebrated piano manufacturer in this city, and in later years connected with his sons in that business. He passed away to the higher life on the 11th of January, 1881, from this city.

Yours, etc.,

Distribution Live 44, 1999.

Philadelphia, June 4th, 1882.

JOHN PORTER.

To the Editor of the Banner of Light: The Spiritualists of Rockland were all pleased with the message from John Porten, recently published in the Banner. Mr. Porter founded and published the Gazette here for

many years, and was well known. His death occurred in the manner he states, a few months ago. The message that he gave from MATHIUS ULMER is also correct. Respectfully yours, L. M. Snow. Rockland, Me., May 25th, 1882.

REV. FISKE BARRETT. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your issue of May 27th a communication from Rev. Fiske Barrett, who formerly lived at South Braintree, Mass., was published, which was so characteristic of the man that it has been recognized by some who are not Spiritualists as well as those who are. The particulars regarding his demise are in entire accordance with the facts. His death was very sudden. At the time of his departure he was a member of the school committee. My short acquaintance with him led me to carefully read and review it, and I have been strongly impressed with the marked individuality of the man which characterizes the whole communication. G. E. Pratt. East Braintree, Mass.

GEORGE HOPKINS. To the Editor of the Banner of Light:

Two weeks ago I was sitting down, thinking quietly of the spirits of my father and mother, who left earth-life in 1856, within one week of each other. I asked my father, mentally, if it would be a possible thing for him or mother to manifest themselves at the Banner of Light Free Circles; and upon reading the messages in the Banner of March 18th, I met with an answer to my prayer in one from George Horkins. He was a son of my father's sister, Gerkins. He was a son of my father's sister, Gertrude Hopkins, who has lived for fifty years in Syracuse, N. Y., and went to Kansas some number of years ago. The message reads: "I want to find Samuel Hopkins." Samuel is his oldest brother and my aunt's oldest son. It must certainly be my Aunt Gertrude's son, as we know of no other George or Samuel Hopkins for generations back. My aunt's maiden name was Shelton, the same as my own maiden name, and it has proved more to me that there is such a thing as spirit communion than anything I have yet seen in that direction. Cousin Samuel Hopkins is the only son living, as many of my aunt's children have passed away. I send a thousand thanks to Miss Shelhamer and her spirit guides, for they have truly made me a thousand thanks to Miss Shelhamer and her spirit-guides, for they have truly made me a convert to Spiritualism. I do hope she will be kept so that none will dare to assail her, as some of our precious mediums have been, through treachery and skepticism.

MRS. ALLIE WOOD.

Grand Rapids, Mich., March 30th, 1882.

GEN. JOHN BANKHEAD MAGRUDER. To the Editor of the Banner of Light:

The name and fame of GEN. JOHN BANK The name and fame of GEN. JOHN BANK-HEAD MAGRUDER, whose message appears in the Banner of Light of May 27th, is familiar to every adult person who resided in Texas dur-ing the war. So far as my limited opportunity of studying his personal characteristics goes, and from what I knew of him publicly, I con-sider his communication wonderfully like him. I am anxious to hear from those who knew him intimately.

W. R. HINCKLEY.

Dallas, Texas, May 30th, 1882.

SUSIE J. HOXIE.

To the Editor of the Banner of Light: Truth and justice constrain me to inform Truth and justice constrain me to inform you, and through you the readers of the everwelcome Banner of Light, that my son, who had spent most of his time in Augusta, up to last winter, for two years past, boarding at the home of two sisters of Henry H. Hoxie, the father of Susie (himself and the two sisters unbelievers in Spiritualism), informs me that the communication purporting to come from Susie J. Hoxie, contained in the Banner of May 27th, is true in all the particulars named embaccing is true in all the particulars named, embracing her age, parents names, place of residence in Somerville, Mass., as well as of her death in Augusta, Me. (at her aunt's).

SAMUEL WOODMAN.

Cornville, Me., June 2d, 1882.

Celebration of the Nuptials.

A PLEASANT DAY IN THE COUNTRY:

Brief mention has already been made of the "Crystal Wedding "of WILLIAM P. and NETTIE C. MAYNARD, which was celebrated at White Plains, N. Y., on the 16th ultimo. The little cottage on the hill, overlooking the village and surrounding country, never presented a more inviting aspect than on that beautiful day. Music of early birds and perfume of Spring flowers were in the morning air, and altogether the day was a cheering prophecy of the coming glory of Summer time. In doors the cultured taste and cunning hand of Mrs. Mallie de Metz had been employed in decorating the walls until the whole place seemed like some sequestered bower pervaded by the spirit of enchantment, and withal a most suitable home for a priestess of the Spiritual Temple or an approved interpreter of the Modern Oracles.

The company embraced several distinguished persons from New York City, Chicago, Springfield, Ohio, and elsewhere, people whose superior character and intelligence render them an honor to our spiritual society. Four or five of the gentlemen present may have achieved respectability in the hollow minds and hearts of this time-serving and mammon-worshiping generation—in spite of their spiritual proclivities -not on account of their real worth, but because they represent some millions of dollars.

The whole party-some forty in numberwas entertained with a hospitality that left nothing wanting that could augment the pleasure of the occasion. The dining-room presented a substantial and elegant repast; in the reception-room the crystal gifts of the guests were displayed, and everywhere there was a "feast of reason" and the uninterrupted flow of pleasant feeling and inspired thought. Mrs. A. C. Coleman made an opening address of congratulation, in which she pleasantly interpreted the spirit of the occasion and the object of the gathering. Addresses were also made by Hon.

M. O. Smith, Mr. Henry J. Newton and S. B.
Brittan. Miss Lilly Runols, a young lady of rare gifts, recited "The Bells"—illustrative of the theological characteristics and essential spirit of the different religious sects—in a manner it of the different religious sects—in a manner that excited universal admiration. Miss Runols opinions are worthy of respectful attention of respectful attention

More than a year go, in connection with the so-called "exposure" of Mrs. Corner, the genuineness of whose mediumship was absolutely unquestionable. Mr. A. E. Newton, a Spiritualist of great experience and enlightential to the different religious sects—in a manner that excited universal admiration. Miss Runols opinions are worthy of respectful attention of the different religious sects—in a manner that excited universal admiration. Miss Runols opinions are worthy of respectful attention of the different religious sects—in a manner that excited universal admiration. Miss Runols opinions are worthy of respectful attention of the different religious sects—in a manner that excited universal admiration. Miss Runols opinions are worthy of respectful attention of the different religious sects—in a manner that is a robust to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a manner to labor in his vocation, Hal; 't is no sin for a also furnished appropriate vocal and instrumental music, which was happily rendered. The spirits were responsive through their chosen medium, and Mrs. Maynard-on behalf of herself and husband-also responded in an eloquent address in which she gracefully expressed her thanks to the company, and paid a high but merited tribute to Jerome Fassler, Sr. Dr. Brittan closed his brief address with the following poem, written for the occasion:

THE CRYSTAL WEDDING. INSCRIBED TO NETTIE C. AND WILLIAM P. MAY-

On the Fifteenth Anniversary of their Marriage. Come, gracious Muse I now wake my sleeping lyre; Touch our fond hearts with Love's celestial fire; Come, spirit pure-come in thy gentle mien, The life of wedded lovers is our theme. Come, holy spirit of a blamelsss love, Whose living symbol is the spotless dove; Let Angel hosts all beautiful and fair, Now offer incense to the morning air; And mortals full of hope and chaste desire Come here, to learn the lesson and admire: Come, all the pure! your loving presence lend, We worship faith unbroken to the end.

Hail, mated souls! whose faith was never moved-

The living faith so fully tried and proved: These loving friends come in their kindly zeal, With cordial greeting and to wish you weal; The coming of the truth, like crystal clear. Is lucid as the vision of the Seer; The vital truth, it seems to me, is seen And Crystal Wedding here is made to mean-No fragile substance like to brittle glass, That broken once can nevermore, alas! Be sound: but where is the secret meaning-The hidden truth, deeper than all seeming? Not merely crystal in the common name. But crystal whiteness of a spotless fame.

Hail, blessed Love! the heart's sincere desire. The blissful state to which pure souls aspire; . Thy gentle presence, in our noblest moods, Like morning light above the spirit broods: A peaceful spirit on life's battle-field Is better far than burnished sword and shield; Man struggles vainly with a cruel fate, Till Woman smiles upon his lonely state: Her gentle presence stills the mortal strife And sweetens all the bitterness of life. Let discord cease! Now banish all our woes, The household angels bring us sweet repose.

Dear gifted Guide: through shadows of the night, Thy shining foot prints on the mountain height Of purest truth and most aspiring thought, Reveal the work that willing hands have wrought. Our blessing rest upon the noble soul And gentle hands that lead thee to the goal; We can but worship with supreme delight Before the shrine of purity and right. In living you impart a modest charm To life-our wayward passions to disarm; From many ills you bring us sweet release, And blessing in the victories of peace: The purest souls interpret thee aright, And gladly hall thee, MESSENGER OF LIGHT !

SHIFTING THE SCENES IN THE DRAMA. . Six days after the celebration of the "Crys-

others were assembled in the little cottage on the hillside to pay the last tribute of respect to the venerable mother of Mr. Maynard, who ascended to the higher life on the morning of the 19th ultimo. Mrs. Maynard was indeed one of the honored mothers in our Spiritual Israel. whose pleasant home and helping hand were always open to those who needed either shelter or sustenance. She was a woman of singularly pure and generous nature, whose spotless character and blameless life are at once a holy memory and a priceless inheritance to her children. It may be proper to mourn over a blasted or wasted life, and we may grieve for the young, whose morning was full of promise, who yet perish from our sight with all youth's fondest dreams unrealized; but we may not mourn for those who have filled up the measure of their years in the service of mankind. We rejoice in the golden autumn when the ripe grain is gathered, and why should we sorrow when the great Reaper puts in his sharp sickle and gathers the ripened sheaves into the garner of eternity?

The exercises at the funeral, which were conducted in a simple and natural manner, appeared to afford much satisfaction to the assembly. The impression made upon the pious people of the neighborhood-many of whom had come in either from sympathy or curiosity - was undoubtedly most favorable to the new and living faith of which they had little or no previous knowledge. Mrs. Nellie J. T. Brigham, the spiritual evangelist and pastor of the First Society of New York Spiritualists, offered a beautiful invocation at the opening of the services, and she also improvised a poem under the influence of an inspiring spirit. Dr. S. B. Brittan made an address on the evidences of a Spiritual World and an immortal life. Mrs. Colemanunder an inspirational influence - spoke eloquent words in referring to Mrs. Maynard and her life-work, and in a manner at once gentle and impressive. Miss Lilly Runols rendered "Nearer, my God, to Thee," and other appropriate musical selections in a voice tremulous with emotion, but in a sweet, sympathetic spirit altogether suited to the occasion.

The mortal remains of Mother Maynard were removed to Buffalo - the former residence of the family-for interment, while her liberated spirit is free to seek an abiding-place wherever kindred natures may exist and the love of God is most manifest. S. B. B.

No. 1 Sherman Avenue, Newark, N. J., June 2d, 1882

Mrs. King on Mediums and their Delinquencies.

To the Editor of the Banner of Light: Mrs. Maria M. King has recently addressed a letter to the editor of the Religio-Philosophical Journal, in which she indulges in a great deal of vituperation, not only against certain mediums, who it is said have been "exposed"evidently meaning Mrs. Reynolds and Mrs. Hull-but against those whom she chooses to call their "apologists," because the latter have called in question the evidence against these mediums, and have suggested that the influence of the circle or circles may have brought this odium upon the said mediums, and that the apparently simulated manifestations may have occurred without their guilty intervention, and notwithstanding the genuineness of their mediumship, as shown by the manifestations presented under better conditions, to other circles.

The agency of "evil-disposed spirits" has been suggested by several persons who have had a long and mature experience with physical mediums. Mr. Burns, editor of the Medium and Daubreak, of London, elaborated this theory in an important lecture delivered by him more than a year go, in connection with the so-called "exposure" of Mrs. Corner, the opinions are worthy of respectful attention have done the same. But Mrs. King can scarcely preserve any of her philosophic coolness in considering it. Her letter indicates that her mind is in a state of indignant ebullition at the bare thought of such a heresy-a heresy not simply indicating, as she seems to think, an aberration of the intellect, but almost total moral depravity. She says, "I feel deeply exercised at the present crisis in our cause." She evidently does. "The doctrine," she exclaims, that evil-disposed spirits have power to interfere, when and where they will, with mediums and manifestations, is bearing its legitimate fruit in the theories put forth to shield impostors and impose upon the public as genuine spiritmanifestations the most bare-faced frauds." Not so fast, Mrs. King. No one, I think, has brought forward any such doctrine. No one has alleged that "evil-disposed spirits have power to interfere with mediums when and where they will"; but only when certain inharmonious, hostile and unspiritual conditions prevail. When you have proved, not by a petitio principil, that the persons against whom you rail are "impostors" and "tricksters," and that they have been guilty of "bare-faced frauds," then there will be some basis for your over-righteous wrath.

But I must quote further from this epistle, in order to show what a gentle, lamb-like spirit dictated it. "The poor, innocent medium," she sneeringly exclaims, "must not be disturbed. must not be blamed, but must be unheld and encouraged to go on victimizing the public and gathering in the golden harvest. What a convenient scapegoat this dogma is, and how it commends itself as a defense for the corrupt and villainous who would escape the consequences of their deeds of darkness !"

Those who have dared to take the position which has called forth all these ireful sneers and reproaches, have simply suggested that the persons, known by them to be sensitives or mediums, may be innocent of the crimes alleged against them; but this amiable judge of the delinquencies of her sister mediums will listen to no plea of reason or mercy. They must, on ex parte testimony-on testimony scarcely analyzed or examined-on prejudiced testimony. be at once adjudged guilty and hurried to their doom; and woe to them who lift up their voice in an appeal for a respite. I sincerely hope Mrs. King will meet with a kinder, juster judge at the "great accounting" to which every soul

must come. But, notwithstanding Mrs. King's emphatic sentence of these poor culprits, and her scornful abuse of those who have interposed the plea that they may be really "more sinned against than sinning," I intend to appeal from that sentence, as pronounced in this indignant letter, to the principles which she herself expressed

when she did not "feel deeply exercised." tal Wedding" the same company and many In the third volume of her elaborate treatise, ing throughout the world.

entitled "Principles of Nature," I find the following interesting and suggestive passage:

"These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character who are before the public, and, it may be, disgraced in public estimation, that the debasing infuence of circles of the character referred to has the tendency to create the disposition to fraud in the subject which sometimes takes the form of simulated manifestations, when the power is wanting to produce the genuine. It is but a sort of the insane practices and sayings of circle operators [not the mediums], as already referred to. There is no predicting what a sensitive may door say after he [or she] has been thoroughly subjected to this debasing class of influences. They are truly Satante-not as emanating from demons in the spirit-world surrounding-most emphatically notbut are made so by the mixture of influences, the psychological power that gives an impetus to moral delinquency, emanating, as it does, from such a diversity of brain, and from minds of low grade of morality or of little moral stamina, to say the least-such characters as wonder-hunters usually are, not including the honest and interested investigators. The faculties are inverted in their use: the bent of the mind changed so materially in some cases, that fraud becomes possible to one who before was incapable of it. Victims of a perverted public taste, such [these sensitives] are in part, but mostly of a mistaken sentiment among Spiritualists, who have encouraged the practice of indis criminate circles, and thus subjected sensitives and the public to all the evils that have followed from the abuse of a sacred function."

I have quoted this passage not as endorsing all the views set forth, nor as controverting them at present; but to show "what a convenient scape goat" it affords, and how remarkable an "apologist" Mrs. King can be for these "poor victims" when she preserves her philosophic calmness. It is true she does not assent to the theory of disembodied evil spirits. but she no less exculpates the mediums. "disgraced before the public," on the plea of evil influence exerted by spirits in the flesh-namely, those of the circle. In regard to the point at issue, I see no difference whether it is one or the other that produce the state of things which she now deplores, arising from the debasement of mediums by circles, as she properly admits.

In her letter she inveighs against those who have "denounced truth-loving investigators." If there are any such denouncers, let her say who they are, and who these "truth-loving investigators" are. Does she mean those who have laid a hostile snare to entrap the mediums, or to "grab" the spirit? Does Mrs. King regard that as a truth-loving investigation? Or does it not rather belong to that class from whom emanate those "Satanic influences" of which she speaks? At any rate, she has presented a strong basis for a "suspense of judgment" in the case of the "poor innocent mediums," victimized by "mixed influences" and "indiscriminate circles"; and it is a great pity she did not more carefully regard it before she permitted herself to "feel so deeply exercised." at the alleged crimes of the "victims," and before accusing them of "stealing the livery of heaven to serve the devil in."

As to what she says of the "Orthodox devil." the "fetichism of the African savage," "diabolism of the darkest hue," "monstrous and vile doctrines," etc., etc., something will be said hereafter.

It is to be hoped, however, she will not permit herself to be so "deeply exercised," when she undertakes to reconcile, if she should, the harsh terms of her letter, in condemnation of the mediums, with the serene and considerate view presented in "The Principles of Nature," in "justice to instruments of that character." HENRY KIDDLE.

New York, May 30th, 1882.

"Vocophy."

through life. This is the aching void, so long felt, that vocophy aims to fill up.

How often, when we look around in the busy world and observe the many business failures and financial wrecks that strew every town and country wayside, we have asked ourselves the cause of it all, and inquired if there was no remedy for the evil. The economist, the so-cialist, the theologian and the physician, all have their ready and hackneyed replies, according to their particular bias. But it has always seemed to us that there was something more seemed to us that there was something more
at the bottom of this question than mere alcoat the bottom of this question than mere alcoholism, speculation or vaulting ambition. For, take intemperance alone, instead of preceding insolvency, it quite as often comes after. Besides, men of the most exemplary habits, without the slightest phrenological taint of prodigality or inordinate ambition, are quite commonly found among this unfortunate class. Is it not, then, rather because nine-tenths of the people of the world are illy-adapted to the vocation of their choice? Observation and too often sad experience would seem to favor this supposition. We all know how difficult it is for young men to choose life's work; most of them supposition. We all know how difficult it is for young men to choose life's work; most of them never become fixed in any steady pursuit, but drift listlessly around the world, from one occupation into another, until at last life's voyage is ended amid wasted energies, complete failure and mortification. Parents and friends, themselves perhaps hopeless cases, are equally powerless to offer a rescuing hand, to advise or direct. Now, we ask again, is there no means by which one can be enabled in this short span of mortality to choose that calling, in the first inmortality to choose that calling, in the first in-stance, to which he or she is best adapted, and follow it through a happy lifetime, unto final success and completion? Strange that in this prolific age of metaphysi-

cal and scientific invention, rapid improve-ment and keen competition, with the Promement and keen competition, with the Fromethean fires burning all around, some modern Titan should not arise to solve this difficulty. Indeed, here we have it in the latest and one of the most valuable contributions to the age, known as "Vocophy," founded by Lysander S. Richards, for a further elucidation and expose of which we are compelled from lack of space to direct both young and old, who have either the curiosity to criticise its methods or profit by its teachings, to the writer's own words.* While the work is written in a simple and entertain-ing style, free from all technical terms and so ing style, free from all technical terms and so brought within the comprehension of all, still it presents in a logical and concise form the well-digested conclusions of a most trusty and scientific scholar. Vocophy, in the author's own words, "is a system enabling a person to find the vocation he or she is best suited to follow." No one should start in life without it.—Independent Calistogian, Calistoga, Cal.

*Vocophy. 16mo, cloth, pp. 110. 60 cents. For sale by Colby & Rich, Boston.

The annual meeting of the London Society for the Abolition of Compulsory Vaccination was held May 17th. It was presided over by C. H. Hopwood, M. P., who made an eloquent address at the opening, and was followed by William Tebb, Rev. Rowland Young, A. Kingsford, M. D., W. J. Collins and others. Letters expressive of sympathy with the object of the meeting from Lord Clifton, Prof. Newman, Herbert Spencer, Dr. Oidtmann, and others were read by the Secretary. The progress of the cause was shown to be very encourag-

Woman's Column.

ETHNOLOGICAL:

"Now," in a Chill tone, she said,
"I will be Frank. "Tis true.
Although you Arab builliant catch,
I do not Caffre yout!"
"Oh! lady, Dane to hear my suit,
This heart is Scott by thee."
"Nay, sir, I cannot heed thy words,
For you Arriant to me.
"Tis Welsh," she added, freezingly,
"Since Siam pressed so far,
To Hindoo you no longer here;
And so, good sir, Tartar!"
"What Ottoman like me to do?"
Bewalled the stricken man;
"I'll Finnish up my mad career,
And wed the Gallican."

As a nation, education is the great bulwark of our strength. In the near future both sexes will have an equal chance, in every State, to gain advantages to fit all who desire for profes-sional careers. Fitness will supplant the ques-tion of sex in all spheres of usefulness.

The newspapers of Oregon stand on the pending woman suffrage amendment twenty-three in favor, five opposed, and four neutral.

Mrs. Myra Bradshaw commenced the publication of the Chicago Legal News in October, 1868. It has become one of the foremost legal newspapers in America.

Mrs. Smith, of Jersey City, has for some time been engaged in reducing the language of the Tuscaroras to writing, and in furnishing it with a grammar and dictionary.

Miss Bertha Von Hillern, the well-known pelestrienne, is writing a series of papers on "Walking" for the Youth's Companion.

It is now thirty-three years since the first diploma as doctor of medicine was given to a woman. Elizabeth Blackwell, having conceived the idea of competing with men in the care of the sick as physician, succeeded, after some years of struggle, in being admitted into a regular medical college for men, in Geneva, New York, from which she graduated in 1849.

Thackeray's daughter, Mrs. Ritchie, has just given the national portrait gallery in London a bust of her father at fifteen. It is taken from a cast of his face made by a traveling Italian vender of plaster casts.

There are now about thirty women who have adopted the profession of law, and have been admitted to the bars of the various States. In some States they have been admitted by a lib-eral construction of the existing statutes; in others, legislative action has been required to authorize their admission.

The anniversary of the death of Charles Dickens was observed as usual at Bollin's Bow-er, 1031 Washington street, by musical and literary exercises.

Mrs. E. T. Housh, editor of Women at Work, has removed her paper from Louisville, Kentucky, to Brattleboro, Vermont. It will be published from the office of the Household, but be still under the editorial care of Mrs. Housh

The New England Society of Friends wil commences its yearly meeting at Newport, R. I., June 19th. Among the speakers expected are Caroline E. Talbot, Mrs. A. E. Winn, Mary Eli-ott and Harriet D. Collins.

Mrs. Ole Bull's book of reminiscences is near ly completed, but the work of publication will keep her for the summer in or near Boston, pre-venting her projected trip to Norway. At the recent matriculation examination of

the Calcutta University, eight women passed successfully, of whom six are natives of India and at Bombay seven women were successful including four from Poonah.

The Missouri Woman Suffrage Association has elected the following delegates to the annual meeting of the American Woman Suffrage Association to be held in Omaha in October: Mrs. R. N. Hazard, Mrs. J. P. Fuller, Rev. Dr. Snyder, Mrs. L. P. Yeatman, Mrs. S. F. Grubb, Mr. John Dutro, Mrs. E. A. Dickinson and Miss Bergaige Murican Berenice Morrison.

Two young women of Kentucky and Ohio, respectively, have received a patent for a pan to be sunk in an ironing-board, for the reception be sunk in an ironing-board, for the reception of the flat-iron when not in use. The fracture of joints, burns and other casualties caused by flat-irons will be known no more. This device is a simple iron mold, one inch deep, eight inches long and five wide, to be fitted to the board, and yet for this patent the young women were offered \$5,000 the day after receiving their

President, Julia Ward Howe; Vice Presidents, Mary C. Ames, Eduah D. Cheney, Anna H. Clarke, Lucy Goddard, Elizabeth Jd. Peabody, Harriet M. Pitman, Caroline Md Severance, Harriet W. Sewall, Anna C. Lodge Maria Mitchell, Lucy Stone, Kate G. Wells; Secretary, Lucia M. Peabody; Corresponding Secretary, Lucy F. Brigham; Treasurer, Abby W. May.

Within six months the men of Nebraska are to vote on an amendment which gives full suf-frage to women. The success of the measure there will have a great and favorable effect on the question everywhere. States that have a imilar amendment pending are Indiana, Iowa and Oregon.

In 1880, eighteen young women were graduated from a school of technology in Boston. Of these, eight found at once steady employment as designers in print factories; one in pottery works; two in an oil-cloth manufactory, and one in a carpet-mill.

Twenty-five women physicians who took part in the military operations of Russia in 1877, have been decorated by the Emperor with the Order of St. Stanislaus of the third class.

Mrs. Shelton, of Santa Clara County, first inroduced bees into California in 1853.

There seems to be a growing interest in the cooking schools all over the country, and Mrs. Lincoln says that the demand for teachers is greater than the supply. To many, doubtless, the idea of a school for cooking is rather odd, but it certainly is a much shorter and pleasant-er way of learning than through experiments

In_Memoriam.

At a meeting of the Trustees of the First Society of Spiritualists of New York City, held on the evening of June 7th, the following resolutions were adopted:

tions were adopted:

Whereas, Ouresteemed friend and co-worker, Mrs. Helen
M. Stocam, has been removed by death from this, the active
sphere of her labors, to the unseen yet none the less real
world above: therefore,
Resolved, That we, the Trustees of the First Society of
Spiritualists, of which she was a most worthy member, extend to the hereaved husband and children our sincere symtartly in this their darkened hour. These sorrowing friends
have a consolation in the high inemory of her unright and
well-spent life, the noble example of a self-sacrificing wife
and mother, her outspoken trathfulness and untiring labors
in the reforms of the day. She was no stranger to the land
she has entered, and although we shall greatly miss her
visible presence, yet we know that in spirit she is with us
still.
Resolved. That a copy of these resolutions be forwarded

still.

Resolved, That a copy of these resolutions be forwarded to the family of ourarisen sister, also to the Ranner of Light and Religio-Philosophical Journal. HENRY J. NEWTON, HENRY KIDDLE,

J. B. Wenna---G. W. WHEAT. HENRY VAN GELDER.

Special Notice.

Albert Morton, having purchased the business successfully conducted, many years by Herman Snow, and added it to that established by himself, is now prepared at his store, 210 Stockton street, San Francisco, Cal., to supply the public with spiritual books, magazines and papers, and solicits the cooperation of all Spiritualists on the Pacific Coast in his effort to promote a knowledge of Spiritualism and present its truths to investigators.

To Business Men.

Now that this paper, which circulates in every civilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Heretofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

In conjunction with his professional work as lecturer, CEPHAS, B. LYNN will act as our representative, soliciting advertisements and subscriptions for the Banner of Light, also taking orders for the publications which we offer for sale, and furnishing interesting letters of travel. COLBY & RICH.

Berkeley Hall Lectures.

W. J. COLVILLE'S DISCOURSES.

No. 1-All Things Made New. Delivered Sunday Morning, Sept. 18th, 1881.

No. 2-Why was our President Taken Away?

Delivered by Spirit E. H. Chapin, Sept. 25th, 1881. No. 3-President Garfield Living After Death.
Delivered Sunday, Oct. 2d, 1881.

No. 4-The Spiritual Temple: And How to Build It.

Delivered Sunday, Oct. 9th, 1881. No. 5-Houses of God and Gates of Heaven.

Delivered Sunday, Oct. 16th, 1881,

No. 6-The Gods of the Past and the God of the Future. Delivered Sunday, Oct. 23d, 18st.

No. 7-Spirit E. V. Wilson's Answer to ... Prof. Pholps. Delivered Sunday, Nov. 6th, 1881.

No. 8-In Momory of Our Departed Friends. Delivered Sunday, Nov. 6th, 4881.

No. 9-The True Gift of Healing: How we May all Exercise To Dellvered Suhday, Nov. 20th, 1881.

No. 10-The Restoration of the Devil. Delivered Sunday, Nov. 20th, 1881. No. 11-The Blessedness of Gratitude.

Delivered Thursday, Nov. 24th, 18st. No. 12-The Tares and the Wheat.

No. 13-Natural and Revealed Religion.

Delivered Sunday, Dec. 4th, 1881, No. 14-The True Basis and Best Methods

of Spiritual Organization. Delivered Sunday, Dec. 11th, 1881. No. 15-What kind of Religious Organiza-tion will best Supply the Needs of

the Hour? Delivered Sunday, Dec. 18th, 1881.

No. 16-The Origin, History and Meaning of the Christmas Festival. Delivered Sunday, Dec. 25th, 1881.

No. 17-The New Year, its Hopes, Promises, and Dutios.
Delivered Sunday, Jan. 1st, 1ss2.

No. 18-Death in the Light of the Spiritual Philosophy. Delivered Sunday, Jan. 8th, 1882.

No. 19-The Coming Physicians and Healing Institutes.

Delivered Sunday, Jan. 15th, 1882.

No. 20-The Coming Race. Delivered Sunday, Feb. 12th, 1882.

No. 21-The Religion of the Coming Race. Delivered Sunday, Feb. 19th, 4882

No. 22-New Bottles for New Wine; or, The True Work of the Religious Reformer. Delivered Sunday, Feb. 26th, 1882.

No. 23-The Coming Government. Delivered Sunday, Feb. 5th, 1882,

No. 24-Easier for a Camel to go Through the Eye of a Needle than for a Rich Man to Enter the Kingdom of God.

Delivered Sunday, March 5th, 1882. No. 25-The Sermon on the Mount, and its Ethical Teaching.

PART I. Delivered Sunday, March 12th, 1882.

No. 26-The Sermon on the Mount, and its

Ethical Teaching.
PART II.—DO WE ALWAYS RECEIVE OUR JUST DESERTS
Delivered Sunday, March 19th, 1882.

Paper, single copies, 5 cents; 6 copies for 25 cents; 13 copies or 50 cents; 30 copies for \$1,00; 100 copies for \$3,00; postage for so cents; 30 copies for \$1,00; 100 copies for \$3,00; postago free,
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This work introduces a system enabling a person to non-the calling or vocation one is best suited to follow. Mine out of ten are following occupations for which they are ill-littled, and this book points the way to cure this defect. A portion of the work has been shinglified and arranged to enable any one thereby to make his own examination and tell for him-self the vocation that will give him the greatest success pos-sible for him to gain. Letters from Hon, John D. Long, Governor of Massachu-setts, Hon, John B., Alley, Thomas Wentworth Higginson, Chas, W. Siack, Prof. Henry W. Longfellow, Edgar Park-er, the distinguished artist, and other enimest men, stat-ing the requirements in their special professions and occu-jations necessary to gain success, are contained in the work. ations necessary to gain success, Cloth, pp. 110. Price 60 cents, For sale by COLBY & RICH.

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SPECIAL NOTICES.

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

[serical: Norders of Spiritualist Meetings, in order to insure prompt facetron, must reach this office on Monday, as the BANNER or 4,164(1) goes to pressevery Tuesday.

Banner of Bights

BOSTON, SATURDAY, JUNE 17, 1882.

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THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. At is as broad as

Wisdom, as comprehensive as Love, and its mission is to bless mankind, -John Pherpoint, Science and the Religious Sentiment.

What some persons like to regard as a conflict between Religion and Science is a conflict more in appearance than reality. Instead of there being any reason to apprehend a decay of the religious sentiment in man before the advance of scientific investigation and discovery, ligion in its highest sense - the spirit rather than the name - is to exercise a wider sway over mankind than ever before, and the human mind is to be emancipated from error and sutruth as it never has seen and known it in the between those forms of unscientific ideas which are limited and dogmatic and that inward, instinctive conviction which, while it constitutes whatever moiety of life and vitality is to be found in any or all creedal-systems, rejects all dogma and refuses to be restrained by man.

If scientific discoveries were indeed such a hindrance and obstruction to religious ideas, sentiments, and growth, as is often asserted, how are we satisfactorily to account for the vast activity of benevolent and humane impulses in our day, working as they do in every department of life, and every phase and degree lated to religion, when we know that they are the very essence of it. Their recipe for religion, that it shall be one prolonged moan of self-deunceasing effort to do the highest good to ourselves by doing it for others, is one that is proself in their hands, to feed out to it what they New Mexico." think it ought to know and experience, and to keep it always in their power with the aid of superstitious belief.

The spiritual is the principle in religion, socalled, which is to survive and bless all mankind in a gradually broadening sense as the years proceed. The proof of the assertion is apparent on every hand at this hour; and between the soul of right things, whether regarded from gating the condition and management of our a scientific or a didactic plane, there can be no real collision. The spiritual—as in contradistinction to the "letter which killeth"-is illuminating our current literature, and entering into every department of human experience: Pulpit, essay, poem, the works of the novelist and the historian, alike make manifest the influence wrought upon each and all by its divine affluence. Tennyson, Longfellow and Whittier speak its words-Ruskin, Carlyle and Emerson manifest its presence in their writings.

Materialistic and sensational as many of our modern novelists and story-writers are, they are of trivial account as compared with those who aspire to high ideals, and set forth noble aims, and teach lofty and true purposes, preaching the gospel of humanity and love, of forgiveness and self-sacrifice. Because science is driving the mythological personations of theology to the wall, it does not follow that it has suppressed and smothered the vital truth, the moral sentiment, and the real element of good which they contained. Because St. Paul is dead, asks Emerson, did

all faith die with him? And so, because science upsets the literal interpretation of the Mosaic cosmogony, refutes the story of Joshua and the sun, puts aside the miracle of Jonah with the whale, and tears the veil aside from the whole series of childish superstitions, which do not concern the heart and the life in any way, shall it therefore be lamented that religion, in the true sense of what that word should convey, is on the decline? And even because people do not go to church as they used to do in a former generation, it is no proof that they are either less religious or less inclined to be. The statistical fact that perhaps forty of the fifty millions of the population of this country are either not habitual church-goers, or do not go to church at all, does not imply that we are a nation of atheists and infidels, but merely proves that added light, beyond that which the Church has to offer, has come, whose illuminating presence is recognized by the people: that the churchial John the Baptist is losing influence; that the Christ-Spirit of universal love among the peoples of earth may be more fully exalted

Mrs. Hardinge-Britten has been obliged to discontinue her lectures in England, on account of severe attacks of quinsy sore throat.

at this its Second Advent among men.

Justice for the Indians-What Causes Indian Wars.

The sensible portion of the people of this country are beginning to see the true cause of our "troubles with the Indians," and to seek to remove it. It really does seem as though it began to be understood that to hack away at the branches of a poisonous tree was no way to destroy the evil. Recently, on the last day of the fifty-eighth anniversary of the Baptist Publication Society in New York, Mrs. Quinton, of Philadelphia, read a resolution, in the course of which, after recognizing the fact that some of the Indian tribes of our land are threatened with starvation, and that great suffering of many kinds results from what seems clearly proved to be the wrong Indian policy of our past, it was voted unanimously to request in the name of the Society, "the Executive and the Houses of Congress immediately to appropriate the sum asked for by the Secretary of the Interior for these famine-threatened tribes. and also that at the earliest possible date they may grant citizenship and lands in severalty to all Indians who desire these; and that the Government so revise our Indian policy as in future not only to avoid breaking our national faith with Indians and the resulting outbreaks and wars with the consequent loss and suffering to both races, but also so as to secure the abolition of all oppression of Indians, and to secure the same protection of law for them as for other races within our borders."

As an instance of the "justice" (?) usually dealt out to the Indians, the reader needs only to peruse the following manly protest against the treatment of the Navajoes, which we clip from the columns of The Raton Guard (for June 2d), published in New Mexico-that paper having previously obtained it from the Albuquerque Journal. It would be difficult to couch an intelligent treatment of the whole iniquitous matter in briefer form:

"NAVAJO INDIANS .- Prior to last year this tribe had an appropriation of \$60,000 per year. Last year it was cut down to \$25,000. Of course their agent could not be as liberal with them as his predecessor, and there was some dissatisfaction with him on this account. They were not willing to believe that he could not do as others had done. This year the appropriation is cut down to \$6,000, about thirty-one cents per capita for civilization and instruction, including the pay of the farmer, and the purchase of agricultural implements, seeds and miscellaneous supplies and medicines of sixteen thousand Navajoes. With this small appropriation the agent will have very hard work to keep them quiet, particularly as they know that a much larger sum is given to those Indians who are in the habit of going on the war-path. The Navajoes number two thousand more than all the Apaches in New Mexico and Arizona put together, yet these turbulent tribes had last year an appropriation of \$325, 000-\$300,000 more than the Navajoes. They may well say bad Indians get the most. It is like a bribe for there is every reason to believe that we have thom to go upon the war-path, and while their approalready entered upon an era during which re- priation has been reduced they have been cut of from part of their hunting-ground, even that granted in the treaty."

The truth of the statement frequently made that the causes leading to Indian wars are, in perstition so as to reverently see and know the | nine cases of every ten, to be traced to some act of injustice on the part of the whites, perhaps whole history of its development. The conflict some deed of violence by those calling themis really not between Science and Religion, but selves "civilized" that "savage barbarity would scorn to perpetrate, finds new confirmation in the following account of a correspondent of the Boston Commonwealth, traveling with one of Raymond's California parties:

"The conductor of our train, last year, was stopping at the end of the road in a little village where the In dians were settled, and where, as usual, the inevitable whiskey saloon was established. While talking with an aged Indian by his cabin, with his family of chil dren about him, three mounted cow-boys came out of the saloon, and, dashing by our conductor, fired at the old man, and killed him upon the spot. The air of the fatal bullet was felt by our friend. He at once did all he could to aid the stricken household, who found in of suffering. It will not answer for the dogma- him a friend. The next day on his return trip the tists to tell us that these sentiments are not re- bodies of three white men lay where the old Indian stood a few hours before, and a grim savage simply nan, but the white man may rest where he lies.' These cow-boys had no provoca tion whatever; and it was learned afterward that the preciation and self-condemnation, instead of an poor man was the victim of a bet of ten dollars, by the cruel murderer, who said 'he would shoot the old man between the eyes on a fly 'or lose the bet. This was duced in a desire that all the world shall put it. the beginning of one of the recent Indian outrages in

Management of the Insane.

Dr. Clouston, of Edinburgh, is a person whose experience in the management of the insane has been very extensive. He is the editor of the Journal of Mental Science. Last fall he paid a visit of observation to this country, with the design particularly of investiinsane asylums. He has written, for his journal, a review of Dr. Kirkbride's book on the construction and administration of insane hospitals; and in the course of it he describes what he saw in our hospitals which was not in harmony with his views of propriety, scientific knowledge or humanity. The first and chief criticism which he has to pass on them is their prison-like and precautionary arrangements."

Referring to a certain great institution for the insane upon whose construction and equipment one of the New England States has ex-

pended much money and time, the report says: "That State had spent its money lavishly on that building. Good men and women were congratulating themselves on the great philanthropic work that was being done there, and yet through the ineutitude and Ignorance of somebody, the state of matters we have described was allowed to exist. It was exceptional and utterly unlike the state of matters in most of the asylums we saw, but it was the logical outcome of the system that protects everything that will break, fixes everything that will move, and takes away everything that will hang or hurt, in a ward for excited or suicidal patients, instead of making the attendant responsible for those things, trying to cure those morbid tendencies, giving scope for morbid motorization, and thus running legitimate risks for the sake of the happiness

and cure of the patient." While the least restraint possible is advocated by Dr. Kirkbride in the book reviewed, Dr. Clouston advocates the abolition of all mechanical restraint whatever, especially after what he saw in this country. The inquiries he puts in this connection are extremely pertinent. Cannot, he asks, structures be adapted in some degree to the wants, mental states and likings of patients laboring under various diseases and in different stages of convalescence? Is the mad Scotsman, who needs no locked doors at all, half the time he is mad, and enjoys the arrangement, an animal utterly unlike the mad American, who is locked up until the day he is a free man? Are the detached convalescent wards, and quiet working wards without locks or guards or even small panes of glass, which are everywhere considered as the necessary accesories to a well-appointed asylum here, not in place in America at all?

A new Spiritualist paper, to be published weekly, has appeared in Paris, L'Esprit, edited by M. J. de Coradda and M. Alphonse Momas. The office is at 5, Boulevard Denain.

The Materialization Scauce-Qualifications of Attendants.

They have a system in conducting the materialization séances of Mr. Spriggs in Australia that accounts in a great measure for the remarkable success attending them. All applications for attendance are placed in the hands of a committee who make inquiry and become satisfied of the adaptability of the applicant before granting the request. This is showing some common sense in the matter. If a person wishes to join a school, to Tearn any of the higher branches of education, he is not told at once to pass in, not even though lie hay have the money in his hand to pay for the privilege; but he is obliged to undergo a very thorough examination. It may be fairly estimated that onefourth of those who apply fail to gain admission; others would like to apply, but do not, feeling that they are not qualified to pass the searching examination to which they would be subjected.

To-day we have the astounding fact of beings called. 'dead," "lost," coming visibly to us, "clothed and in their right mind," talking with us, identifying themselves by allusions to past events which only they and the persons they address are cognizant of. This truth is a higher education than any school or college on earth has to give to its pupils. Why, then, should there not be some "qualification" necessary for those who join a class to learn this lesson of an immortal life beyond the tomb-a lesson in comparison with which those of Harvard and Yale are as nothing? Why should the doors of the séance-room be thrown wide open, and qualified or unqualified, wise or foolish, honest or dishonest, good, had and indifferent, go in, as crowds flock to a circus, or to the seashore in summer, to gratify, it may be, a prurient curiosity, or to fill up an idle hour?

By the adoption of some such rule in regard to this form of spirit-manifestation, there would be, by no means, a shutting out a knowledge of spiritual truth and its phenomena from the people, any more than the closing of college doors to those not qualified to enter debars them from obtaining an education. In both cases there is enough to learn before that point is reached; were it not so the wisdom of such a rule might justly be brought into question. Step by step, in this as in all else, the gradual, even though slow, advance is the surest, the best, the most enduring. It is Nature's way, and Nature never errs.

Marriage of a Boston Lady in Italy.

The marriage of Mrs. Cora Kennedy Aitken, of Boston, with Signor Luigi Sada, of Milan, took place in San Remo on the 22d of April. There was great excitement in the town over the happy event. The streets were flocked with people, as at carnival time, and American and Italian flags were displayed everywhere. The night before the wedding the gardens were illuminated, and the Municipal band serenaded the bride. Before and after the ceremony the Maritime band played in the square. The various working-men's societies, the evening schools, the Society for Animals, and the people's clubs sent addresses and baskets of flowers. The floral offerings were profuse and exquisite, and the Hôtel de Londres was turned into a garden. The bride was given away by her father, Dr. Donald Kennedy. The witnesses for the bridegroom were Count Porro-Lambertigni, Senator of the Kingdom, and M. Rafael del Castillo. Those for the bride were M. D. del Castillo and the Advocate Carli. At the wedding breakfast covers were laid for forty-five. Dr. George Macdonald, the famous author, toasted the bride and bridegroom. At seven in the evening the happy pair left for Milan, amid a shower of rice; and as the train left the station, the Municipal band, drawn up upon the platform, played the American and Italian hymns. The lady is well-known in Boston Highlands, where she was born, and is also known abroad as the author of two volumes of poems of considerable merit. She is highly accomplished in music, writes and speaks Italian, French and German, and is a lady of great benevolence, beloved by all who know her.

Oakland Garden.

This popular summer resort will on the occasion of the Seventeenth of June Celebration have an afternoon and evening performance; and immediately after the evening theatricals there will be a grand display of fireworks. Admission to the Garden, including round-trip tickets on the Highland Street Railroad, and also on the New York and New England Railway, may be had at the extremely low price of twenty-five cents.

Interesting to Newspaper Publishers. It having appeared that an impression has prevailed that the Post-Office Department had decided that newspapers and news agents could not include in their publications bills, receipts and orders for subscription, it is stated at the Post-Office Department that no such ruling has ever been made, as the statute expressly authorizes such inclosure in second-class matter.

We take pleasure in calling attention to Dr. J. A. Shelhamer, of 81 Montgomery Place, as a competent and most successful magnetic healer and physician of the new school of medical practice. The organism of Dr. S. is charged with vitality, and as he is also a medial instrument for the spirit-world, he becomes a most useful agent in the hands of his spirit guides for imparting magnetic strength to those suffering from weakness and disease. A gentleman residing on Lansing street, Grove Hall, Boston, was some time since suffering severely from a serious attack of diphtheria, so that he was unable to swallow any food whatever: After half an hour's treatment at the hands of Dr. Shelhamer he declared that all soreness and distress had disappeared from his throat, and he immediately arose from his couch, passed out into the dining-room, and ate a hearty dinner, swallowing his food without difficulty. From that time to the present the gentleman-whose name is Kennedy, and who is not a Spiritualist-has continued to cherish great faith in the magnetic treatment for disease as applied by Dr. S. We ourselves can speak from personal knowledge of the powers possessed by Dr. Shelhamer, for on occasions when afflicted with severe pain in the head, and also general weariness of the bodily system, we have experienced great relief, and gained renewed strength from treatment by that gentleman. Those suffering from nervous disease, general debility, or illness of any kind. would do well to give him a call. We understand that Dr. S., in addition to magnetic treatment, when required, also diagnoses disease and prescribes the proper remedies.

Announcements regarding the Onset Bay (Mass.) and Cassadaga Lake (N. Y.) Camp-Meetings will be found elsewhere.

Prof. J. R. Buchanan

Gave one of his most eloquent addresses to a large audience at Providence, on Sunday evening, the 11th, in which he illustrated amply the organized and consolidated resistance to all progress, which is due to the present imperfect and narrow education to which all are subjected, and from which only a few fortunate individuals succeed in emancipating their minds. It is in vain, he argued, that we look for any rapid progress in science, religion, therapeutics or social life until humanity is relieved from the bonds of medieval systems of education. which develop bigotry, materialism and selfishness. New institutions must be established, in harmony with the higher wisdom and higher law of Heaven.

Dr. Buchanan will present this subject in his usual lucid manner, on Sunday, the 18th, at the Parker Fraternity Hall, at 10:30 A. M. and 3 P. M., and there could be no better opportunity than the present to organize for mental freedom, when the National Medical Association has just renewed its allegiance to the principle of mental tyranny by expelling the delegation of eminent New York physicians, for the horrible crime of agreeing to treat homeopathic physicians with professional courtesy. The old creed-bound collegiate organizations of medicine and theology must pass away, but not until they are superseded by the higher class of institutions which Dr. Buchanan is endeavoring to organize. The lectures of next Sunday should call out the best intelligence and most generous liberality of Boston.

A Bigot Frees His Mind (?)!

"A people's church is a power, and a great congregation in a great city is a source of immense influence. The Music Hall congregation, to which Theodore Parker ministered, became a terror to the Christian heart; and when in answer to prayer God removed him, and the people turned to the sapport of evangelical truths in Tremont Temple, the effect was seen throughout New England. That church has a building placed at its disposal, free of rent, and without expense of fire or light, which cost the Baptists of Boston \$220,000."

The above choice expression of creedal venom is from the columns of the Temple Outlook, a religious" journal published in the interests of Rev. Justin D. Fulton, formerly of Boston, now, we believe, of Brooklyn, N. Y. The Herald of this city, disgusted with the Pharisaic cant. with which this excerpt is redolent, asks-and we join in the query: "Did a more devilish passage than the above ever appear under presumably Christian auspices in an American news-

Advance Steps in Spirit Phenomena.

An advance step seems to have been made of late by our spirit-friends in their methods of form presentation, that of the appearance of two or more spirits at one and the same time, the medium in some instances standing in full view at their side. Such manifestations are becoming quite frequent. This has been the plan of proceeding by the unseen world from the advent of Modern Spiritualism; as soon as the skeptics and "exposers" had explained, as they thought, one form of phenomena, another came that completely annihilated their theory. It is now the turn of those who have asserted that every individualized spirit-form that came from a cabinet was the form of the medium to take a back seat and revise their explanation.

In another portion of this paper will be found a copy of an address sent by the Council of the British National Association of Spiritualists to the family of PROF. ZOELLNER, expressive of its sympathy with them in the sorrow they can but feel in the departure of that true and noble man and scientist to a higher field of labor, one in which will be more fully recognized than here the brave position he maintained in defense and advocacy of what he was convinced to be true, despite the contumely of those who knew nothing of that which they condemned. In that expression we most heartily and sincerely join, and do not hesitate to say that it speaks the sentiment of every American Spiritualist.

The Committee having in charge the Poor Children's Excursions have issued a circular which they wish to be taken as the "children's appeal for their annual picnic." This has come to be one of Boston's most notable charitable institutions. Last year eleven thousand and eighty children of the most needy families were taken to Walden Lake. Grove, Concord, and given a day in the woods. This was accomplished by nine excursions, one for each week during the July and August school vacation. Contributions to aid in carrying out the excursions during the corresponding months. of the present year, may be sent to Peters & Parkinson, 35 Congress street, Boston.

The great Theologic Blunderbore, Andover Seminary, is evidently on "its last legs." The Independent, and Christian Union, in fact, substantially take this ground; and the direful howls of the Congregationalist are seemingly vain to avert the coming catastrophe. The school had but five students in its junior year, last fall, and there are already three Professors' Chairs empty-thinking men being hard to find. now-a-days, who are willing to hopelessly anchor themselves, merely for a salary, to the virtually extinct creed of 1808. The world moves: if any one doubts, let such look at the present condition of Andover Seminary, and take cour-

Rev. J. Page Hopps having been invited by a professional "exposer" in England to visit his show, at which a few commonplace feats of legerdemain were claimed to represent all the phenomena of Spiritualism, sent a letter to the Leicester Post as a response, in which he said: When I want to conduct an experiment, I shall go to a laboratory, not to a circus; when I wish to see the beautiful moons of Jupiter or the lovely rings of Saturn, I shall look through a telescope in an Observatory, not through a showman's trumpet at a fair.'

Parties intending to go to the Lake Pleasant Camp-Meeting by Citizens' Line of steamers from New York to Troy, will please note that the annual circular issued by the Camp-Meeting Association says: "Leave New York daily (except Sundays) at 6 o'clock P. M." It should read except Saturdays, for the steamers do not leave on Saturdays, but they do leave on Sundays at 6 p. m.

A valued correspondent writes us under a recent date from Washington, D. C.: "I sympathize with you in the dignified contest you are making with the anti-materializers and all others who are aiming to reduce Spiritualism to that headless and tailless thing called the 'Harmonial Philosophy,' and who wish all that we know of Spiritualism to rest on a foundation of no-fact instead of fact.

Don't forget the picnic at Echo Grove, June 29th, under the auspices of Children's Lyceum No. 1 of Boston. See announcement on seventh page.

The Banner of Light Spirit Message Department.

IMPORTANT EVIDENCE OF ITS LEGITIMACY. To the Editor of the Banner of Light: On Tuesday, Nov. 29th, 1881, I formed a pri-

vate circle, which met at my room every Tues-

day and Thursday. One of the sitters, Miss Florence Cuuningham, had been controlled for the past twelve years by a spirit calling himself George Young." She had never been able to obtain more than raps and table-tilting, but these were of the most pronounced character. On Tuesday, Jan. 24th, 1882, "George" came to the table and informed us he believed that "Florence" could be developed into a firstclass trance medium, and, to use his own words, 'A medium beyond price." At that sitting the spirits commenced operating on her, and continued till Tuesday, March 28th. At no time did they succeed in entrancing her. She would fall into a semi-unconscious state, and have severe attacks of hysteria. On the above mentioned date (March '28th), I announced at the table that I proposed going to Boston on the morrow to attend the Thirty-Fourth Anniversary of the advent of Modern Spiritualism. 'George" then said to me, "My friend, when you go to Boston I desire you to do me a favor." Certainly," 1 answered. "What is it?" Well," said he, "introduce me to Father Pierpont, the control of Miss Shelhamer." At first I thought that "George" was joking, and the circle expressed themselves surprised at such a request. "The idea of a spirit asking a mortal to introduce him to another spirit." But, as George insisted, I answered, "Well, if

it be possible. I will do so." A few days after my arrival in Boston, I had the pleasure of an interview with Father Pierpont, and toward the close of it I mentioned this matter to him. In answer, he said that it , was not so strange as it appeared at first blush; that he did not know every spirit in the spiritworld; he had seen George Young with me on several occasions, and on the first opportunity would speak with him.

On April 18th, as I sat in the "Public Free Circle," I was astonished at receiving from George the message which appears in your issue of June 10th. To the general reader there is nothing in it beyond any ordinary communication, but to us of the circle it is confirmatory of much that took place at our various sittings. A few days before leaving Boston, I had the pleasure of meeting Father Pierpont again, and in the course of conversation he volunteered the following: "I found George Young to be an active, intelligent spirit, and extremely desirous of doing good. He thinks that his medium, Miss Cunningham, can be developed into a fine trance-medium, but being only theoretically acquainted with the method of development. he had not been successful. Therefore the band has allowed him to control Miss Shelhamer and deliver the message, thus giving him a practi-

cal knowledge of the modus operandi.". At our first sitting on April 28th, after my return to New York, George came to the table and requested me to tell the circle what had happened in Boston. After I had done so, he corroborated it.

In conclusion, and without making any comments, I forward you this statement, considering its publication justly due to the "Public Free Circle," as being one of the most remarkable instances that has ever come under my observation. I have no doubt but that some of our hypercritics will question it, and to them I would say, "If of any moment to you, I will exhibit the minutes of all our sittings extending from Nov. 29th, 1881, to May 3d, 1882, for, having been the scribe of the circle, the book is in my possession." CHAS. MCARTHUR.

New York, June 10th, 1882.

Meetings in Portland. Me.

Reports of meetings in Portland on the Sun-Brown officiated, have been received, but for want of space are deferred to our next. It was the first appearance of Capt. Brown in that city, and his reception was one which must have been highly gratifying to him. His lectures were listened to with the closest attention.

some time since we gave a brief account of the case of Lizzie Gannon, a child of Roman Catholic parents in this city, who became entranced, and saw, conversed with and described persons and scenes in the spirit-world, the abnormal condition apparently depending upon the possession of a little toy representing an angel. This being taken from her by Father Fleming, resulted, it was claimed, in depriving the child of the power of speech, and inflicting injury to her general health. It was further claimed that the return of the toy would restore these, but this the Father refused to do. Higher church authorities were appealed to for aid, but without success, and the case finally got into the courts for legal adjustment. The father of the child has recently presented what he states to be all the facts of the case in a pamphlet of thirty-six pages, entitled "Archbishop Williams and an Invalid Child's Trinkets."

The National Convention of Arbitration recently held at Washington, D. C., proved to be a great success. Our friend, Mr. S. M. Baldwin, who has worked long and assiduously to arouse public interest in the object for which it was called, has reason to rejoice in the results that have thus far crowned his efforts. Delegates were in attendance from many parts of Europe. Among those from Boston were the Hon. E. S. Tobey and Judge Warren, the former being the presiding officer. It is announced that a report of the proceedings is to be issued in a pamphlet.

R. P. Wilson, Esq., one of the pioneer Spiritualists and lecturers in Ohio, now of Colorado, writes: "Dr. Peebles's Spiritual Harmonies, with its definitions, funeral readings and spiritual songs, is one of my Bibles; I carry it in my pocket continually." We have just forwarded one hundred copies of this book to the Cincinnati Spiritualists.

A. S. Hayward, Magnetic Physician, will for the next few weeks visit patients within two hundred miles of Boston, where his services are desired. His letter address, during the summer months, is No. 9 Montgomery Place, Boston. See advertisement in another column of this paper.

Mr. George Sanderson, florist, Weston, Mass., will please accept thanks for a box of choice cultivated flowers, for our Circle Room table. Mr. F. D. Montague, of Milford, also has our thanks for an elegant bouquet.

Any one desirous of purchasing a complete file of the Banner of Light from 1865 to the present time, or one or more volumes thereof, can do so by addressing John T. Knapp, Cato, N.Y.

The 17th of June

Being a legal holiday, the Banner of Light establishment will be closed for that date.

In Press.

And will be published as soon as possible by Colby & Rich, Boston, Mass., PROF. S. B. BRIT-TAN'S NEW WORK, entitled the "BATTLE-GROUND OF THE SPIRITUAL REFORMATION." It will contain over five hundred pages, and be sold at \$2,00 per single copy; ten copies sent to one address for \$15,00, not including postage. Those who desire this Grand Work are requested to forward their orders to this office.

PORTRAIT OF LONGFELLOW.-R. H. Curran & Co., 12 Pemberton Square, Boston, have brought out a fine picture of the poet Longfellow, by Colvi. The print-a copy of which we have received-is one which is sure of evoking popular favor wherever seen, as it embodies within it various characteristics not found in any other likeness of the great poet. The limning is executed at about three-fourths life size, and bears as title "Henry W. Longfellow," in an enlarged fac simile of his autograph, beneath which are placed two stanzas from "A Psalm of Life" and "Resignation"—the grand inculcations of which give the picture an appropriate finish. Sold by subscription only.

"THE PSYCHOLOGICAL REVIEW" for June is received. It contains its usual "Notes and Comments" and "Monthly Summary of Contemporary Spiritual Opinion." T. P. Barkas, F. G. S., gives a "Narrative of Experiences in Spiritualism." C. C. Massey contributes an article upon "Change." "Ghostly Visitors," a series of authentic narrations respecting apparitions, are continued, as also Mrs. A. M. Howitt-Watts's "Thoughts regarding the Mystical Death in Mediumistic Persons," the present being Part V. of the series. This number closes the fourth volume of the Review, of which a title page and index are furnished.

CHILDREN'S DAY .- On Friday afternoon, June 23d, our Public Free Circle will be devoted exclusively to spirit children, who are anxious to send messages to their parents or other loved ones. Bring in your little ones, friends.

In type, and will appear in the next issue of the Banner of Light, a very clear, cogent and manly reply to Dr. Eugene Crowell's criticisms in the Religio-Philosophical Journal of a late

Miss Lottie Fowler is reported as giving much satisfaction at her scances held on Sunday and Wednesday evenings at 7 Gower street, London, W. C.

The NESHAMINY FALLS CAMP-MEET-ING Management have a card on our seventh page, to which attention is directed.

Movements of Lecturers and Mediums.

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

Dr. J. M. Peebles's recent labors in Cincinnati, O., have been crowned with pronounced success. The Daily Gazette (of that city, 5th inst.) gave an excellent report of his lecture June 4th, based on (as a text) Pilate's query, "What is truth?" in which he expressed his views regarding Col. Ingersoll and his "mistakes." The Gazette announces that Odd Fellows' Hall, the place of meeting, was packed on this occasion by an intelligent audience. The report avers that Dr. P. thinks "the agnostic leader argues like an attorney, but not like a scholar."

Deacon D. M. Cole will lecture in Brooklyn Institute, Friday evening, June 16th; subject, "The Ministry of Angels.'

Dr. H. P. Fairfield called out the best audiences last Sunday that have gathered here in New Haven this season. His subject, "Theology or Philosophy-Which shall we Reverence?" was specially listened to with undivided attention and frequently applauded. So interested were the people that the Doctor was reëngaged for June 18th. He would be glad to make en gagements wherever his services are desired. Address him Stafford Springs, Conn., Box 30.

Mrs. Abby N. Burnham will lecture in Brooklyn Institute, Sunday, June 18th, at 3 and 7:45 P. M.; will also give soul-readings and tests of spirit-presence.

Next Sunday, June 18th, O. P. Kellogg will speak in Maple Grove, Hiram, O.

The address of A. W. S. Rothermel will be for the present in Brooklyn, N.Y. He will visit Onset Bay camp-ground, to spend half the month of August with Dr. Pratt. of Milford, Mass.

Hon. Wm. Colt will lecture for Brooklyn Fraternity at Brooklyn Institute. Friday evening, June 23d; sublect, "Spirit Obsession."

Mrs. Zella S. Hastings spoke at Belmont, N. Y., May 7th and 14th; at Cuba, N. Y., the 21st, and will be at Leesville, Ohio, June 11th and 18th. Mrs. H. will receive calls to lecture in Ohio and New York. Address Leesville, O., care of Dr. Burr, until June 20th.

Permanent address, East Whateley, Mass. Mrs. M. A. Charter has returned to Boston (at her old address, "New England House,") after a successful tour in New York. June 20th she goes to Lake George, N. Y., Camp-Meeting. July and August she

will be at Lake Pleasant. Mrs. Nettie Pease Fox spoke in Union Hall, Ottumwa, Ia., on Sunday, June 11th, at 11 A. M. and 8 o'clock

Mrs. Dr. L. E. H. Jackson, trance, semi-trance and inspirational speaker, etc., can be addressed, with stamp, Lock Box 207, Hudson, N. Y., until further notice. Will attend funerals at any point if desired.

Mrs. E. Price and Miss Clara Mayo, test mediums, are now in Boston, having journeyed eastward from San Francisco, recently, bringing letters of introduction from Friend Morton of that city. Mrs. Price announces her intention to visit the Onset Bay and Lake Pleasant Camp-Meetings.

Mr. J. Jefferson Reilley paid a visit to this office on the 13th. He came highly endorsed by Spiritualists in Portsmouth, N. H., as an excellent test medium and platform speaker. He is at present located at No. 1 Austin Place, Cambridgeport, Mass.

Dr. L. K. Coonley intends to be at Lake Pleasant some part of the camping-season, accompanied by his wife, who is a most excellent clairvoyant, test and life-reader.

P. L. O. A. Keeler and A. W. S. Rothermel will attend the Camp-Meeting at Lily Dale, Cassadaga, N. Y., from June 17th to July 9th, 1882.

A Great Slaughter in Prices

is often announced by dealers, when an inspection of their goods and prices does not bear out such a statement. Messrs. William S. Butler & Co., however, whose well-known reputation for low prices is thoroughly established, announce to-day some unusual sacrifices in very desirable goods, which would readily warrant them in making such an appeal to purchasers. Ladies will find all latest styles in the line of goods ad-

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Cured by Dr. Dake.

To the Editor of the Banner of Light:

The Lowell letter in a recent Issue of the Banner, giving a history of the "Case that puzzled the Doctors," attracts my attention and invites a recital of "bottom facts" in magnetic healing from New York.

The public will be interested to learn of a cure wrought for Dr. Harry Siade, the world's great medium, and I present it as he gave it to the Conference at the Harvard Rooms, June 4th:

"Since January last I have suffered with partial paralysis of the entire right side; extreme coldness and numbness in spots on arm, leg and back; obliged to walk with a cane, dragging my right foot. Since the stroke I have been traveling in the South and West, seeking health, and emptying my purse to the tune of \$500 (live hundred dollars) to the regular physicians, who filled me with calomel and other abominations. On my return to New York two weeks ago, my guides told me that I should be cured, and that D. Dumont C. Dake would be the agent. Yesterday, June 3d, I felt that the time had come for the fuffilment of this prophecy. I went to Dr. Dake's pleasant rooms, No. 8 West 13th street. He treated me for one half-hour with a power that was at first unendurable. At the end of the treatment my foot was reduced to normal size and appearance, circulation and sensation fully established through the right side of my body. I ran down stairs, walked up and down Broadway to convince myself that I was not dreaming, and that two legs instead of one answered to my will. I stand before you to-day a restored man, independent of a cane."

I could tell you of several cases by the same

fore you to-day a restored man, independent of a cane."

I could tell you of several cases by the same healer, more remarkable than this, but of less general interest. Dr. Dake and Winkachee, bis powerful Indian control, are by no means strangers to the public, having had many years of signal success in the West. Why the Doctor has bibernated for the last four years, I cannot say, unless it was for the purpose of obtaining the protection of a diploma that would be recognized by a school of medicine that deals in dogmatism and crudities. I rejoie that he has come to life among us, electrifying skeptics and vitalizing the suffering.

C. suffering. New York, June 6th, 1882.

The Academy Hall Resolutions.

To the Editor of the Banner of Light:

At a large and enthusiastic meeting to-night Mrs. Fletcher spoke for about two hours, after which the enclosed Resolutions were unanimously adopted, and her friends would be glad to have them find place in the Bunner of Light.

Yours very truly, C. H. Spear, M.D. 2210 Mt. Vernon st., Philadelphia, Pa., June 6th, 1882.

Resolved, That this meeting has heard with deepest interest and sympathy the recital by Mrs. Fletcher of her trial and confinement in a British prison on charges as falso as they were base, without opportunity to defend herself in the presence of her accusers, believing that had she decided her mediumship and her belief in Spiritualism she would have been honorably acquitted on the evidence she held of her respectability, and most cordially welcomes her to her native land, where it is hoped she will gain that rest and strength which will enable her to go torth with renewed power, the same able and elequent exponent of the vital traits of Modern Spiritualism.

Resolved, That we send across the Atlantic our warmest gratitude to those officials, both outside and inside of her prison, who, in the discharge of their legal duties, treated her in a humane and honorable manner, amelorating her condition to the full extent of the power vested in them.

Resolved, That the English and American press, secular and religious (with some honorable exceptions), has occupied a noless baseatitude in this instance than it usually occupies toward the advocates of unpopular movements, and we are ashamed to be compelled to say that a portion of the spiritualistic press has been. If possible, more base, cowardly and untruthful, or wickedly silent.

[Presented by Mrs. C. H. Spear, M. D. Seconded by Ed. S. Wheeler.]

"BUCHUPAIBA." Quick, complete cure all annoying Kidney Diseases. \$1. At Druggists

MR. FLETCHER gives trance sittings at 2 Hamilton Place until July 1st.

Joseph F. Tounoir Fund.

Lydia E. Pinknain, Lynn, alass. (G. Engelen, Brooklyn, N. Y	1,00 1,00 2 (0) 2,00 2,00
Longfellow Memorial Fund. Chas, Blodgett, M. D., Holyoke, Mass	

RATES OF ADVERTISING.

Each line in Agaie type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page.

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

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type,

ended matter, fifty cents per line.

Payments in all cases in advance.

AT Electrotypes or Cuts will not be inserted.

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

SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed till further notice, Glenbra, Yates Co., N. Y. O.1.

MRS. KATE A. PABENT, Test and Business Medium. Hours from 11 to 4. Terms \$3. Special arrangements for eyenings. Eight questions answered by mail, \$2. Lincoln, 944 8th Avenue, corner 56th street, New York City. Je.10.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. Je.3.

J. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS.

ADVERTISEMENTS.

KIDNEY-WORT HAS BEEN PROVED. KIDNEY DISEASES.

Does a lame back or disordered urine indicate that you are a victim? THEN DO NOT HESITATE; use Kidney-Wort at once, (druggists recommend it) and it will speedily overcome the disease and restore healthy

Ladies For complaints peculiar to your sex, such as pain and weaknesses, Kidney-Wort is unsurpassed, as it will act prompt-

Either Sex. Incontinence, retention of urine, brick dust or ropy deposits, and dull dragging pains, all speedly yield to its curative power.

SOLD BY ALL DRUGGISTS. Price 91.

KIDNEY-WORT June 3. [43]

C. P. L. No. 1, INVITES ALL THE FRIENDS OF

CHILDREN'S PROGRESSIVE LYCEUMS Echo Grove, West Lynn,

THURSDAY, JUNE 29th,

Basket Picnic, and Dancing All Day. A BRIEF SESSION OF THE LYCEUM TO COME AFTER THE MIDDAY REPAST.

BARBOW'S ORCHESTRA WILL BE THERE, DUND TRIP TIOKETS from the Eastern Dépôt, Bos-ton, good on any train, fifty cents. For sale at the Banner of Light office, and by various members of the Lyceum. Entrance fee for local visitors, 10 cents. Dancing extra.

LAKE PLEASANT.

COTTAGE No. 7, Lake Shore, opposite Montague street is offered for sale. Address C. M. HAVEN, 92 Orange street, Worcester, Mass. FREE A correct diagnosis and trial box age, sex and 25 cents to DR. CARPENTER, 290 A Tremon street, Boston, Mass.

PROF. BEARSE, Astrologer, 259 Meridian.

Rof. Bearse, Astrologer, 259 Meridian.

beroscope thereof free of charge. Reliable on Business,

Marriage, Disease, and all Financial and Social Affairs.

Send age, stamp, and hour of birth if possible. June 17.

MARY A. OHARTER, Medium, New England
House, Boston, Mass.
2w*-June.17.

Immense Reduction

GOODS.

BUTLER

Offer to-day the most Decided Bargains ever shown in this city in

LADIES', CHILDREN'S AND MISSES'

HATS.

or Prices have always been THE LOWEST, but Ladies will find to their satisfaction that we have now made them LOWER STILL.

WM. S. BUTLER & CO..

90 and 92 Tremont Street, June 17. BOSTON.

A RARE

\$1 Worth of SHEET MUSIC FREE Buy afteen bars of **Dobbins' Electric Nonp** of any grocer, cut from each wrapper the picture of Mrs. Fogy and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of full expense your own selection from the following list of Sheet Music, to the value of **One Dollar.** We absolutely **GUARANTEE** that the music is unabridged, and sold by first-class music houses at the following prices:

INSTRUMENTAL.

VOCAL.

Patience, (The Magnet and the Churn)
Sullivan
Olivette, (Torpedo and the Whale)... Audryn
When I am NearThee, (English and German
words)... Abl
Who wat my Window... Osborne
Lost Chord... Sultivan
My Denrest Heart... Sullivan
My Denrest Heart... Sullivan
My Benrest Heart... Sullivan
Meninger
Requited Love, (4-part Song)... Archer
Nong)... Bishop
Meninger
Nong)... Bishop

Only be True Vickers 35 Under the Enves Winner 35 Free Lunch Cadets Sousa 35

I. L. CRAGIN & CO., 116 S. Fourth St. DR. COLLINS'S

PAINLESS OPIUM ANTIDOTE.

TESTIMONIAL.

CARTHAGE, MISS., Dec. 12, 1880.

Dr. S. B. Collins, La Porte, Ind .: " DEAR SIR:-I received your letter of inquiry some time since. I have now the gratification to inform you that

I am entirely cured of the habit of using opium in any form whatever. I deferred writing to you until I felt sure that I was cured. It has now been about three months since I have taken a dose of Antidote, and I hope I will never have occasion to take another. My health is good. I weigh five pounds more than when I used optum. If I had continued the use of your antidote when I first commenced, it would have saved much time and money. I shall ever feel grateful to you for the cure. If you wish, you can use my name as ne that has been cured. I can safely testify to the efficacy of your Antidote. In conclusion, I will say: Many thanks to you for the cure. Yours. T. K. MILLER.

The Occult Sciences.

JUST published, a Catalogue of more than One Thousand Works on Alchemy, Amelets and Charms, Angels, Apparitions, Astrology, Chiromaney, Demons, Dreams and Visions, the Druids, Freemansons, Freuch Prophets, Mystics, Platonists and Resicrucians, Oracles and the Sibyis Prus-Existence and the Intermediate State, Rejuvenescence, Secret Writing, Sorcery and Witchcraft, the Weapon Salve and Curing by Sympathy, &c. Sent free by JOHN WILSON, 12 King William street, Charing Cross, London.

June 10.—2wls

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale ALBERT MORTON, 210 Stockton street. Nov. 15.—last

50 CAMPING TENTS FOR SALE CHEAP.

A PPLY to DR. A. H. RICHARDSON, No. 42 Winthrop street, Charlesiown, Mass.

2w-June 17.

Thoughts from the Spirit-World

ADDRESSED TO THE WORKING CLASSES. Written through the mediumship of MRS. YEATMAN SMITH, of Carondolet, Mo.

These lectures have been dictated by a band of spirits who are deeply interested in the elevation of mankind on the earth-plane, that Orime and its adjunct, Misery, may be banished from among men, and instead of them the loving, helping hand extended to all who need assistance in soul or body. Paper, pp. 53. Price 20 cents. For sale by COLBY & RICH.

CONSOLIDATED

STRAW Golden Development Company.

INCORPORATED 1882.

Capital, \$400,000. 200,000 Shares at \$2 each.

C. D. JENKINS, of Boston, President. J. G. PHILLIPS, of Boston, Vice Pres't. G. F. FIELD, of Boston, Treasurer.

Office 40 Water Street, Room 23, BOSTON, MASS.

THE COMPANY is organized to do a Mining and Mill-Ing business. Its property is situated in Graham (formerly Apache) County, Arizona, about five miles from Clifton, and consists of three whole claims, 1,500 feet by 600. There is a well-defined fissure vein running the whole length of the chains, averaging thy feet wide, and specimens taken from the different tunnels off the property and sent to the Beston Metallurgical Works, yielded respectively. ively, \$110,13, \$198,45, \$113, \$72,35, \$116,54, \$90,33, \$90,76, \$162,42, \$96,72 per tôn. Most of these were actual milling tests from the average ore-body. The property has been examined by many qualified persons, and they all agree as to its value; and that there is an inexhaustible supply of ore, and one silver mine in Silver City. New Mexi-The ore from the Arizona mine is Gold, and free milling; can be mined very cheap. There are four tunnels and two shafts that ore can be taken from, the amount limited only to the number of men employed. We are at present working the property, and there is no doubt of the

necess of the enterprise. The well-known richness of the mines, the moderate capitalization, the company's sound financial condition (with no debts and money in the treasury), make this an exceptionally desirable investment, and one which promises

early returns. can be in full operation in ninety days from time of ship-

All present we have but few miners at work, as nothing can be done in reduction until a mill is erected on the grounds; the expense of carting ore to mills in distant localities being too great, and the work of reduction too

For the purpose of raising the capital required for the erection of a suitable mill, and securing such other aids as the speedy and profitable working of these mines demand, he Directors have voted to sell ten thousand shares a

ONE DOLLAR PER SHARE.

After which it will be sold at par, \$2.00.

Col. Crockett's favorite maxim, "First be sure you'te right, then go ahead, "As peculiarly applicable to the bast-ness of mining. All failures have resulted from pushing thead without a surety of being right, or, when having uch surety, allowing indifference or negligence to postpone proper action.

Says Prof. McChesney: "No experienced inther hest-tates for a moment, when he has found a mineral vein, to risk any capital that he may be able to command to drive a tunnel, to cut it at a greater depth from the surface. In Europe, the fact that the metalliferous deposits of true issure velns are continuous, has been tested by the experience of hundreds of years. I have visited some of the best-known mining districts of Europe, where deep mining is best understood, and I have yet to hear of the ore having been worked out of a true fissure vein. In Saxony, in Bohemia and in England the mines are worked to the depth of more than three thousand feet, with no signs of exhaustion in either case.

The result of experience in mining, in all parts of the world, demonstrates that both the quantity and the quality of ore are increased as work progresses downward. The ed \$60 per ton at a depth of thirty feet; at a depth of sixty feet it yielded near \$2,000 per ton; and at a hundred feet, the enormous sum of \$9,000 per ton; This is, of course, an extreme case of Increase In Tichness, though the rule of moderate Improvement Folds In hearly every Instance, So far as the durability of mines is concerned, there seems to be no end of wealth in the downward direction to which man has yet delved. On this point the Mining Review

says:

** Mexican mines, worked by the Aztecs before the conquest by Cortez, are still as profitable as ever. The old
Spanish mines, opened long before Hamiltal's time, are
still worked with enormous profits. The South American
mines have constantly yielded their wealth for more than infines have constantly yielded their wealth for more than one hundred years, and are as productivess eyer. Mines in Hungary that were worked by the Romans before the Saviour's time, still yield an abundance of one. The mines of Freiburg, opened in the cleventh century, and worked continuously ever slace, yield their steady increase. So in Norway, Sweden and Russia, and, indeed, wherever mines have been opened, without exception, we believe they are worked at the present day, and generally are more productive than at any time in their past history."

THE GOLDEN OPPORTUNITY.

An able writer says: "Colorado, Arizona and Nevada are full of interest; and form the backbone of the continent. which is certain to yield wealth for ages to come. Centurie past they have slept in wealth, for the benefit of present and coming ages. With the ald of rallways and the principles of mining, the present is the golden opportu-

The New York Tribune, usually cautious, and always andld in dealing with financial enterprises, says: "The fact is that the general interest in the mining of the precious metals nover before was equal to what it is now, and that interest is steadily growing, despite the occasional checks it receives from the collapse of some over-bulled speculative stocks."

EDRTUNES LOST AND MISSED.

That much money has been lost by honest purchasers of stock in over-bulled mines of doubtful character is very true but very much more has been lost or missed by the abandonment of good property before it had been fairly and fully tested. Many of the best-paying mines in the country have been developed from claims that had been relinquished by the first discoverers aid workers, for the reason that they did not immediately disclose their full richness.

As an instance of the results of a lack of necessary pationce and judgment, we may cite the case of "Contention Mine," in Tombstone District, Arizona. Three years ago it was bought for \$10,000, or ten cents a share. The new owners went to work with a will, and to-day it is paying \$75,000 a month in dividends. There is from eight to ten millions worth of rich ore in sight, and the stock is worth fifty dol-

To show the value of mining property in Arizona, we can announce on authority that an offer of two dollars per share for a control of the stock of a Mining Company has been This figure is double the par value of the shares, and places the mineat \$400,000. The offer was, of course, refused. From present indications the stock will go up to twenty dollars within a year. The mine is worth from \$1,000,000 to **\$**5.000.000 now.

Pluck, patience and perseverance, guided by good judgment, are as needful in mining as in other enterprises; and the prudent exercise of these qualities will be sure to com-

Good faith, economy of management and legitimate business will be the aim of the Board of Directors.

What Mining Editors of the Press Say:

[From Boston "Advertiser."] The Golden Development Company received an invoice of specimen ores from their gold mines, in Arizona, on Thursday. A portion was sent, yesterday, to the Boston Metallargical Works, for assay; and Professor Holliday reports the yield to be for ton of 2,000 pounds; one hundred pennyweights of gold at 5104, and eleven onnees of sliver at \$12,54; total valuation, \$116,54 per ton.

[From Boston "Commercial Bulletin."] [From Boston "Commercial Bulletin,"]
Among the new mining properties which have recently been put upon the market, but few, if any, appear to have more intrinsic worth than that of the Golden Development Company, on the San Francisco River, Arizona. This properly contains gold and silver mines of undoubted worth, and is situated only sixty miles from the line of the Southern Pacific Raitroad. The assays are especially grantfying, and are an earnest of the richness of the mines. All the machinery for the mines is shipped, and the Superintendent starts to-day.

The Company offers ten thousand shares only at

ONE DOLLAR PER SHARE.

Balance of stock will be sold at Par—two dollars per share. June 17. Adv.

New England Spiritualists' Camp-Meeting Association.

Ninth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

On the Hoosac Tunnel Route, midway between Bosto and Troy), MULY 25TH TO AUGUST 27TH, 1882, INCLUSIVE,

MULY 20PH TO AUGUST 27TH, 1882, INCLUSIVE,

***PEAKERS.**

The following speakers have been engaged for the meeting: Mrs. R. Shepard Lillie, Mrs. Helen L. Palmer, Mrs. Nelle J. T. Brigham, Mrs. Satah A. Byrnes, Mrs. N. J. Willis, Mrs. Abdy N. Burnlam, Mrs. Fannic Davis Smith, Mrs. E. L. Saxon, Prof. J. R. Buchaman, Prof. Henry Kiddle, Ed. S. Wheeler, W. J. Colville, Cephas B. Lynn, A. B. French, J. William Fletcher, J. Frank Baxter, Dr. H. B. Storer, Giles B. Stebilits, Dr. George H. Geet.

***EDTUMS**

Edgar W. Emerson of Manchester, N. H. J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass., athrea of the hest, public lest-mediums in the country—will give tests from the speaker's platform after the bectures: Mr. Emerson from July 30th to August 12th, Inclusive; Mr. Fletcher from the 13th to the glad of August, Inclusive; Mr. Fletcher from the 13th to the close of the meeting.

A large munifer of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

***MUSIC**

THE FURGIBURG MILLERARY BAND, of Executy-four

n private shiring or gain admission to a circle at almost any hour in the day.

THE FITCHBURG MILITARY RAND, of twenty-four pleges will arrive saturday, July 22th, at HA, M., and femals multi Monday, August 28th, giving daily two concerts at 19:20 and 1 PM. This Band is promounced by anuslead critics as having no superior in New Engand, especially in concert maste.

Russell's Orchestra, of Effectioning—sixteen pleaces—will turnish musle for dancing at the paytion overy week day atternoon and evening.

Mr. J. Frank Bacon of Philadelphia, Mr. J. T. Lillie of Brooklyn, Mr. J. Homer Altenus of Washington, D. C., Mr. Chas, W. Sullivanof Roston, Mass., and Mr. J. Frank Bacon of Philadelphia, Mr. J. Trank Bacon

NESHAMINY FALLS CAMP-MEETING.

TMIE FOURTH ANNUAL CAMP MEETING of the First Association of Sphilmalists of Philadelphia will open July 13th, and continue till August 27th. There will be one lecture each week day at 3 r. M. cacept Monday— two cach Sunday. Speakers engaged for the following

Amelia Colby, Laona, N. Y., July 46th, 18th, 20th, 22d and 23d an

2d and the A. B. French, Clyde, Ohio, August 3d, 5th, 6th, 8th and 10th, A. B. French, Clyde, Ohio, August 3d, 5th, 6th, 8th and 10th, H. H. Brown, New York, August 6th and 9th, Mrs. Anna M. Twiss, M. D., Manchester, N. H., August 11th, 12th, 13th, 13t

leih, C. Fanny Allyn; Boston, Mass., August 20th, 12d and in an ecomes, transmonton, N. J., August 25th and 27th, CONFERENCES.

In the Hall, mornings, Evenings Scames, Conferences or other entertalments, as may be destrable.

Mediums for all phases of spiritual Manifestation, including independent State-Writing, will be with assiming the whole time. Dancing in the Pavillon every week day evening, with the same musicians and under the same management as last year.

Any further information can be had by writing F. J. KEFFER, 63 Spring Garden street, Philadelphia, Penn., for citedians, giving full particulars as to Trains, Board and Lodging, etc.; or to JAMES SHUMWAY, Secretary of the Association, 56 Minor street. J. M. Pechles, Hammonton, N. J., August 25th and 27th, CONFERENCES

Onset Bay

SEASON OF 1882.

TM118 Great Meeting of Spiritualists at their Summer-Home by the Sea, will commence July 16th and close August 18th, 1882.

Spirakers Engaged - E. S. Wheeler, Mrs. E. L. Saxon, Dr. H. R. Storer, A. R. French, Sarah A. Byrmes, Dr. H. Frairfeld, Cephas B. Lynn, J. Frank Baxter, Mrs. R. Morse, Glies B. Stebbins, Dr. I. P. Greenleat, Mrs. S. A. Whey, N. S. Greenleat, Mrs. Saxen, Whey, N. S. Greenleaf, Miss Jennie B. Hagan, Joseph D. Stiles, Miss Lézzle Poten, Geo. A. Fuffer, W. J. Calville, Prof. F. Melntire.

Stiles, Miss Lizzie Duien, Geo. A. Futter, W. 3. Coville, Prof. F. McIulire.
Charles W. Suffivan, Musical Miscetor; Dancing in charge of Haverhill Quadrille Band. Entertainments, musical and artistic, during the meeting. Test Mediums always present. New Dining Rooms, seating 300 persons.
For tents, ground room, &c., address Stimeon Butterfield, Onset Bay. East Warcham, or W. W. Currier, Inverhill. Passengers will see the regular time-tables of the Old Colony Rallroad for time of departure and arrival of trains for Onset Bay. Ask FOREX COLORS TO STATE TO Onset Bay, Which are sold at reduced rates, and are good for the season, #30 Face from Boston to Onset Bay and return, 82,15; Way stations at proportionate rates.

#30 All Regular Trains from the Cupe will leave passengers at Onset Bay.

passengers at Onset Bay. 発介: Circulars giving full particulars, sent free to any address on application to DR. H. B. STORER, Clerk, Boston, Mass, June 10, -2wis

The People's Camp-Meeting The People's Camp-Meeting W11.1, be held on the Grounds of the Cassandinga Lake Free Association from July 23th to August 23th Inclusive. Following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohlo; Giles B. Stebtbus, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Richtha, Ohlo; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. V.; Mrs, A. H. Colly and O. K. Smith, St. Louis, Geo. W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradford, Edon Valley, N. Y.; Mrs, R. Sheparal-Lillio, Philadelphia, Pa.; A. B. French, Clyde, Ohlo, Will be in attendance. Thos, Lees, of Clevetand, Ohlo, will have charge of Children's Department and organize Progressive Lyceum. Reduced rates on all fulliculas. Tickets good the entire season. Buy Excursion Tickets for Jamestown or Chaulauqua, then take D. A. V. ang P. R. R. to Lily Date. Ample hotel and boarding accomindations for all. Grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on Postal will insure Programme with full particulars by return mall. JOE W. ROOD, Secretary. A. S. COllis, President, Sure June 10.

Consult Prof. A. B. Severance, If you are in trouble; if you are diseased; if you wish to marry; if you are living in unhappy married relations; if you wish to consult your spirit-friends upon any subject pertaining to practical life. Send lock of hair or handwriting and one dollar. Address 219 Grand Avenne, Milwaukee, Wis.

A RATIONAL VIEW OF THE BIBLE!

The Bible---Whence and What? BY RICHARD B. WESTBROOK, D. D., LL. B.

BY RICHARD B, WENTBROOK, D. D., LL. B.,

CONTENTS:—Foundation of the "Authorized" Version of the New Testament. The New Version Basis (1831). Canonicity of the Scriptures. Custody of the Scriptures Miracle, Probable Origin of the Oal Testament. Probable Origin of the Oal Testament, Probable Origin of the Oal Testament, Probable Origin of the New Testament Bloks. Probable Origin of Certain Dogmas found in all Heligions. Is the Bible stricty Historical, or mainly Allegorical? Were the Jewish and Christian Scriptures Written Before or After the Pagan Bibles T The Summings-Up. Interlocatory.

The author, though possessing all the percogatives of a clergyman, repudiates the title Rev. as a relic of Brahmanical caste and Romish sacerdotalism. He is entirely Independent of ecclesiastical supervision and censure.

The questions trhere did the books of the Bible come from? what is their authority? and, what is the real source of dogmaite theology? are treated fearlessly in the light of history, philosophy and comparative religions, it is impossible to give even a condensed statement of what is fiself a marvelous condensation! Whole libraries are here concentrated into one little book I The author's conclusions are, of course, against the supernatural origin and infallibility of the Bible, while the dogmas of the dominant theology are shown to be priestly perversions of the ancient mythologies.

The principles of natural religion are ably stated, and the claims of true morality are warmly advocated. The strong commendations of the secular press show that it is just the book for these times of agitation and "revision." Printed in good type and bound in cloth. Price \$1,00.

For sale by COLBY & RICH.

The Process of Mental Action;

HOW WE THINK. BY SPIRIT PROF. M. FARADAY.

BY SPIRIT PROF. M. FARADAY.

CONTENTS:—Spirit-life the best place in which to study the mind. The mental surprise that a change of vibration among the atoms produces. Why brutes suffer less pain than men. Why mammalia are more sensitive than lower orders. The brain is not the fountain of thought. An analysis of the brain will never reveat the mind. What makes people stupid. Why Reformers are persecuted. Truthful ideas dependent upon an even and harmonious activity of the clements as they pass from the brain to the spiritual organism. The value of sleep and its nature. Paralysis of the brain explained. How a child develops the power to think. The effect of Language in developing the power to think. The effect of Language in developing the power to think. The wife teason originates. How the spirit masters the brain. How special talent is developed. Gradations of Mental Power in the Baces of Men. How to break the power of innovance. The Schence of a true Mental Development. How the body refines under the influence of high grades of thought. How knowledge transcending human attainments can be transmitted to man. How spirits can help humans to higher thought, Why each spirit seeks companions of its own grade of mentality. The elevating effect of spirit intercourse. Paper. Price is cents.

Foreign Correspondence.

A Word from Robert Cooper.

The name of Mr. Cooper is one well and favorably known on this side the Atlantic as well as in England, his mother-land. Since his return to his home across the water he has continued to feel the deep interest in Spiritualism which he has cherished from the earliest days of the new dispensation; and as we have lately received a pleasant letter from him, we have decided to take the liberty of making the appended extracts from the epistle for the benefit. of his friends in America. His letter was dated at London, May 24th, and in the course of it he

"I was sorry to read Mr. Wallis's denunciation of Mrs. Hull, which I knew to be ungrounded. I had several sittings with that lady when in America, and my experience with her was so satisfactory that I have always spoken of her as the best medium for materialization that I have ever met with. Through her I witnessed very conclusive proofs of identity. On one oceasion I distinctly saw the form of J. H. Powell, who you will remember as a writer and lecturer on Spiritnalism. He it was who first introduced the subject to me, and we together were the first to adopt measures to popularize it in England, starting the first weekly newspaper, and opening a spiritual institution in Lon-

When Mr. Watkins came to Boston I attended one of his scances; and while I held slates in my hand, writing came upon one of them, bearing the signature of 'Graham Hewett, a young military officer whose funeral I had attended just before leaving England. A few. days after I quite unexpectedly attended a seauce of Mrs. Hull's, and to my surprise this same ' Graham Hewett' was one of the numerous spirits that appeared. I saw him as plainly as I ever saw him in earth-life. He had the family likeness and exprestake pleasure in bearing testimony, as the result of my experience, to the genulneress of Mrs. Hull's mediumship; and from what I know of her I consider her incapable of practicing such fraud as she has been j charged with.

I am quite of opinion that the ontery against fraud do immense harm to the cause. It perhaps, have seen as much of mediums, both in this country and in America, as any one; but I have rarely ever seen anything that was suggestive of fraud; indeed I am quite sure that the extent to which it prevails is greatly exaggerated; and instead of nine-tenths of mediumistle doings being fraudulent, as I have seen asserted, I believe more than ninestenths to be genu-

Mr. William Tebb is very much gratified at the course the Banner of Light has pursued with regard to vaccination. I also think it is acting wisely in the matter, being fully convinced that vaccination is one of the frauds of the day, and a mischlevous one, too,

On Sunday last I went to hear a popular clergyman of the Established Church, Rev. Mr. Hawels. To my surprise his sermon was quite splittualistic. The sub-Ject was the appearances of Christ after death, which the reverend gentleman contended were in a materialday were analagous with those of biblical times, drawing parallels between them. He also contended for the fact of trance speaking. The sermon from beginning to end was of this character; and when it is considered that the church is situated in a fashionable district of London, and was crowded with first-class people, it appears to me a very significant fact of the

I also had the pleasure of hearing our friend, J. J. Morse, lecture on the 'Superstitions Destroyed by Modern Spiritualism. He was as eloquent and forel-ble as of old, and his address was considered a very-

CONCLUSIONS:

BY JOHN WETHERBEE. To the Editor of the Banner of Light:

VI.-I have said many times, but I will make ment of this "Conclusion," that I am fully satisfied from experience and close observation and superhuman suggestions do; I give them ment, and our spirit-friends, forming a part of that environment, as a matter of course, communicate with us directly. I have no doubt they reach our sensorium, as readily as we do | to all. ourselves in our normal genesis of thought. Sci once, as Dr. Storrs says, has not bridged the chasm between molecular action and human thought, neither have we ourselves, or for ourselves, bridged it; we know, if our attention has been called to it, and have noticed the process, that our affections and intuitions seem to have a deeper root in consciousness than our intellect | cause, we find ourselves thinking of some spehas: we examine our thought as a something a little outside of us, as it were objectively-not so our emotions or intuitions. I have an idea that spirits in rapport with us have their avenue of or bidding, but seem to stick mentally with us. communication in that deeper department of our being; but I will not extend this abstruse idea, and make myself dull; having started a thought I will begin this "Conclusion" again: Our spirit friends communicate with us directly. We do not know the source of sudden thoughts or ideas that seem to bolt into our minds-they may be self-induced, they may spront into consciousness spontaneously, and they may be the influences, or silent whisperings, of the spirits. It is difficult to tell, in the dynamics of our mental life, what is our own, and what is from that "divinity that shapes our ends, rough hew them how we will"; this, by the way, is a very apt expression for what is known as spiritual influences, and it is one of those expressions of Shakspeare wiser than he find that all of us have been living two lives. knew, so frequent with that poet; and to us, more or less acquainted with this modern light, it shows that he was mediumistic in a marked

I liave an illustration, or an experience, which better than in any other way, so I will briefly relate it. It concerns John R. Manley, the wellknown friend of Theodore Parker, and an intimate of my own, when drawing near the close of his life-being in a slow consumption. He had saw him a week before; but this of which I am interviews with him. He realized fully and to be ready to go and fully prepared; from intimacy, and from the constitution of his mind, I could talk with him freely on life's exit, and not feel disagreeable or make him feel so. On entering his room (it was a pleasant Saturday aftertioon, and he seemingly remembered some of our talk on a prior interview) he said, as he sat in his easy-chair: "I still live, John, you see," adding, "but where shall I be a week hence, or perhaps a month? Perhaps this life will be the end of me, and perhaps otherwise.' Knowing that I was a firm Spiritualist as well as an earnest one, this was to draw me out. I remarked in reply, that "in a month, perhaps sooner, you will be to me an invisible spirit, just as alive and conscious as you are now, and Immensely more comfortable; in perfect health you will be enjoying the society of your devoted but long-suffering wife, and your teacher, and firm by using Hop Bitters. Try it.

mine also, Theodore Parker, and all the other loved ones who have gone to the sllent land before you; and you will perhaps find means to communicate with me, and then you will tell me I was right after all." Mr. Manley was a Parkerite, but not a Spiritualist; had seen the manifestations but could not account for them; said they were not spirits, etc. On this occasion, and in reply to what I had just said about communicating with me, he said: "John, it shall never cost you a cent. I will never come to you through a medium, and have you charged a dollar for listening to me; no, no, no-none of that." I said to him: "If you want to reach any denizen of earth you will take the shortest way, perhaps the cheapest way; but you will come, cost a dollar or not; the object will be to make yourself known to me." "I'll come to you direct, John, as my mother would come to me, if it was my mother, and she had anything to say, not round about through other people?" We talked much in this way. He was a very exact man, and had some of the highest toned notions in petty financial matters of any person I ever knew. He passed on in about a week after this interview.

Two or three times in public circles and private sittings has a spirit manifested, calling himself John R. Manley; if in public, always knew me, and when other Parker Fraternity people were present, as has been the case, he knew them also, often in that way identifying himself. 1 rarely give out any leading points at such times, preferring that the spirits should announce the circumstances of recognition. On one occasion at a private sitting with that wonderful testmedium, Mary Hardy, he put in his appearance spiritually, controlled the medium and remenbered the talk we had when he was in the form, sion, so that there could be no mistake about it. 1 and before I had said-though it had taken form in my mind-anything about putting me to any expense by coming thus indirectly, he said, "You are thinking I have not kept my word." "Yes, John," I replied, "I am, "but it was what I expected, and what I knew you would is for the most part without basis, and is calculated to alo, and 1 never gave a dollar more cheerfully than I pay this medium." He might have said it did not cost a dollar, for I had other reasons for the sitting, and his invisible advent did not add to the cost already incurred, for all this was also in my mind, but he said, and that is the point in this "Conclusion," "I do come direct, but you don't know it," and this spirit made the fact pretty clear in my mind by referring to "Shadows," a name that from modesty I use instead of my own, when I write for the Commonwealth and other secular papers. Now while writing this article I have no sort of doubt but he is around me, and when I speak of thoughts bolting into one's mind, it may be a whisper from Manley. I am thinking of him, have been thinking of him. When I am thinking of some departed friend or spirit, particularly if ized form, and that the spiritual manifestations of to- the thinking is persistent, it is an evidence of his or her nearness or presence. I have been so assured of this, that I have very little doubt of the fact, and as collateral evidence of my own impressions indirectly through mediums, I have had the corroboration, and when the personalities stick to the mind as John R. Manley and Epes Sargent do to mine this evening, and have ever since I took my pen to write, I am quite positive of their presence. .

This will be better understood one of these days: I am sure of it myself now, and the reason why I follow my impressions and recommend others to do the same, and to get all the light and information they can, but follow their own impressions, is, because the chances are WHAT SPIRITUALISM HAS TAUGHT ME. they are often the direct impressions of the spirits that run us, so to speak-while I would very likely hesitate following the advice of spirits through a reliable test and business medium, because indirect: may be my friend no apology for saying it again at the commence- and may not be, may be wise and may be otherwise. These, to be sure, interest me; all human that we have an intelligent spiritual environ- hospitality, then follow my own impressions, feeling, as I have said, they are likely to be impressions of those who are interested in me, and this, being a law, if it is anything it applies

I do not mean that from constitutional egotism we can draft on great names, and the reverse, or even spirits who would not be out of place in our company, and apply the rule that I have suggested, and consider them for the time being as our train attendant, but I mean that sometimes, without drafting any premeditated cial spirit or spirits, and continuing to think of them, and we go about our mind's business and they won't down thus at our indifference They press themselves on our thought; we may be pretty sure they are at that time our invisible company.

Let no one say, as friend Manley did. and many others have done so also, "Why don't my mother, brother or sister come and communicate with me directly, instead of coming through a stranger? If it was my mother or friend they would come to me; I am willing, and if it were they, they would know that I was willing and want them to come?" Such inquirers should remember that our friends, the loved and lost, are with us, communicating with, influencing and inspiring us; but we, for wise reasons perhaps, are hardly conscious of the fact; but we will know it some day, and Thankful am I for the intelligent raps and the manifestations generally, though indirect as communications; for by and through them we know that we have eternal life. Sometimes I think that purpose is the beginning and the will bring out the thought in this conclusion | end of their mission; simply a supply to the great want of this materialistic age. They teach, however, the fact that the inward light shines in and through us all; but by some opaqueness in our cerebral structure, which is the natural condition also, the greater part of not many days to live, or so it seemed when I | mankind, in an intelligent sense, are ignorant of the fact; yet a large portion have an intuiabout to speak was my last of many pleasant | tion of presences, or of spirit contiguity, perhaps not distinct or clear enough to be classified very rationally that his stay was short, seemed as facts, even of consciousness; the mediumistic or indirect communications or manifestations help to make clearer these glimpses of the world we more or less sense but do not see. The following lines of Coleridge seem to present this aspect of the idea as it lays in my mind, so I will quote them:

> "Blest Spirit of my friends, Ye hover o'er me now! Ye shine upon me! And like a flower that colls forth from a ruin, I feel and seek the light I cannot see."

A Long Island village clergyman, wishing to impress upon his congregation the great importance of the soul's salvation, said: "You may lose horses, cattle, houses and lands, and they can be regained; you may lose your wife, you can get another; but if you lose your sonl-good by, John !"

The vigor of youth given to the aged and in-

REVIEW OF THE PHANTOM BRIGADE.[*]

BY COL. W. W. GRANGER. ٦.

Amongst these graves of comrades here I stood last night alone, Just at that weird witch-governed hour when seers and poets tell

That all the souls of all the dead have nightly leave, if

prone To visit earthly scenes awhile, from wheresoe'er To visit earthly scenes awhite, from wheresoe er they dwell.
To come—and taking on the forms they wore while living, stay
Till crowing cocks shall warn them back, at the first gleam of day.
Each one must stand at midnight's stroke—lost soul, or spirit blest,
Close by the grave in whose confines its earthly ashes rest;

rest; And there in solemn silence may, for some brief hours, resume
Its living semblance. While I watched, lo! swift from I saw their forms like mists uprise—white, shadowy,

until their host an army seemed—enough to throng and fill This space with shapes of soldiers, armed, as live ones are for strife And marshal'd for the battle as I'd seen men oft in

life. Long rows of spectral muskets bright, wielded by spirit-hands, Gleamed in the midnight's moonlight pale—I heard the stern commands Which phantom Captains shouted to the ghostly ranks

In company and column lines, as when in life they stormed Some battery or breastwork grim, that must, at any Be silenced or be captured, or the half won fight be

Yet not for battle were their ranks thus drawn up in array,
But for review and dress parade gathered these
shadowy hosts,
To hear their final orders read for Decoration Day,
"Attention!" called the Adjutant of this Brigade of

Gnosts: Headquarters Armies of the Dead, Spirit-Land, Midnight, May
The Twenty-ninth—Field Orders Number One—Tomorrow they
Who fought with, and survive us yet, but Comrades
still, will come
With floral wreaths and martial strains—draped flag,

and muffled drum. and muffled drum,
To pay the honors we have earn'd. We, too, will
gather there,
And thick as they may throng the ground, our souls
shall throug the air.
Breathing the incense of their praise, and see, by them

not seen, Their yearly rites of love, whereby they keep our mem ories green.

The General Commanding trusts each ghost of this

Will muster promptly, and extend his mortal Comrades By stirring up to fresher life their patriotic pride In all that makes their Country great, or keeps it uni For spirits know that spirits can even earthly souls in

with what immortals feel and know, or long for with With what Immortals feel and know, or long for with desire.

Second—at midnight, sharp, to morrow night, Each ghost at his own grave shall stand, in white; And from the wreaths and flowers that on it rest, May cull a bouquet for his honored breast, Where it shall hold its color and perfume Till next year sees new wreaths laid on his tomb. But the cock crows—We must dismiss parade—Back to your graves! (pilck march! Break ranks, Brigade!)

And the next instant gone was every ghost, For with the last word vanish'd the whole host.

111.

Tell me not this was but a dream! a sleeper's vision I saw and heard what I relate · I know that they are nere, Those grand, brave souls, whose bodles rest you sodded graves below; And though to our dult mortal eyes their forms may

Their presence can be felt, and is. It flashes from the oye
Of every Comrade on this ground who feels his heart
beat high
With warmer love for Motherland, and prouder of her place Amongst the nations of the earth. It stirs one's pride of race
To feel himself of the same blood that they were—you
and t
Feel, in the presence of that viewless host, resolved to for nobler manhood—we shall be, not only for to-day, But for all time, uplifted by it; and shall bear away
Better mementoes of their presence than we leave of

Even though we covered every grave with gold instead of flowers.

Give them glad greeting, Comrades, for they will see

and hear
All that we do or utter to prove their memories dear.
Go! dress their graves with blossoms. Pile them on
every tomb,
Till sight and scent are sated with color and perfume;
And when they come at midnight, as at midnight come
they will,
Let them mistar on a carnet with the Let them muster on a carpet which the atmosphere shall illi
With the odor of such welcome as shall make them

feel, not yet Have their Comrades or their Countrymen forgot, nor Have their contrades or their countrymen forgot, nor will forget

How they dared, and died, and suffered; but with mingled grief and pride

Will forever—ay, forever! name the loyal men who died.

(*On May 30th the accompanying poem, written by Comrade Granger, of the G. A. R., was delivered by Mr. E.M. Truell as a feature in the "Decoration" exercises. As an instance of the while-spread nanner in which the conception of the near spiritual presence of the physically doparted ones is making its way allke into sermon and poem, however Orthodox, at the present day, we copy the stanzasthough the slant toward a hint of the possibility of "the resurrection of the body" (Athanasian creed, q. v.) which it profigures in this muster at the grave's head, and dismissal back to the grave at cock-crowing, bears, of course, the appearance of a sop-thrown by the toldler poet to the theologic Cerberus,—ED. B. OF L.]

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Monday, June 5th, Mr. C. R. Miller, President of the Conference, made some remarks in reference to Mrs. Susie Fletcher, who was imprisoned in England and recently released. Mr. M. described the receiving of a message written by the spirit of Judge Edmonds with a materialized hand at Mr. Rothermel's scance, referring to the led.

referring to that lady.

Prof. Deane complimented the people of the Prof. Deaue complimented the people of the Eastern District upon their strength in numbers, described the mode of meeting in his home in the Bermudas, and gave an account of his early investigations of the subject of Spiritualism. The Professor read a communication of great depth and significance, relative to the purposes of the advanced spirits in their coming the acuth. Prof. Deane read a noom by Mrs. o earth. Prof. Deane read a poem by Mrs.

Mr. Miller said that those who ignore and condemn mediums, know little of the strength which comes to us from the invisible world, which comes to us from the invisible world, and in introducing Mrs. Carrie Tryon he only introduced one of its most honored instruments and faithful workers. Mrs. Tryon read with rare pathos and grace a poem, "My Little Boy in Heaven." She was then controlled by a spirit who said: "This is the primary school; the stepping stone to higher things. Such meetings induce a healthy growth, a harmonious development. When you thus meet do not look for miracles, but seek harmony and strength. Do not trouble about the differences between you and others; look into your own between you and others; look into your own hearts; pull up the weeds that disfigure those fair gardens. Let the women do their work as well as the men, for there is work for them to do, also." "Sunrise," the Indian maiden control of Mrs. T., spoke briefly.

Mr. Miller then introduced Mrs. Stryker, the

newly-developed trance medium, whose powers give promise of great and varied usefulness, through whom the spirit controlling said, "One word I will add to the eloquent remarks of your Chairman, and that is, one letter of the alphabet is of little value; simply to demonstrate that life is continual is but a part of our work. The object at which we aim in this vice. work. The object at which we aim in this nine-teenth century is the unfoldment of the nature of man, so that the bright jewel which lies imbedded deep in the mortal garment may be re-vealed in its brightness and purity, and man on the mortal plane may become a co-worker with us in our endeavors to elevate the entire race. Man has unfolded and developed; vast fields lie ready, waiting for him to enter and reap a harvest of knowledge; and yet I, as a spirit, see vaster fields unexplored, fields inexhaustible and eternal."

The spirit "Eileen More" gave an improvised poem upon "Parental Love," the subject being suggested by one in the audience. Mr. Miller

BATTLE-GROUND

OF THE

SPIRITUAL REFORMATION.

Editor-at-Large. "Truth is the naked sword of the Spirit."

S. B. BRITTAN, M. D.,

Take the bright sword that flashes from the skies, Oh' Man, and smite the hosts of Despoism." —(Spirit of Shelley. "He that is first in his own cause seemeth just: But his neighbor cometh and searcheth him."—Solomon.

Above we give the title-page of PROF. S. B. BRITTAN'S forthcoming Book. The author has vised his entire work with the utmost conscientiousness, and we feel assured that the Public will be most agreeably surprised in view of the completeness of this work as a lucid exposition and masterly defense of Spiritualism.

DR. BRITTAN is admitted to possess all the requisite qualifications for such a work, and the fact is recognized wherever the English language is spoken. He has the natural endowments and the necessary scholastic training. In early life he was a faithful student of moral and metaphysical philosophy; and he was especially schooled-under an eminent master-in those branches of science which comprehend the laws of the subtile agents and their mysterious phenomena. At a very early period he declined tempting opportunities for immediate political advancement and devoted himself to theological and other serious studies with an earnestness of purpose and fidelity to his convictions which have at once characterized his private life and public career.

The author's moral courage-illustrated by his long and steady defense of unpopular truthsis the legitimate offspring of heroic stock. His family has been represented in every worthy contest for justice and the inalienable rights of man since the settlement of the country. In their political principles, religious doctrines and moral discipline, his ancestors were Puritans. The Doctor's early religious instruction was received in the Baptist church of his native State of Massachusetts, but the philosophical basis and natural independence of his mind enabled him to rend the veil of the old temple and sunder the arbitrary restraints of his theologic creed long before he reached his majority.

It may interest our readers to know that so early as 1823 his mother was an inspirational medium of such wonderful powers that she was known all over the settled portions of the continent, even among the Indian tribes, who were often spell-bound by her eloquence. The Baptist Church, of which both his parents were members, everywhere believed her to be divinely inspired. Her first born son, whom she devoutly called Samuel (meaning in the Hebrew, asked for of God), was a medium from his earliest childhood. He always was and still is the constant recipient of inspired ideas from Spirits whose actual presence is frequently demonstrated to him by their visible appearance and otherwise. His "Inspirations of the Night," delivered in a deep, impressive voice, while he is in a profound and unconscious sleep, are characterized by an amazing reach of thought, originality, strength and grandeur of conception, and with a fervid eloquence of expression unequaled by his most elaborate efforts on the Rostrum.

Dr. Brittan's varied acquirements, no less than his logical and forcible style, are very clearly illustrated in his "Battle-Ground of the Spiritual Reformation." No matter on what principle of materialistic philosophy or physical science; what particular system of Biblical theology or phase of popular skepticism the objector may be pleased to take his stand, the Editor-at-Large is always at home. He respectfully follows the assailant to his chosen ground, demonstrating, as he proceeds, his own superior knowledge of the whole subject in its essential principles, relations and details, and in the end the stronghold of the enemy is completely demolished.

This is the Book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, cunning sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's Book a complete armory. It is also just the weapon to put in the hands of captious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Ground of the Spiritual Reformation.":

A vindication at once so sincere and triumphant—so vigorous and yet so graceful and free from all evidence of personal bitterness or animosity of feeling—should speedily find a place in all the circulating libraries. Moreover, a most effective missionary work might be accomplished by supplying every Orthodox clergyman in the country with a copy. We venture to hope that the Spiritualists are not few in number who will purchase several copies of this book to give away, to the end that the excellent results already achieved by the Secular Press Bureau Correspondence may be indefinitely extended.

Will some one interested in the work of the Bureau, in every city, town, village and neighborhood, where Spiritualism has a name and an abiding place, take the trouble to procure a list of subscribers for the work? This will be effective missionary labor.

The price for single copies, handsomely bound in cloth, will be Two Dollars. Ten copies will be sent to one address for Fifteen Dollars, expressage or postage at the cost of the purchaser. The subscribers may or may not—at their own option—forward the money before the Book is ready for delivery. Friends everywhere—Ladies and Gentlemen—will, however, please forward their lists of subscribers' names at an early day, that we may determine the extent of the first edition. Orders may be addressed to the Author, No. 1 Sherman Avenue, Newark, N. J., or to COLBY & RICH, No. 9 Montgomery Place, Boston.

away. Adjourned.

The June Magazines. HERALD OF HEALTH. Devoted to the Culture of Body and Mind. New York: M. L. Holbrook, M. D., 13 Laight street.

The general articles consist of "A New Theory of Consumption," by Prof. John Tyndall, being a summary of the views and experiments of Dr. Koch, of Berlin, on the etiology of infective diseases in which he traces their origin to parasites; "The Effects of Tobacco; and "Public Hygiene-Is it of any Use?" by Dr. J. K. Allen. The articles comprised in the departments "Answers to Correspondents," "Topics of the Month," and "Studies in Hygiene for Women," are, as usual, replete with instruction that, if availed of will greatly enhance the happiness of mankind.

THE PRIMARY TEACHER. Wm. E. Sheldon, Editor. Boston & Chicago: New England Publishing Co.

Useful hints and suggestions to teachers and parents upon the most desirable methods of imparting instruction to the youngest scholars, serve to make this periodical one of value to those for whom it is designed.

SHAKER MANIFESTO. Published by the United Societies, Shaker Village, N. H.

In the present number, G. B. Avery continues his inquiry, "What is the Matter?" and having found out and stated it, proceeds to suggest a remedy; concluding from his research that "the great mass of the so called infidels of the present day are not infidel to God, to truth, or to genuine Christianity." The other principal articles are "A Dialogue Between a Shaker and a Clergyman," "There is no Mystery but Ignorance," Prayer," and "If All Would."

RECEIVED: THE BUILDER AND WOOD WORKER. a journal of industrial art, published monthly at 176 Broadway, New York, by Charles D. Lakey-Fred T. Hodgson, editor.

THE MANUFACTURER AND BUILDER, a monthly journal devoted to the advancement and diffusion of practical science, H. N. Black, publisher, 21 Park Row, New York-William H. Wahl, editor.

J. William Fletcher, a gentleman who has acquired a noted prominence among the Spiritualist lecturers throughout this country, has been engaged to speak in Lyceum Hall, Freeville, the third and fourth Sundays in July, particulars of which will be announced prior to that time. - The Dryden (N. Y.) Herald.

Passed to Spirit-Life:

From Blackstone, Mass., Sunday, May 28th, Col. Sabir

From Blackstone, Mass., Sunday, May 25th, Col. Sabin P. Pond, aged 60 years.

Col. Pond was one possessed of the most buoyant and gental of dispositions, always ready to look upon the bright side of every experience in life; even in the darkest hours of trial or illness, he could (when no one close could do so) find a silver liming to every cloud. Many crosses he was called upon to bear in his journey through the material sphere, but in spite of all difficulties which he had to encounter he was ever the same cheerful being, the same true friend, ready at all times to sacrifice personal happiness and prosperity for the welfare of others. Col. P. was an early settler of Woonsocket, R. I. (which at the time was but a small place), where he engaged in business as a merchant, subsequently making an experimental, though mesuccessful, altempt to introduce the manufacture of hoots in that town, the antagonism existing between the operatives in this business and the manufacturers of cotton and woolen goods being the cause of his non-success in that enterprise. Col. Pond was active in whatever he undertook to do, many of his exploits having great breadth and scope for the employment of his energies. At one time he was intimately associated with gentlemen prominently interested in making Kanasa a free State. Ho was one of the chief workers in building up the town of Ceredo, West Virginia. In his religious views he was never hampered by creeds, and many years ago he became a firm Spiritualist, and continued so to the end of his mortal career.

offered the thanks of the society and officers to the speakers.

Mrs. Mills invited the Conference to the Picnic of the Lyceum on the 14th of June at Rocktended by a large concourse of people, upon whose means the beaufilth truths uttered by the Rev. Adin Ballou of Hopedale (the venerable Spiritualist, now in his 80th year), in his own felicitous manner, must have failen with peculiar beauty and power, so convincing were they concerning the nobility of tite and the destiny of the soul. Col. Pond had long been ill of an incurable disease, and we feel called upon to rejoice with his newly arisen spirit that it is now freed from a worn-out, weary frame. The body of our friend was conveyed to the town of Bellingham and baced by the side of the mortal remains of his fairly and kindred, in the old family burial lot at that place. A good man has departed this life, to enter upon the joys and duties of a higher existence; and while we bid him God speed in his new work, may we feel the influence and power of his life urging us on to reflewed efforts to be as useful to our kind as he has over been.

S. A. SHELHAMER.

From Chelsea, Mass., May 28th, Mrs. Ida G., wife of Elmer E. Randall, aged 19 years 3 months and 9 days.

Ida was the eklest daughter of Mrs. Ellen and Mr. Soth Burrell, ir. Her hushaud, parents and brother were carnest workers in Lyceum No. 1, of Boston, and she was also of the number of those who are giving of their time and energies for the spiritual benefit of the rising generation. At the funeral services, in the home of her parents, Blay 31st, at 10 Poplar street, this Lyceum testified its love for her and its sympathy for the bereaved—nearly every officer being present. The floral tributes were numerous, and as traggant as will be her memory to us.

The services consisted of remarks by the writer, together with the music of a fine quartette, telected by one of her most intimate lady, friends, and comprising Mr. Walter Powers, Mr. George E. Merritt, Miss Mr. F. Osgood and Della Maconnier, who feelingly rendered three selections, after which the large congregation of relatives and friends hade "good-by" to the form on the last day of spring, with the knowledge that the summer which would greet them on the morrow was as nothing in comparison to the glorious summer of 'immortality, which forevermore is to be her home, where she will "wait and watch" for the coming of her loved ones yet in the mortal.

J. H. Currier.

From Woodstock, Vt., May 30th, 1882, John Jarvis Rich-From Chelsen, Mass., May 29th, Mrs. Ida G., wife of

From Woodstock, Vt., May 30th, 1882, John Jarvis Richrdson, agod 82 years.

ardson, aged 82 years.

He was a carpenter by occupation, a philosopher by nature, a Spiritualist by force of circumstances. In early life he was enveloped in Infidelity through the adverse wranging of the beasting) sons of God, '' and in the doctrine of Negation found sombre satisfaction and temporary relief until he became well-nigh a cynic. Thirty years ago Spiritualism attracted his attention, and he soon became an interested believer in its facts and philosophy. For many years he was a strict vegetarian, imbued with a tender respect for all animal life. Jarvis was an honest man, and passed from this life poor in this world's treasures but rich in mind and heavenly inheritance. The vicissitudes of this life will no longer throw a pail over his free nature. We may well ency him in his bright transition, and court his counsel. We will look earnestly for his footprints in our midst.

Austen E. Simbons.

From Winterport, Me., May 21st, of pneumonia, Mrs.

From Winterport, Me., May 21st, of pneumonia, Mrs. Lucinda Durgan, aged 71 years.

For the past twenty years of her life she has been a full and firm believer in Spiritual Phenomena, and during all that time she has been a constant subscriber to the Banner of Light, living, it would almost seem, upon the light which she received from its pages, and eagerly looking for its coming from week to week. She was perfectly calm in her last moments, and had her senses to the end, gently falling asteep and passing over to the other side to meet the many near and dear friends who had passed on before. Her nearest living relatives—three sisters—are left to meurn the departure of another dear one from their number. She was stopping at the home of one of her sisters at the time of her death, where she had every care that love could suggest. The writer begs leave to say that she was a nice of the deceased.

[Obituary Notices not exceeding twenty lines published ratuitously. When they exceed this number, twenty cents for each additional line, payable in edvance, is required. Ten words make a tine. No poetry admitted under this heading.]

National Eclectic Medical Association.

The Twelfth Annual Meeting of the National Eclectic Association will be held, pursuant to adjournment, at the City of New Haven, Conn., beginning on Wednesday, June 21st, 1882, at ten o'clock in the morning, and continuing in session for three days.

session for three days.

The place of meeting will be Loomis's Temple, where all needed facilities for holding the meetings of sections and committees will be afforded without charge to the treasury of the Association. The headquarters will be at the New Haven House, on Chapel street.

The Committee of Arrangements consists of the following persons: Maurice F. Linquist, M. D., New Haven: S. B. Munn, M. D., Waterbury, and George Andrews, M. D., New Haven. All inquiries should be addressed to them, or to any of them, for further information.

W. B. LATTA, M. D., Box 216, Lincoln, Nebraska.

By Order of the President:

ALEXANDER WILDER, M. D., Secretary.

WESTERN LOCALS, ETC.

Michigan.

Bangor-Growing Interest in Spiritualism-Grand Rapids-Grand Junction-Miscellaneous Notes.

Bangor is a flourishing town, and there is a large and growing liberal element among the population. On May 21st the traveling commissioner of the Banner of Light had the pleasure of addressing large audiences in Smith's Opera House. Mrs. Gale, Mrs. Woodruff, Mrs. Cowles, and Messrs. Spinney and Burnham have done good work, of late, in this town. Slowly but surely the fetters of sectarianism are being cast away by a majority of the local residents. Great interest seemed to be taken in the constructive side of the spiritualistic movement; many questions were asked relative to different phases of mediumship-special reference being made to Jesse Shepard's musical receptions, Dr. Henry Slade's numerous gifts, and Dr. Sour's materializing scances. Mr. Tucker, of the Sebring House, is an efficient worker, and as the Banner reporter said "Adieu," the statement was made by that gentleman that lecturers and mediums would soon be invited to Bangor.

GRAND JUNCTION.

Landlord Rawson, of the Temperance House, is an enthusiastic admirer of the Banner of Light; he thinks that the able lectures by Mrs. Richmond and Mr. Colville, which so frequently grace its pages, are alone worth the price of a year's subscription. This gentleman is a Spiritualist of many years' experience and careful observation, and the cause of Spiritualism is very dear to him. He will probably visit the Eastern camp-meetings this summer.

GRAND RAPIDS.

C. W. Stewart, of Lafayette, Ind., has been lecturing in this city to good audiences. There are two Spiritualist Societies in good working order in the place, and the general interest in Spiritualism seems to be on the increase. Bishon Beals will lecture for the Society over which Dr. Knowles presides, during June; and Dr. J. M. Peebles, the Pilgrim, will speak for the other Society June 18th. Mrs. Brigham, A. B. French and other well-known lecturers, have spoken in Grand Rapids since Jan. 1st, 1882. CHIPS.

What we should worship: Unity.

A holy trust: The care of mediums. Ingersoll has had his day—as a sensation. Reciprocity is the rational climax of progress

Jesus is one of the most misunderstood characters of history.

A waste of time: Hitting straw men with ponderous clubs. Religion is spiritual activity. Its roots are in

the soil of the soul. Victor Hugo: "Justice has another name.

which is clemency." A need: A demonstration of the spiritual

side of the doctrine of utility. Napoleon: "It is easy to be charitable; but,

oh, God! it is hard to be just!" Great changes in belief come upon the world

by slow and precise processes. Hone, love, friendship and heroism are jewels upon the brow of the angel of humanity.

The sacred writings of all nations are filled

with accounts of spiritual phenomena. We should be careful not to impugn each

other's motives. Honest and intelligent people often disagree. There will be thousands of new faces at the

New England camp-meetings, this summer, from the West.

It required nerve to be a Christian when Jesus was on earth, and for several hundred years thereafter. In the spiritualistic movement every man is a

major-general. It is a difficult task to secure sufficient unity to hold a council of war. Before the ideal State can come, the elastic-

ity of Constitutions will be tested, laws will be amended, and liberty made more than a name. It is said that the American people are not

thorough. This is a mistake. Running into debt and gossip have been reduced to a fine art. Spiritualism establishes the doctrine of the democratic basis of spiritual influx, thus destroying the aristocratic claims of the historic

The tendency of modern thought is in the direction of a rational Spiritual Philosophy-dogmatic materialists to the contrary, notwith-A philosophical exposition of a cause is one

thing; but a bigoted, partisan harangue is something far different. Give us' the former for a steady diet.

Geneva, Ohio: O. P. Kellogg frequently addresses the Spiritualist Society at this place. The Banner of Light has many readers among the local Spiritualists.

A fact : A good way to become well posted in what is going on in the general work of Spiritualism is to subscribe for the Banner of Light. Terms \$3,00 per year, postage free.

The Camp-Meeting at Neshaminy Falls, Pa.. will be largely attended. Capt. H. H. Brown will have charge of the platform. The meeting will commence on Sunday, July 16th.

Americans are proud of their common schools, which are confessedly among the grandest results of our statesmanship. Palsied be the hand which willfully destroys such a benefac-

There is no hurry for a new faith, well formulated and systematized. This is the creative period. We are taking our bearings. We are studying the chart. There is no need of fretting. The universe is intact.

We are living in a paradise of matter. But this is not our eternal home. We have not begun to see the splendors of creation. The spiritworld will be a haven of joy for us if we do our work well here on this earth.

A straw: The Andover wrangle is an index of the coming quarrel in the Protestant Christian Church over the question of modifying old theological opinions. Go on, gentlemen! we shall be interested-spectators.

Mrs. Shepard-Lillie's work at Willoughby, Madison, and Geneva, Ohio, Erie. Pa., and other points, during her recent Western tour. was of a high order. The people will gladly welcome her in their midst again.

Thompson, Ohio: The Spiritualist hall is being enlarged, as per arrangement with the "Grangers," who have agreed, to add a story to the building. There should be a revival of Spiritualist meetings at this point.

The primitive man did not possess fine sensibilities. He was a constitutional growler, and wanted his own way in everything. Some of his relatives are still on earth. Note the trials for heresy in the church as evidence in the

noiselessly, like the shedding of perfume by the flowers.

Mrs. A. D. French, of Boston, will have charge of the Lake Pleasant hotel this year. The house will be open to the public from July 15th to Sept. 15th. Address Mrs. French, 351 Columbus Avenue, Boston, Mass., until July 1st; after that date at Lake Pleasant, Montague,

Significant: Over seven eighths of the people who are now avowed Spiritualists were originally bitterly opposed to Spiritualism. The phenomena of Spiritualism force a belief in that system—as our illustrious colleague, Prof. A. R. Wallace, F. R. S., has pungently declared.

Note man's career, and you will see how out of rude barbarism the light of intellectual life was evolved: and how, also, out of this sten in the march of civilization there grew, in radiance and with surpassing beauty, the exalting emotions of the soul, which to-day lead us to speak of peace, love and good-will to all the children of God-our Father and Mother.

Geo. II. Geer and wife are on a journey to Minnesota. Mr. Geer's immediate engagements are as follows: Perrinsville, Mich., June 13th: Cresco and Lime Springs, Iowa, and Le Roy, Minn., June 17th and 25th; various points in Minnesota during July; Onset Bay, Mass., Aug. 1st; Niantic Camp-Meeting, Aug. 4th and 6th; Lake Pleasant, Aug. 8th. Permanent address, Greenfield, Mass.

Alliance, Ohio: The Independent Church is in a flourishing condition. Mrs. Shepard-Lillie drew crowded houses during her recent engagement. Her discourses are highly spoken of by prominent members of the Society. Dr. Geo. H. Geer addressed the friends May 28th and June 4th, giving excellent satisfaction. Mr. Geer is a practical and earnest speaker. C. W. Stewart will probably be called to Alliance during the summer. Mrs. Colby has many friends in this place who are anxious to hear her speak once more.

The crucible, the retort, the telescope and the electrometer are invaluable. But where are the instrumentalities to dissect the soul, to analyze the emotions, to compass the aspiring spirit as it enters upon its lofty flight for heaven and God? Universal religion is the objective manifestation of these invisible but potent powers. Well may we pause in awe. The mysteries of the outer world have been solved; but lo! the mysteries of the soul confront us! It is the function of Spiritualism to throw light on these high themes. CEPHAS.

Mrs. Ann Case Holbrook.

The obsequies of the late Mrs. Holbrook, wife of Judge E. S. Holbrook, took place at the family residence, No. 1728 Indiana Avenue, Chicago, Ili., on Wednesday, May 17th. There was a large concourse of friends and relatives present, who deeply sympathized with the family in their affliction, but who recognized the sublime fact that in their great loss the spirit-world had received with anthems of toy and praise the bright spirit of the deceased, whose wornout casket had been the cause of so much suffering during the last few months of her protracted sickness. Mrs. Holbrook had many warm and appreciative friends, who mourn her loss keenly, but whose sadness has a silvery lining, rendered brilliant by the glo-rious truths of Spiritualism, which caused them to look upward, and behold the transfiguration-the ascended spirit beaming with health, happiness and pleasure as the result of the transition from a bed of sickness to the ineffable glories of the Summer-Land. So strong was she in this faith, and so brave in view of the coming change, that, not only did she speak of it cheerfully, but she made all the appointments for the fu neral, including this, that no badge of mourning should be worn.

Dr. Thomas was present at the funeral, and after an invocation and remarks; full of subline pathos and love, called upon Mr. J. C. Bundy to read the following touching poem, composed by the husband of the de

ceased": "I WOULD NOT LIVE ALWAY." I would not live alway: I sense a new birth; For where, midst the changes, the passions of earth, Though even of all its best treasures possessed, Oh! where can the heaven-born spirit find rest?

I would not live alway; I dread not the tomb; Mine eyes look beyond its dark portals of gloom, This frame must descend, but the soul shall arise To meet the glad angels that bend from the skies. I would not live alway; the struggles of life Each day are more fearful—I faint in the strife; And yet I press on, for my triumph shall come, And I welcome each hour that brings nearer my home.

The death-clouds are breaking; humanity springs From height unto height on eternity's wings; There, Love, as sweet sun-light, in harmony thrills, And the glory of God crowns the beautiful hills. Who would not live alway? Oh! happy the thought That MAN shall achieve all his wishes have wrought; That truth, peace and wisdom their virtues shall lend, And God over all, a kind father and friend.

The Chicago Quartette then sung the poem to the

tune. "I Would Not Live Alway," Following the music Mrs. DeWolf, so long and fa vorably known as a medium, spoke in a trance state Her remarks created a profound interest, and were listened to with breathless attention by all present. Many who have often heard Mrs. DeWolf, felt that she had done even better than usual in this effort. The hallowing influences of the occasion softened all intellectual differences, and made the common interest in the future life strikingly apparent.

The services were closed by the Chicago Quartette singing "Sweet By-and-By."

The body was interred at Oakwood Cemetery.

New Publications.

MODERN DRY PLATES; OR, EMULSION PHOTOGRAPHY. By Dr. J. M. Eder, Lecturer on Photographic Chemistry at the Imperial Technical Academy of Vienna, etc. The American edition edited by H. Baden Prichard, F. C. S., Late Honorary Secretary of the Photographic Society of Great Britain. 16mo, paper, pp. 133. New York: E. & H. T. Anthony & Co., 591 Broadway.

As long ago as 1853 it was announced that the whole future of photography seemed to require a sensitive collodion which could be preserved in a flask and poured upon glass or paper, and, by the use of which, either at once or after the lapse of time, positive or negative pictures could be obtained. The same writer (Guadin) also suggested the employment of collodio-chloride of silver, prepared with ammonium, chloride, and nitrate of silver, instead of the ordinary sensitized positive paper. It was not, however, until 1864 that collodion emulsion, with bromide of silver, sine become so familiar, was made publicly known as a practical and independent process. Subsequent discoveries and inventions have made the process of photography elucidated in this book well-nigh perfect, and placed the art of taking pictures within the reach of nearly every one. Dr. Eder is an indefatigable experimentalist in the chemistry of photography, and the translation of the facts elicited by his studies here given is so faithful to the original that it may be taken as the highest authority upon the subject accessible to American readers.

POT-BOUILLE. By Emile Zola, author of "Nana,""L'Assommoir," etc. Translated by John Stirling. 12mo, paper, pp. 514. Philadelphia: Peterson Brothers.

The peculiar forte of Zola is to "show vice its own feature," and though it may not be the most desirable exhibition for the world to witness, it is one that, since it exists, cannot be avoided and doubtless has its lesson to impart. This last production of his pen portrays the same unflinching analysis of character that so vividly marked its predecessors, and is a study New doctrines are not hammered into unwilling ears, or adopted by unwilling minds.

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Read "ZOELLNER'S TRANSCENDENTAL Physics." The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to investigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston.

20 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime . "batanie" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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BY H. P. BLAVATSKY.

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THE GOSPEL OF SPIRITUALISM: The Electric Light of the New Era. BY W. STODDART, B. A. A Lecture delivered before the Newcastle (England) Spir-ual Evidence Society, and printed by special request.

ual Evidence Society, and printe Paper, price 10 cents. For sale by COLBY & RICH. ECONOMIC SCIENCE:

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Ranner Correspondence.

Nebraska.

FAIRFIELD .- O. H. Judd writes: "We notice in a recent Banner of Light we are kindly remembered in a communication from our old home, Titusville, Pa., by our esteemed friend and brother, C. M. Hayes. We were cheered and comforted by the thought that we are still remembered in connection with the old associations that were so dear to us, and now we miss so much. We read with much interest and pleasure the many accounts of the meetings held by our Eastern brethren; of the rich feasts enjoyed, and of the wonderful display of spiritpower on such occasions, and wonder if they, in the midst of such glorious feasts, ever think of the thousands scattered over the great West, poor and isolated, famishing for a crumb, even, from off the table so lavishly spread out for them. We do not envy them, but wish, oh! so much, we could sup with them, or they with us. We heartily approve of the Editor-at-Large enterprise, and think the results have been abundantly satisfactory, and should be continued in some form. While this is true, we are of the opinion that a Home Missionary effort, well supported, whereby good speakersland public test mediums could be sent out to us isolated ones, would do equally as much good; comforting the few, strengthening the weak. and instructing the people in the truths of our glorious Philosophy. We would welcome such with open hand and heart. We have, by the aid of some friends, tried to develop some phase of mediumship here, that would be convincing to the people, but so far have met with but poor success. Our home is surrounded by churches, three Orthodox, and one Catholic; and so far, since, and among skeptics who dare investigate, it seems to us, the adverse influences, seen and unseen, are too strong for us. Friends of the beyond all shadow of doubt as to their genuine-East and of the Pacific slope, what think youof the Home Missionary suggestion? Cannot him, not one called them in question. His insomething be done to give the scattered and isolated Spiritualists of the Great West a little taste of what you so richly enjoy?"

Massachusetts.

EAST BRAINTREE -G. E. Pratt writes: "The Association in this place had the pleasure of listening to Mr. F. A. Heath, the blind medium of Charlestown, on Sunday, June 4th. The audience were much pleased with his ministrations, highly entertained with the improvisation of songs and his rendering of the same. whilst his psychometric readings, wherein he delineated character, were remarkably correct, full and complete. With this meeting the regular sessions of the Association closed until after the heated term. Due notice of their renewal will be given."

PEABODY. E. J. Dowling writes: "Our meetings have proven a decided success for the past season. We have had good audiences, and good speakers to interest them, among whom might be mentioned Mrs. Clara A. Field, Mrs. Morse, Mrs. S. Dick, Mr. Dowling and others, We close our hall for a short rest the last of June until October. May 28th the veteran speaker, I. P. Greenleaf, lectured for us aftermoon and evening to good audiences. He still sneaks with his old-time vigor; though growing old like the rest of us, his inspiration is still fresh as in days gone by.

We have been particularly favored with fine singing by an excellent voluntary quartette under the direction of Mr. J. P. Fernald, to whom we return sincere thanks for the choice selections of harmony with which they have favored us, and hope in the near future to better repay them."

Wisconsin.

MILWAUKEE.-Mrs. Lizzie J. Jaquet furnishes us with an account of a scance at Mrs. ers who came was a strong control who gave the name of "Storm Cloud." He asked that a light be brought, upon which it was seen that he had bound the medium's hands so firmly that no one in the circle could loosen them. The light was then extinguished, and almost instantly reproduced, when it was found that the medium's hands were free, and there had been brought and placed on the table a large bunch of crimson daisies, and one of beautiful fullblown pansies, both having their roots, and quite wet. Our correspondent took one of the plants, and at the time of writing it was growing nicely.

MILWAUKEE.—Mrs. E. Cunningham writes: "My son was killed by the cars on the 20th of February last. He returned through the mediumship of Frank T. Ripley and told how the accident happened. He said, 'Tell the boys in the yard to be careful, and when there is danger I will swing a red light; but I want to give mother a test so she will know that it is me. In my knit jacket pocket there is a silk handkerchief; in color it is old gold, and there is a hole in the corner.' Now I consider this one of the best tests I ever had; for he was from home, I had never seen the handkerchief, and it was found in the jacket pocket just as he said. This test was given in the hall, where there were several hundred people. I was near the door and the medium on the rostrum. My son's name was Stanley Cunningham."

Arkansas.

EUREKA SPRINGS .- Jane M. Lake writes: "In our wonderful city of only two years' growth, among the hills. Spiritualism is well represented. Though almost everybody are comparatively strangers to each other, there is a friendliness and sociability here which is not found, in older cities. I think some good reliable mediums would do well here, and are much needed. Welkeep the Kansas House, on Kansas Hill, a few rods west of Harding Spring, and Liberals are well represented among our boarders. We would like to make it a home for such who visit the Springs, the waters of which have a wonderful effect. The place and its surroundings are indescribable; one must see-to have an adequate idea of them. Our Ranner is read by many, and is having its influence. Success to it and the glorious cause it represents."

Vermont.

NORTH BENNINGTON. - Harvey Howes writes: "In the Woman's Journal of June 3, 1882, lobserved a somewhat extended obituary notice and scientific research, and its use ends in reof the Imaterial death of Mrs. Helen M. Slocum, late of New York City. The writer proceeds to say of Mrs. Slocum, 'In her girlhood she was an ardent anti-slavery advocate; later she took up the cause of temperance; but she devoted woman; do you know why it aches? It is bethe prime of her life to the cause of woman's suffrage.' But the writer neglects to mention strengthening, and your system needs to be that she was a devoted Spiritualist. It was my cleansed of bad humors. You need Kidneygood fortune to make the personal acquaint- Wort.

ance of Mrs. Slocum when she resided in Rutland, Vt., at which time, in her domestic and social relations, she was a perfect pattern of womanly purity and agreeableness; and while she labored earnestly and faithfully in favor of temperance and woman suffrage, her greatest efforts were made in proclaiming to human society the truthful realities of the Philosophy of Spiritualism. I write this in order that the life and conduct of this truly noble woman may be fully and generally known."

New York.

BROOKLYN,-J. H. Whitney writes that he read with great pleasure the letter of E. D. Babbitt, of Cincinnati, published in the Banner of Light of the 27th ult., adding that from a long acquaintance with that gentleman he has been led to place a high estimate upon his ability to carry out any plan he may devise for the good of humanity, believing him to be actuated by the purest and best of motives. He further says: "Referring to spiritual matters in Ohio, am reminded of a conversation I recently enjoyed with a prominent member of the legal profession of New York, who was introduced by Chief Justice Waite to a lady medium in a very high-toned private family, of Cleveland, There were present on this occasion some half-dozen other judges and eminent lawyers, who witnessed enough to convince them of the spiritual nature of the wonders that transpired in their presence. More proofs of the presence of the dear departed are being found out in our best families in this quiet way than many are prepared to believe."

Michigan.

DETROIT.-Dr. J. A. Marvin writes: "Chas. E. Watkins was here for a few days, not long created considerable interest. His tests were ness. Among those here who had sittings with dependent slate-writings were all with slates in plain sight of sitters from first to last. All questions were written on strips of paper, addressed to some spirit-friend, rolled into pellets out of the medium's presence and sight, and laid on the table in plain view of both, and were answered without unrolling the pellets, giving full name of the spirit-friend to whom addressed, signed to the answer. At one of his scances, here, the answer and name appeared plainly in letters of blood on the back of his hand."

Missouri.

ST. LOUIS. - Wm. F. Burrows, Secretary, makes the following report: "At a meeting of the H. M. B. Society, of St. Louis, May 31st, 1882, the following were adopted by an unani-

mous vote:

Whereas, Our brother, Bishop A. Beals, is about to remove from our midst, and realizing, as we do, that his ministry among usduring the past whiter has been ascerteshing unto our souls as the dews of heaven to the thirsty earth; and Our souls have feasted on the rich intellectual food of the spirit-land, sent to us through his organism, until we have learned to love and honor him as a brother; therefore

Ill we have learned to love and annor mm as a oromer; therefore, Revolved, That we hereby tender to him the heartfelt sharks of this Society; that we commend him to and bespeak for him the kind consideration of all Spiritualists among whom his duty may call him, and take pleasure in assuring all societies that in him they will find an honest, carnest expounder of our philosophy and a gentleman of the highest integrity; furthermore, that it is with feelings of deepest regret we contemplate the severance of our very profitable and pleasant relations with him.

Indiana.

TERRE HAUTE.-J. D. Robbins writes that his custom of bestowing gifts to his spirit-wife, on her appearance to himself and others, at Mrs. Stewart's materializing séances, an account of which he gave in our columns about twelve months since, is continued by him with the most gratifying results. He is satisfied, not only from his own experience but from that related by others, that spirits take much pleasure in recognizing these tokens of remembrance, which, he says, they dematerialize and, so far as he can judge, take with them to the I. M. Spencer's rooms at which various inter- spirit-world, bringing them occasionally and esting phenomena transpired. Among oth- exhibiting them as evidence that they still retain and treasure them.

Kansas.

LAWRENCE.-Amelia R. Shimmons writes 'Mrs. Anna Kimball, of New York City, the gifted medium and lady, has been a guest of our home for the past two weeks. Her powers as a soul-reader are truly wonderful, and to those who crave a knowledge of the higher truths of spirit-communion, she is indeed a blessing. Every moment of her time was occupied while here in giving lectures, both in public and private, and psychometric readings. Mrs. Louise Lull of Topeka, Kansas, a trance speaker and test medium, was with Mrs. Kimball, and gave platform tests of a very marked character. Societies through the West will do well to secure the services of these mediums."

Kentucky.

LOUISVILLE.-Moses Stoltzenburgh writes: I have read advertisements of many of the noted mediums in the Banner of Light, and rejoice to hear of the glorious gospel of this New Dispensation being so rapidly proclaimed to those that sit in darkness. Of the many mediums none deserve mention more than Mrs. E. M. Shirley, of Jeffersonville, Indiana, for but few possess as many phases of mediumship. Her trance powers cannot be excelled, and her gift of prophecy is really remarkable. She is also a splendid magnetic healer, and has many certificates to that effect."

Illinois.

STERLING. - F. C. Kramer congratulates nimself in being able to receive the Banner of Light each week; alludes to his interest in the living questions it discusses, especially in its efforts to enlighten the public as to the evils of vaccination; and trusts that the time will soon come when all mankind will recognize and be made happy in the full acceptation of the sublime truths of the Spiritual Philosophy.

ET In this issue of the Advocate will be found the prospectus of that large twelve-page, celebrated paper, the Banner of Light, published in Boston by Colby & Rich. It is a powreful worker in the interest of the Spiritual Philosophy, and is attracting unbounded attention by its earnest, straightforward course.—
The Advocate, Crestline, O.

A new singer is named Miss Amelia Wurmb. She just fairly crawls all over the chromatic scales.

. "Presumption begins in ignorance and ends in ruin." On the other hand, the production of Kidney-Wort began with wise cautions storing shattered constitutions and endowing men and women with health and happiness. "My tormented back," is, the exclamation of more than one poor hard-working man and cause your kidneys are over-tasked and need

All civil mankind have agreed in leaving one day for contemplation against six for practice. I hope that day will keep its honor and its use. A wise man advises that we should see to it that we read and speak two or three reasonable words every day, amid the crowd of affairs and the noise of trifles. I should say boldly that we should astonish every day by a beam out of eternity; retire a moment to the grand secret we carry in our bosom of inspiration from heaven. But certainly on this seventh let us be the children of liberty, of reason, of hope; refresh the sentiment, think as spirits think who belong to the universe, whilst our feet walk in the streets of a little town, and our hands work in a small knot of affairs. We shall find one result, I am sure—a certain originality and a certain haughty liberty proceeding out of our retirement and self-communion, which streets can never give, infinitely removed from all vaporing and bravado, and which yet is more than a match for any physical resistance. —Emerson. All civil mankind have agreed in leaving one

When a young man with a faint moustache is seen to bite it, he is getting down in the mouth.—Courier-Journal.

We know Hop Bitters are above and beyond all as a nutritious tonic and curative.

The Second Annual Convention of the New Hampshire State Spiritualist Association
Will be holden in Liberty Hall, at Keene, N. H., on Friday, Saturday and Sanday, June 16th, 17th and 18th, 1882. There will be three sessions daily during the Convention, commencing at 9 o'clock A. M. and at 2 and 7 P. M., to be opened by singling, followed by conference, invocations, addresses, beens, public tests, and other exercises.

The following popular speakers, mediums and workers will be present and take part in the exercises during the Convention: Dr. H. B. Storer, of Boston; Mrs. Annua Middlehrook Twiss, of Manchester; Mr. A. E. Simmonis; Mrs. Emma L. Paul, of Vermout; Mr. Edgar W. Emerson, of Manchester; Miss Jeane B. Hagan, Mrs. Sarah A. Wiley, Mrs. Addle M. Stevens and others.

Mr. F. E. Hansell, vocalist, Mrs. Minnie D. Emerson, do., and an excellent choir and organist furnished by Col. E. C. Bailey, of Contoocook, who will be present, will add to the interest of the occasion.

With the above versatile talent, an intellectual, social and spiritual feast, rich with son enjoyments, is doubly assured, such as is seldom offered. To the Spiritualists of New Hampshire, one and all, a most argent request is hereby made for your attendance and participation in the coming Convention, that we may unitedly strike hands in the noble work of clevating and liberating humanity from the cause most dear

the cause of general construction and the adjoining States of the usualt.

And to our brothers and sisters in the adjoining States of Vermont and Massachusetts, as well as elsewhere, a most kindly greeting is hereby extended, and in the language of a grand old worker in the Spiritual cause, of historic fame, we would say, "come over and help us," you can do us

good,
The hotels will entertain those attending the Convention
at half their usual rates—the Cheshire House at \$1,25, and
the Eagle and City at \$1,60 per day, and single meals in proportion, a very generous concession, and duly appreciated,
The general railroad managements have extended their The general failroad managements have extended their encouragements by reduced charges to persons along their various lines who wish to attend the Convention.

43r Further information, if desired, can be obtained by addressing the undersigned.

Dr. M. A. Davis, of Keene, will respond to communications in relation to entertainment, &c.

E. J. Durant, President, Lebanon, N. H.

Annie M. Twiss, Secretary, Manchester, N. II,
N. A. Lull, Chairman Bourd of Managers,
Washington, N. H.

Eastern Michigan Camp-Meeting.

Eastern Michigan Camp-Meeting.

A Spiritual-Liberal Camp-Meeting, to continue six flays, will be held on Orion Park Island, commencing on Tuesday, June 18th, 1882, and closing on Sunday, June 18th, 1892, and closing on Sunday, June 18th. The meeting will be held under the authority of the committee on district work, of which J. H. Burnham is chairman, appointed by the Executive Beard of the State Association, and it is expected that a District Association will be organized during the meeting as part of the State work.

Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City Railroad, and is one of the most delightful places in the State. The lake covers some sixteen hundred acres of land, and encloses several islands. Both the islands and the main land are high and dry, with dry sandy or gravelly beach.

The meeting will be held on Orion Park Island, some seven acres in extent, and shaded by a fine growth of young oaks. It is approached by bridge from the main land and by loat. There are upon the Island a large diving and duncing hall, speakers' stand, sealing and other conveniences. Visitors who do not bring tents, can find lodgings in the village at reasonable rates.

Charles E. Watkins, the well-known test medium, is engaged to attend the meeting.

S. B. M. Crackern, Detroit, Manager.

Miss J. R. Lane, Detroit, *Corresponding*
Miss J. R. Lane, Devent, *Secretaries.*

The Compounce Spiritualists' Picnic Association. Of Western Connecticut, will hold its Ninth Annual Meeting at Lake Compounce, Bristols Conn., on Wednesday, June 21st, 1882. Miss Jennie B. Hagan, of South Royalton, Vt., will address the meeting. Come and listen to the surprising mental phenomena exhibited through this young lady medium. Other speakers are expected to address the people. Good singing and a good time generally are assured, Contonnec at 10 A, M, and 2 P. M.

A. T. ROHINSON, Secretary. A. T. Robinson, Secretary.

Grove Meeting.

The Spiritualists of Oregon will hold a Grove-Meeting on the old camp-ground (near the residence of E. C. Cooley), three-quarters of a mile cast of Woodburn Station and Narrow Gauge crossing of the O. and C. R. R., in Marlon County, Oregon. Meeting to commence on Friday, June 23d, and to continue three days. A cordial invitation to attend is extended to all, and especially to speakers and mediums. Woodburn, Orc.

Annual Meeting.

The Harmonial Society of Sturgis, Mich., will hold lits Annual Meeting in the Free Church, at the village of Stur-gis, on Saturday and Sunday the 17th and 18th days of June, J. G. WAIT.

SPIRITUALIST MEETINGS.

BEVERLY, MASS.—The Spiritualists' Union holds meetings every Sunday at 2½ and 7 p. M., in Union Hall, Charles Holden, President; E. T. Shaw, Treasurer and Secretary. The public cordially invited.

Secretary. The public cordially invited.

CHICAGO, ILL.—The Progressive Lyceum meets in Union Park Hall, on Madison street, near Bishop Court, at 12:30 and closes at 2:30 r. M. every Sunday. All are invited. Z. T. Griften.

A Meeting of Spiritualists and Mediums will be held at Grimes Hall, 13 South Halstead street, Sundays, at 3 r. M. J. Mathew Shea, M. D., principalspeaker and test medium, assisted by other well known clairvoyants and test medium, Strangers and others cordially invited. Geo, Mostow, Chairman.

Strangers and others cordinally invited. Geo. Jostow, Chairman.

The First Society of Spiritualists holds regular evening meetings in Fairbank Hall (in Music Hall building), corner State and Randolph streets, at 7:45 o'clock. Bible interpretations in Martin's Parlor, corner Wood and Walnut streets, at 19:45 A. M. every Sunday. Mrs. Cora L. V. Richmond, régular speaker. Dr. L. Bushnell, President; Collins Eaton, Secretary.

CLEVELAND, OHNO,—The First Religious Society of Progressive Spiritualists meets tracaulativ in Weisger-

Progressive Spiritualists meets frrequiently in Welsgerber's Hall, corner Prospect and Brownell streets, at 7½ P. M. Thomas Lees, President; Tillie II. Lees, Sceretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Win Z. Hatcher, Conductor; Mrs. Ella Willlamson, Guardian; Tillie II. Lees, Treasurer, 105 Cross street.

street,

CEDAR RAPIDS, IOWA.—First Society of Christian Spiritualists meetsevery Sunday, at 7% r. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos. Prestdent: Mrs. Nannie V. Warren, Vice-President; Dr. Hamilton Warren, Secretary and Treasurer. **HAVERHILL, MANS,—The First Association of Spir-tualists of Haverhill and Bradford holds meetings every Sunday. Charles F. Sturgis, President; Daniel G. Davis, Vice-President; J. Miton Young, Corresponding Secretary; N. C. Fernald, Financial Secretary; Harvey Ray, Treas-urer.

HANSON, MASS.—Regular meetings are held on al-ternate Sundays. W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer. INDIANAPOLIS, IND.—The First Society of Truth-Seekers meets for religious service every Sunday at 2½ and 7½ P.M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and Wednesday evenings in Palace Hall. W. P. Adkinson, President; W. P. Smith, Secretary; Jacob Eldridge, Treasurer.

Tressuent; W. P. Smith, Secretary; oacol Entringe, Treasurer.

LYNN, DIASS.—Meetings are held in Mechanics' Hall, 100 Market street, every Sunday, at 12 M. and 7 P. M., under direction of Dr. Georgo Dillingham.

LEOMINSTER, MASS.—Meetingsare held overy other Sunday in Allen's Itali, at 2 and 64 o'clock P. M. Charles T. Wilder, President; Lowis Jones, Treasurer; Mrs. Fannle Wilder, Corresponding Secretary.

LOS ANGELES, CAL.—The First Spiritual Society meets every Sunday at 27, M. at Good Templar's Hall, Main street, All cordially invited, especially strangers, President, J. Tilley; Vice-President, J. H. Cotton; Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MANCHIENTER, N. H.—Spiritualist Society holds meetings every Sunday at 2½ and 6½ P. M. in Spiritualist Hall, No. 85 Opera House Block, Hainoverstreet, Asa Emery, President; Mrs. Lucy Whittle, Vice President; Georgo F, Rumrill, Secretary; Frank Philbrick, Collector,

BILWAUKEE, WIS.—Spiritualist meetings are held at Boynton's liall every Sunday evening at 74. Mrs. L.M. Spencer, regular speaker. NEW HAVEN, CONN.—Now Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7½ P. M.

at 2 and 7/2 P. M.

NEWBURYPORT, MASS.—The First Spiritual So-clety holds meetings every Sunday at Temple of Honor Hall. 48 State street, at 2½ and 7½ F. M. Vice President, J. W. Ricker; Secretary, R. E. Braun; Treasurer, Moses A. Plummer.

Plummer.

FORTLAND, ME.—The People's Spiritual Meeting is beld each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock, Speakers, and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 L. ucolu street.

Lucoh street.

PHILA PELPHIA. PA.—The. First Association of Spiritualists holds meetings every Sunday at 10% A. M. and 7% P. M. at the hall corner Spring Garden and Sth streets. W. W. Clayton, President; Dr. James Truman, Vice President; W. H. Jones, Treasurer; James Shumway, Recording and Corresponding Secretary.

The Keystone Association of Spiritualists holds a Spiritual Conference every Sunday at 2% P. M. at the hall corner Spring Garden and 8th streets. Everybody, Melcome.

The Second Association of Spiritualists holds conferences every Sunday atternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front, James Marlor, President; Charles W. Yard, Secretary.

NALEM, MANS.—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hopper, President.

NAN FRANCISCO, CAL.—The First Spiritual Union Society holds a conference and scance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and scance in the evening. The Children's Progressive Lyceum moets in the same hall at 10 A. M.

10 A. M.

VINELAND, N. J.—Meetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secretary; Mrs. Portin Gage, Treasurer, Children's Progressive Lycoum meets at 12/2 P. M. Charles E. Greene, Conductor.

Lyceum meots at 12% P. M. Charles E. Greene, Conductor, WORCENTER, MASN.—The Worcester Association of Spiritualists boids meetingsevery Sunday at 2 and 7 P. M., in Grand Army Hall. Woodbury C. Smith, President; Hattle W. Hildreth, Vice-President; E. P. Howes, Secretary; John A. Lowe, Corresponding Secretary; F. L. Hildreth, Treasurer.

WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetingsevery Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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treatment does-not effect a cure. Guarantees issued only
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**SMITH.DOPLITTLE & SMITH,
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Sept. 10.—1y

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Only a small amount now left for sale.
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JOHN WETHERBEE, Monk's Building, Boston. II. L. BELDIN, BOOKBINDER, 275 MAIN STREET, SPRINGFIELD, MASS. May 27,—13w*

PATENT OFFICE. 28 SCHOOL STREET, BOSTON, MASS. BROWN BROTHERS, SOLICITORS,

BROWN BROTHERS have had a professional experience of fifteen years. Send for pamphiet of instructions, April 14.—oam

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SPIRITUAL REMEDIES. MRS. SPENCE'S

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DUY the Positives for any and all manner of diseases

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Typhus Fevers, Buy the Negatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers, Buy a box

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Dec. 3.

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the Kind ever Devised.

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Price for Lamp Shade, postpaid, 25 cents, or 6 for \$1.

Price for Shade Holder, 15 cents, or 4 for 50 cents.

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DREVENTS all contagious and infectious Diseases, such as Small Fox. Cholera. Yellow Fover, Typhold Fever, Chills and Fover, Scarlet Fever, Diphthe-ria, &c.

Catarri, Bronchilis, Asthma, and all Throat Discuses. Put up in a neathox, containing a Disinfector, nickel-plated and shaped like a watch, a Pipette, and a bottle of Vincontagium. Price \$2.00. Sent by Expressonly. For sale by COLBY & RIGH.

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Executed through the Mediumshinof G. FABRE, of Paris, France, the Artist said to be SPIRIT RAPHAEL. "Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will end forth tears without end; his sufferings will mult the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus,"—Renan. Price of cabinet photograph, 35 cents For sale by COLBA & RICH.

NEW GOSPEL OF HEALTH, CONTAINING seven sections on Vital Magnetism and illustrated manipulations, by DR. STONE. For sale at this office. Price \$1.25; cleth-box copies, \$2.50. Mcdiums in Boston.

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J. A. Shelhamer, Magnetic Healer. OFFICE removed to 8½ Montgomery Place (Room No. 3), Boston, Mass. He will treat patients at their homes or at his office, as desired. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney Complaints, and all Nervous Disorders. He will supply Magnetized Paper to all who desire at one dollar a package, This paper will be of great henefit to any one suffering with the above discases. His Pilis are as follows: No. 1, for the Liver; No. 2, Anti-Dyspeptic; No. 3, Liver and Kidney; No. 4, Strengthening and Soothing, All are made under spirit direction. Price 25 cents per box, 5 boxes for \$1,00. Office hours from 10 A. M. till 3 F. M., except Tuesdays and Fridays, when he will attend to out of town patients. Letter address, BANNER OF LIGHT OFFICE.

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My specialty is the preparation of New Organic Remedies for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sont ever fairs to benefit the patient, money will be refunded. Enclose \$2 for medicine only. Nocharge for consultation. Nov. 30.

Dr. Main's Health Institute, AT NO. 60 DOVER STREET, BOSTON. THOSE desiring a Medical Diagnosis of Disease, will please enclose \$1,00, a lock of hair, a return postage stamp, and the address, and state sex and age. All Medicines, with directions for treatment, extra.

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 64 Clarendon street, near Columbus Avenue, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Norves, Brain and Lungs, specialities. Will visit patients. Magnetized Paper \$1,00 a package; especially magnetized for a particular disease, \$2,00.

MRS, T. L. HENLEY. CLAIRVOYANT, Trance, Test and Business Medium, 31 Emerald street, Hotel Star, Suite I, Boston, Circles Sunday and Wednesday evenings. Also Developing Circle Tuesday afternoon. Private slitings from 0 to 5 o'clock. June 10, -2w

MRS. L. J. COLLAMORE

ECLECTIC and Magnetic Physician, 408 Tremont street, 5th door above Dover st., Boston, Mass. Examination from lock of hair, \$1,00. Also gives Medicated Vapor Baths. Ring left hand bell.

MRS. L. A. COFFIN. NO. 9 Essex street, Room 7, corner Washington street Boston. Psychometric, Test and Business Medium Office hours from 1 to 6 P. M.

MRS. ALDEN, THANCE MEDIUM. Medical Examinations and Mag-nette treatment. 43 Winter street, Boston. June 17.—44.

Dr. Charles T. Buffum, TRANCE, Medical and Business Medium, 422 Tremor street, Boston, Hotel Addison. Hours 9 to 5. March 18.—13w*

A. P. WEBBER,

MAGNETIC PHYSICIAN,

OFFICE, 157 WEST NEWTON STREET; Hours from
10 A. M. to 4 P. M. Will visit patients. Jan. 7.

Mrs. M. J. Folsom.

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from lock of hair by letter, \$2.00. March 4. MRS. CLARA A. FIELD,

BUSINESS and Medical Clairvoyant. Psychometric Readings by letter, \$2,00; age and sex. 19 Essex street. April 29.

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, Test Medium, 94 Trement Street, between Trement Temple and Montgomery Pl.

MISS HELEN SLOAN, MAGNETIC HEALER. Office, 491 Trement str. Boston. Patients received from 9 A. M. to 5 P. M. June 17.—1w*

A. S. HAYWARD'S Powerful Spirit-Mag-netized Paper performs vo iderful cures. Two pack-ages sent by maif on receipt of 41.00. Will visit patients during summer months. Letter address, 9 Montgomery Place, Boston.

MRS. JULIA M. CARPENTER, Medical Clair-voyant, will be (for a limited time) at \$2 Pleasant street, Boston, on Wednesday and Thursday of each week, Hours from 10 A. M. to 4 P. M. Terms, \$2,00.

June 10.—2w*

MRS. JENNIE CROSSE, Test, Clairyoyant,
Business and Healing Medium. Bix questions by mail
50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps.
37 Kendali street, Boston.

May 13,

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Seances, Tuesday, Wednesday, Thursday, Friday
evenings. Apply in advance. 45 Indiana Piace, Boston.
Feb. 25,

MRS. C. H. LOOMIS, Trance Test Medium, gives Magnetic and Electric Treatments. Business June 17.—1w*

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SOUL READING.

Or Psychometrical Delineation of Character. MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and tuture life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, \$2.00, and four 3-cent stamps. Brief delineation, \$1.00.

Address,

Oentre street, between Church and Prairie streets.

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Centre street, between Church and Prairie streets,
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DR. G. F. MOHN will send to any address free of charge (excepting three three-cent postage stampe) his VITAL MAGNETIC TISSUE BATTERY, for the cure of Discase, Obsession, etc., and the development of Medial Gifts. The powers of the Doctor's great spirit band will accompany each Battery.

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PAUL LEAVELL, ASTROLOGER.

CIENERAL READING, with Directions, for '82, '83, '84, OF \$2.00. From infancy, with Directions for five years to come, \$5.00. Complete Chart of the Heavens, with the history, from infancy to the end of life, \$10,00. Send date of lifth, with lock of hair handled only by self. Address PAUL LEAVELL, 163 West Madison street, Chicago, Ill.

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SEND two 3-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOBSON, Manuoketa, lowa.

4w*-June 10. DR. FANNIE C. DEXTER, formerly 476 Tremont street, Boston, has taken abouse in Newport, R. 1., 5 Chestnut street, off Washington street, where she will practice her peculiar gifts of Healing, Tests and Business, May 27.—13w*

PSYCHOMETRY.

DOWER has been given me to delineate character, to describe the mental and spiritual capacities of persons, and sometimes to indicate their future and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$1,00, with stamped and addressed envelope.

envelope.

JOHN M. SPEAR, 2210 Mount Vernon street,
May 15.—cow†

Philadelphia, Pa.

Miscellancous.

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Universal Fraternity and Universal Redemption. Universal Fragerity and Universal Recomption.
We labor to awaken and rebuild the sumbering, creedbound teachings of the immortality of the soul or spirit;
to prove the truth of the grand scheme of eternal progression, in the spirit as well as in the body; to prove the
value of good deeds in this life asa preparation for the future
life, and to that end we call the attention of inquirers to our
Spirit Message Department, wherein will be found comnumications irom spirits who were once dwellers on the earth
we inhabit, tending to

Prove the Immortality of the Soul. Tickets to weekly Free Circles sent on application to the Editors.

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A New, High-Class Spiritualist Journal.

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Foreign, devoted to Spiritualism and allied subjects.

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Subscriptions will be taken at this office at \$3,00 per year, which will be forwarded to the proprietors, and the paper will be sent direct from office of publication; or the subscription price of 10 shillings and 10 pence per annum, post free, can be forwarded direct by post-office orders to ED-ITOR OF "LIGHT," 13 Whitefriars street, Fleet street, London, E. C., England.

Jan. 8. ANNOUNCEMENT.

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life.
EDITED and MANAGED by SPIRITS.

NOW IN ITS SIXTH VOLUME, EIGHT, PAGES, WILL BE ISSUED AS ABOVE AT No. 5 Dwight Street, Boston, Mass.

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Feb. 28.

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Priceid. Sent one year post free to all parts of the United
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'Aug. 7.

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DEVOTED to the Science and Ethics of a class of subjects which, above all others, are most intimately connected with the Organization. Development and Destiny of Man, together with Phenomenal Facts in every Department of what is known as Spiritualism.

Published monthly at Atlanta, Georgia, U. S. A.
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This World, PUBLISHED every Saturday, at 51 Fort Avenue, Boston (Roxbury), Mass., at \$2,00 per annum. THIS WORLD is divided into three parts:

Part First contains the weekly lectures delivered by GEORGE CHAINEY, in Paine Hall, Boston,
Part Second contains a Radical Romance, published in parts,
Part Third contains a short story devoted to the education
of our children in liberal sentiments and principles,
Send your address for a sample copy,
Jan. 14. THE

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Now is your time to subscribe for a live juper, which discusses all subjects connected with the happiness of mankind,
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April 7.

Boston, Mass.

BUSTS OF COL. R. G. INGERSOLL, By the celebrated sculptor, Clark Mills. Cabinet size, \$2,50. Sent only by express, nearly ranken and boxed. For sale by COLBY & RICH. Bisbee's Electro-Magnetic Flesh Brush Miscellaneous.

Beautiful Works of Art. ENGRAVINGS.

WOODLAND HOURS.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours," The mother is scaled in the forest shade. Her little girl "Bo-Peeps" around a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweetness and loy. It is a picture that touches the heart; to see it is to love it; and its possessor, however esthetic in his or her tastes, can never onigrow it. Painted by Moyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x2s inches.

THE HARVEST LUNCH.

THE HARVEST LUNCH.

The harvesters gather on the bank of a spring, shaded by an cim standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher she is filling a brother's cup, while another is waiting for the coofing draught. A had is studying the counteriance of his dog, that is waiting for his binch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the bram, leans against his favorite horse. A flitle boy and girl are passing a lineth to brother and sister froicking on the loaded hay. Stein, copied in black and two thus from Jöseph John's noted painting. Size of sheet, 22x2s inches. Price, 50 cents.

The above Engravings have just been issued for the first time, and will equal any of Joseph John's former works of art.

LIFE'S MORNING AND EVENING.

A river, symbolizing the life of man, which through a land-scape of hill and plain, bearing on fiscurrent the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward, the open sea—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's Inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches. Price, 50 cents.

THE ORPHANS' RESCUE.

THE ORPHANS' RESCUE.

This beautiful picture lifts the yell of materiality from beholding eyes, and reveals the guardians of the Angel World. In a boat, as it tay in the swollen stream, two orphans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore: Quickly the current earried it beyond all earthly help. Through the feaming rapids, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful entaract the children were streken with terror, and though that death was inevitable. Suddenly there came a wondrons change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that theil through her whole being, she grasped the rope that lay by her side, when to her surprise the boat turned, as by some unseen power, toward a onter clody in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despair fell toward his heroic sister, his little form nearly paralyzed with fear. Engraved on steed by J. A. J. Wilcox, from the original painting by Joseph John. Size of sheet, 22x25 inches. Price, 50 cents.

NEARER, MY GOD, TO THEE.

DESCRIPTION OF THE PICTURE,—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and, heavenward gaze, most beautifully embody the very lifeal of hopeful, trustful, carniest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and pale," shifting through the rifted clouds and the partially curtained wholow, produces the soft light that lails over the woman's face and illuminates the room. It is typical of that light which flows from above and floods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x25 inches. Price, 50 cents.

HOMEWARD.

AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY.

"The curfew tolls the knell of parting day," " " " from
the church tower bathed in sunset's fading light, "The
lowing herd winds slowly o'er the lea," toward the humble
cottage in the distance. "The plowman homeward plots
like weary way," and the tired horses look eagerly toward
their home and its rest. A boy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and
beauty to the picture. In one hand she holds wild flowers,
in the other grass for "my colt." Seated under a tree in
the churchyard, around which the twilight shadows are
closing in, the poot writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape
on the sight." This grand Elegy has been transited into
various languages, and its rich and harmonious coloring of
the threads of life, classical composition and polished
rhythm, have faschated the poetical heart of the world.
Stein, copied in black and two tints. Designed and painted
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Price 50 cents. AN ILLUSTRATION OF THE FIRST LINE IN GRAY'S ELEGY. Price 50 cents.

FARM-YARD AT SUNSET.

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to 'Homeward' (or 'The Curfew'), Copied from the well-known and justiy celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size, of sheet, 22x2s. Price, 50 cents.

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ART ENSHRINEMENT OF THE BIRTHPLACE OF MODERN SPIRITUALISM.

IN 1872 PROFESSOR JOHN, THE DISTINGUISHED INSUIRATIONAL ARTIST, VISITED Hydresville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in full accord with this subject anglits dawning light, how could it have been otherwise than a "work of love" and enthusiasin to him, as his hand was guided in designing and perfecting this master production of art. From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size of sheet, 20x24 inches.

Postage on Pictures will be prepaid by us, and the Engravings safely enclosed in pasteboard rollers. Both old and new subscribers to the Banner of Light, can secure these Engravings by sending 50 cents for each picture.

That no seeming injustice may be done to those who have renewed and those whose subscriptions have expired, we make the offer of sending the pictures for 50 cents per copy. ALL OTHERS than those who are or have been sub-cribers to the Banner of Light must remit the published price, \$2,00 per copy.

For sale by COLBY & RICH, Banner of Light office

Scientific Astrology,

NATURAL LAW.

NATURAL LAW.

66 THE universe is governed by law, "were words fitly spoken by the immortal Humboldt. Every life is the completion of a design, drawn at the conception and birth of the individual on the trestle-board of the Solar System by the hand of Nature and the inspiration of Omnificaswerf-Nothing in the universe ever did or ever will happen by chance. The events of life can be determined, and, if the artist be competent, with remarkable accuracy. To convince skeptics, and thereby make business for myself, I will make the following propositions, viz.:

I will give a personal test and proof of the science to whomsover will send me their sex, place and date of birth (priving hour of the day), and 50 cents, money or postage stem; s. I will write briefly in answer to two questions for whomsover will send me the same data as above and \$1.

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Nativities of this kind consider the physical and mental condition of the mative, with the principal events and changes in the highway of life; viz.: Siekness, its character and time; Business, years of loss and gain; Marriage, its time and condition, together with other matters of importance.

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The most sensitive may be assured that no statement will be made touching the probable length of life, unless by request. I will point out to such the places in the pathway of the future where flowers may chance to string.

For my own profit and the public good, I solicit a test of the science.

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Feb. 25.

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UAL ECHOES," with the addition of Thirty

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Waiting 'mid the shadows,' When shall we meet again?
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We shall know cash, there, there, the we'll dwell beyond them waiting to go, waiting on this shore. We're fourneying on, What must it be to be there, where we'll averary nevermore. Whisper us of spirit-life, Waiting at the river. CHANTS.

Come to me,

Over there,
One woo is past,
Outside,
Outside,
Over the river I'm going,
Oh, bear me away,
One by one,
Passel on,
Passing away,
Parting hymn,
Fassing the veil,
Repose, How long. I have reared a castle often, Invocation chant. In this book are combined In this book are combined ''Golden Melodien' and ''Spiritual Echoes,'' with the addition of about THITTY PAGES OF NEW MUSIC, set to original and select words, making in all a book of one hundred and twenty pages, while the price is but it the above that of either of the above banned books. The author has tried to comply with the wishes of friends by writing easy and pleasing pieces, that all may be enabled to sing them without difficulty.

weeping there.

of yet for me, sever lost, ally waiting, ver there.

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As this work presents a new view as to the special origin and nature of Jesus, and the effect of his advent, life and death on humanity. It is hoped that Trininarians and Uni-tarians, as well as Materialists, will give it a careful peru-sal and a candid criticism, especially as it does not deny the accuracy of Hible teachings. Paper, price 25 cents. For sale by COLBY & RICH.

Banner of Bight.

BRIEF PARAGRAPHS.

It is stated that an American mail steamship now building in this country will be able to cross the Atlantle in four days! Doubtful.

On dit that General Grant Is going into the fire insurance business. He likes to be "under fire."

The Clayton Bulwer treaty has been repudiated by the United States, as Great Britain has not fulfilled the obligations imposed on her by it. Better make a new one . . . In the Interest of peace.

Dungeon Rock, Lynn, Mass., with which, from events occurring there in the early days of Spiritual ism, many of our readers are familiar, has, with its delightful rural surroundings, been purchased by Henry Breed and others, who will without destroying any of its natural attractions, improve and secure it to the public as a place of resort-a thing of beauty and a

At the recent annual meeting of the Free Religious Association in this city, one of its leading members, Felix Adler, resigned his connection, giving as his reason that its work was inadequate to meet the requirements of the time.

The New York Sun spells the word "villantes" with three Ps. The reason is, perhaps, because it has an extra eye on official rascality.

'It is said that there are two liundred thousand professional tramps and beggars in Germany, which costs; that country \$50,000,000 annually! And so they are below shipped, over here—as many as possible—to fill our poor-houses, which are now already overrun with foreigners. This government, however, has just begun to investigate the matter, as other countries are also shipping their convlets and paupers to the United

The elephant Jumbo has been vaccinated. And now they give him whiskey to eradicate the polson.,

Bring garlands for the gallant boys in blue Bring garlands for the gallant boys in blue,
And bring some blossoms for the boys in gray;
Our boys will never miss a flower or two
That o'er the fallen enemy may stray;
Deck vanquished valor with its tribute due,
And our brave boys will smile on you to-day;
Men toll for wrong from morning until night,
They only die for what they think is right.

It is said there is danger of a war between Germany and Russia. Although averted for the present, yet It is believed at Berlin, that such a catastrophe might at any moment arise.

The blanket-sheet Sunday papers are filled with large-lettered advertisements and sloppy, ding-dong

An ideal city will enforce laws that are enacted against vice, because vice makes poverty. An ideal mayor and ideal city council/will attack, vices as Hercules attacked harmful monsters—as George attacked the dragion of Asia Minor,— David Swing.

They are shooting railway train robbers in Texas

Summer weather has come at last.

A dentist who had attended the dental convention was relating to a number of others what he heard, "There," said he, "it was enough to make a jackass laugh to hear the members relating how they tested things in their patients, mouths. I laughed until I cried!" and seeing a smile come over the commenance of his hearers, he was mad and walked off.—The Western Dentist, Cincinnati, O.

"It is feared that the cotton crop in the so-called river country at the South will be a failure this season owing to incessant rains and cold nights, and the cotton planters have plowed up whole sections of land, heretofore, devoted to cotton and tobacco and planted

The late outbreak in Venezuela has been quelledfor the present; but it is liable to be resumed at any

And now the organ-grinder comes,
Dread Harblager of spring,
With his organ slung across his back
And a monkey on a string.
And while leagrinds his music out
That makes the stoutest quali,
His monkey paskes from a hat,
And—thereby hangs a tail.
—(helfast Journal.)

It was somewhere in New Jersey that a man got a ittle mixed on Scripture, and said at a prayer meeting. "Brethren, when I consider the shortness of life, I feel as if I might be taken away suddenly, like a thief in

The Hon, John L. O'Sullivan, a devoted Spiritualist and formerly United States Minister to Portugal, and Mrs. O'Sullivan, narrowly escaped death from burning. at their residence in Elizabeth, N. J., on the 5th inst., their bed curtains having taken fire. As it is, they have received painful injuries.

When the bad boy is under the shadow of the parental paim he has good reason to believe that he is in a tropical climate. A tale-bearer revealeth secrets; but he that is of a

faithful spirit concealeth the matter.

The "Herdic Coaches" in this city are a success. and the expression "going up town in a Herdic" is quite common; but not so the remark of one of our aesthetic school girls who said she was too utterly fa tigued to walk, and should "go up in a Derrick."

Walter Bourke, of Curralelgh, County Mayo, was Anne 8th, shot dead, together with his escort, a sol dier of the guards. The volley was fired by some per sons who were concealed behind a wall, and both Bourke and his escort fell instantly.

They have a beef famines in Montreal, it is said, How is that, Dan?

There have been disastrous floods in Hungary.

The Egyptian "muddle" has become a "crisis," a

British officer having been murdered in Alexandria by Jumbo is in Boston. This week and part of next

thousands of children will pay him a visit.

Cochituate water is not fit to drink. It is quite as bad to the taste as it was at this time last year. What is the matter with it or in it, most everybody wants to know. Digby suggests that several hundred bushels of charcoal dumped in at the proper place may fix

The asthmatic will rejoice to learn that an ounce of the Euphorbia pilulifera (indigenous to Queensland, Australia), placed in two quarts of water, and allowed to simmer until reduced to one quart, will, taken a wineglassful at a time, relieve the most obstinate

asthma, says an exchange. The horseshoe does not bring good luck when the

According to an advertisement in the New York Herald there is an "Apostolic Church" in Brooklyn. "divine service" and "healing" being the specialty on Sundays and Wednesdays. Rev. Dr. Monck, pas

A London letter says Mr. John Brown is about to be knighted by the Queen. He already has a beautiful house at Balmoral and resplendent apartments at Windsor and Osborne.

The public debt statement shows a reduction of the debt, during May, of \$10,375,44f 19.

One of life's hardest lessons from the cradle to the grave is waiting. We send our ships out, but cannot

patiently wait their return. A SHARP HIT.-At the Sunday school parade in Brooklyn, W. D., the Universalist children from the 'Church of Our Father" had no part in the marching. The Rev. Almon Gunnison quaintly remarked on the matter: "They were permitted, however, to stand on the sidewalk, and read on the banners of the Orthodox schools, Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Spiritualist Meetings in Boston.

Paine Memorial Hall.—Children's Progressive Lyeum No. I holds its sessions every Sunday morning at this all, Appleton street, commencing at 10% o'clock. The public cordially invited. D. N. Ford, Conductor. Engle Hall.—Spiritual Meetings are held at this hall, 616 Washington street, corner of Essor, every Sunday, at 10½ A. M. and 2½ and 7½ P. M. Ebon Cobb, Speaker and Conductor. Meetings also held Weslnesday afternoons at 3 o'clock.

30 clock.

Highmony Hall, 34 Easex Street (1st flight),—Spiritual meetings in this new and heautiful hall every Sunday, at 10% A.M. and 2% and 7% P.M.; also every Thursday, at 3 P.M. Severalwell-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially invited to take part in the exercises. Prescott Robinson, Chairman.

Chairman.

Spiritual Rethesda, 36 Hauson Street. - Meetings: Thesday, 3 P. M. - Lectures on "Health and Healing": Thesday, 3 P. M. - Sociable for Conversation, with no formal exercises. Wednesday, 8 P. M. - Conference for the discussion of all subjects relating to the welfare of man. Friday, 8 P. M. - A meeting of mediums for mutual ald and consultation. Saturday, 8 P. M. - Developing and Test Circle. Five cents admission to each of these meetings will be charged, to aid in defraying the expenses of the Bethesda. On Sunday evenings the halfcan be obtained on easy terms for any worthy and phtlanthropic object. Object of Spiritual Rethesda, to cure disease by Spiritual Power. "without money and without price" to those mable to pay. Contributions respectfully requiested. Pathents must apply between the hours of 10 and 12 A. M. and 2 and 4 P. M.

Ladles" Aid Parlors, 718 Washington Street. The Spiritualist Ladles! Aid Society meet in their Parlors every Friday afternoon and evening. Business Meeting 4 P. M. Mrs. M. V. Lincoln, President; Mrs. A. M. H. Tyler, Secretary.

MEETINGS held every Sunday. At 23 o'clock, Test Circles by prominent mediums. Evening, at 7% o'clock, Conference meetings. All mediums and speakers are most cordially invited. Miss Amanda Batley, organist.

Mystic Jiail, Charlestown District. - Meetingsare bash at this half. 20 Main street acare Sunday and a proposal.

Mysile Hall, Charleslown District.—Meetings.arc add at this hall, 70 Main street, every Sunday afternoon, at 30 clock.

Che isen.—The Spiritual Association holds meetings at 3 and 75, P. M. in Temple of Honor Hall, Odd Fellows' Building, opposite Reilingham Car Station. Next Sunday afternoon, conference. In the evening Mrs. S. Dick will speak and give tests from the platform.

THE LADGES HARKONIAL AID SOCIETY meets every Friday afternoon and evening in the same hall. Mrs. S. A. Thayer, President; Mrs. A. E. Dodge, Secretary.

SHAWMUT LYCEUM closed its sessions for the season Synday, June 11th, with a well filled house; the entertainment, as usual, was both interesting and instructive. The exercises opened with choice selections by Miss Dawkins's Orchestra, and the reading and singing of Silver Chain recitations, after which the Grand March was performed with full ranks. The usual time was devoted to the interests of the young minds in regard to spiritual things. Then followed remarks of Conductor Hatch, giving in detail the history of the Lyceum from its commencement to the present time; recitations by Ralph Milliken, Bessie Brown and Haskell Baxter; remarks by Gen, Wisewell; reading by Ernest Fleet; recitations by Gracie Burroughs, Emma Ware and Annie Fearing; remarks by Mr. John Wetherbee. The Physical Exercises and Target March closed the last session of the season. The next session is to be held Sunday, Sept. 3d. J. A. Shelhamer, Secretary Shawmut Spiritual Lyceum, 83 Montgomery Place. house; the entertainment, as usual, was both

PAINE HALL.-On Sunday, June 11th, the Lyceum was called to order by D. N. Ford. After the usual singing and reading, the exercises

ter the usual singing and reading, the exercises were as follows: Recitations by Ella Waite, Flora Frazier, Mamie Havener, Allie Waite and Mary Henly: song by Freddie Stevens; piano solo by May Waters: declamation by Fred Cooley (by request). Lena Barnett, a pupil of Prof. Pstroskonsky, a young miss of ten years, having taken lessons since last January only, executed a fine piano solo with much credit to herself and the Professor. Next Sunday, the word "Justice" will be commented upon.

As our Lyceum is in a promising and satisfactory condition both as regards its officers and leaders, its treasury and mental status, its Business Committee have agreed to have a picnic. In past years we have depended on outside parties, but now choose to have one in the name of the Lyceum. "Echo Grove." West Lynn, has been engaged for June 29th. We hope that the Spiritualists from the towns round about will join us on that day. There will be dancing for those who wish it, also an interesting session of the Lyceum, with flags and mottoes. The

the Brooklyn Lyceum, a gentleman kind and genial in every respect, and well adapted for a platform officer, was chosen Assistant Conduc-tor. As we have a full complement of officers, may wisdom guide our movements, and justice may wisdom guide our movements, and justice be meted to one and all; and may we live and act with constant recognition of the truth of the philosophy of eternal progression.

ALONZO DANFORTH, Cor. Sec.

Children's Progressive Lyceum No. 1.

CHARLESTOWN - MYSTIC HALL -- June 11th Mr. W. J. Perkins, test medium, occupied the platform in the afternoon at the usual hour. After singing by the choir the controls of the medium delivered a short discourse from sub-jects furnished by the audience, and answered several questions in an able and interesting manner, after which the medium occupied over half an hour giving tests and psychometrically reading handkerchiefs, etc., in a manner satisfactory to all. Next Sunday, June 18th, Mr. David Brown will speak and give tests in this ball of 2 b. Mr. C. B. M.

sung the solos in the service very acceptably, and Mrs. Hopkins presided at the organ with great taste and ability. Mr. Colville's lecture was on "The Humanity of God and the Divinity of Man." The discourse was delivered under influence of spirit W. E. Channing, and was pronounced by many who heard it one of the finest efforts to which they had ever listened. In the afternoon, at 3, there was again a full attendance; the lecture on "The Moral Tendeney of Phenomenal Spiritualism" was warmly appreciated by all true friends of mediumship and Spiritualism. At its close the controlling intelligence ably answered several important questions. Winoona's poems at both gatherings were much admired. These services depend for their support entirely upon voluntary offerings. No seat is let or appropriated, the offerings. No seat is let or appropriated, the meeting being in every sense entirely free to the public. In recognition of the kindly response of the congregation, last Sunday, to Mr. Colville's statement concerning the source whence the meetings could derive support, he requests us to publish an account of last Sunday, a receipt and expenditure. day's receipts and expenditure:

Expenditures.

\$33.40 Balance as compensation for lecturer's services 15,40 W. J. Colville and his friends are delighted w. J. Colville and his friends are delighted with this most successful result of an entirely free meeting, and announce with pleasure that Dr. J. Rodes Buchanan (of New York) will lecture next Sunday, June 18th, in Parker Fraternity Rooms at 10:30 A. M. and 3 P. M. His discourses will be extremely important. After defraying his expenses he has kindly offered to dayout the progresses he has kindly offered to to make their efforts practical. At the close of courses will be extremely important. After defraying his expenses he has kindly offered to devote the proceeds to the Spiritual Bethesda, 36 Hanson street. On Sunday, June 25th, Mr. Colville will again be the speaker.

In Providence, R. I.—W. J. Colville will ocsument against capital punishment. Judge

cupy the platform of Slade Hall, corner of Nash and Eddy streets, Sunday, June 18th, at 10:30 A.M. and 7:30 P.M. Subjects of discourse: Morning, "Spiritualism as a Science, a Philosophy and a Religion." Evening, to be chosen by the audience. Seats free. Collections.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society—Mrs. F. O. Hyzer, permanent speaker—bolds sawlecg at Everett Hail, 38 Futton street, between Smith street and Galiatin Place, every Sunday, at 10% A. M. and 7% F. M. Scats free to all. Children's Progressive Lycenium meets at 3 o'clock F. M. Conference meetings—J. David Chairman—every Saturday evening, at 8 o'clock. H. W. Benedict, President,

evening, at 8 o'clock. H. W. Benedict, President.

Brooklyn Spiritani Fraternity.—Sunday services in Large Hailof Brooklyn Institute, corner Washington and Concord streets, seven blocks from Fulton Ferry, at 3 and 74 P. M. Speakers engaged: June, Mrs. Abby NgBurnham, Conference meetings held every Friday eventur in Lower Hall of Brooklyn Institute, June 16, "The Minstry of Angols," Heacon B. M. Cole; June 23, "Spirit Obsession," Hon, Wim, Colt; June 20, Mrs. Milton Rathban, of New York City. All the spiritual papers for sale at allour meetings. S. B. Nichols, President.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 73. Charles R. Miller, President; W. H. Coffin, Secretary.

Adelphi Hall, corner Myrtle Avenue and Adelphi Nirect.—Rev. Dr. Monek lectures and publicly heals the sick every Wednesday and Sunday evening, at 80 clock.

Brooklyn (N. Y.) Spiritual Fraternity. To the Editor of the Banner of Light:

Some time ago the President of the Fraterni-

To the Editor of the Banner of Light:

Some time ago the President of the Fraternity addressed invitations to several representative thinkers, preachers, etc., inviting them to speak upon our platform upon any subject that they might select, that would aid mankind into a truer, nobler and better conception of the life that now is, or any thoughts expressed in their own way in regard to the immortal life. The only one of these invitations accepted thus far was from the Rev. Robert Collyer, the eloquent Unitarian minister of New York City. In response to our invitation, which was cordially accepted, our brother occupied our platform Sunday evening, June 4th. The subject announced was "A Human Lien upon the Immortal Life." The large hall of the Brooklyn Institute was packed with a cultured and very intelligent audience. We had to bring in extra chairs, etc., and 'at least one thousand persons listened to this able discourse.

The chairman of the meeting explained how the invitation was given and accepted by Dr. Collyer, and also said that he came there as a Christian minister, to express his own thoughts, and as such we were glad to recognize him as a friend and a brother. Dr. Collyer was greeted with applause when he stepped upon our platform, also several times during his address, and also at its close. He took his text from Joh, "If a man die, shall he live again?" and from John, "Let not your heart be troubled." The speaker said: "We live in a natural world, and we are placed here to make the very best use of this world, and of this life. The seasons come and go, and we are bound to each other by human ties and friendships, and when our friends pass from us, from our visible sight, and we are no longer able to clasp the warm hand or look into their love-lit eyes, there is a natural longing to know whence they have gone, and of their after life. We miss them from the fireside, from the shop, the office and the market-place: this is natural, and we take down our books from the library and read all that we may be that we may be able to gather as to the future life. We find that God has made this natural world for our highest development, and that it is our highest duty to make the best of this life here, and he has given to all something more than a memory and an instinct. He has im-planted in the human soul a hope of an im-mortal life, and with this hope we are able to meet the trials, duties and responsibilities of

this life.

After leaving my old home in England there ness Committee have agreed to have a picnic. In past years we have depended on outside parties, but now choose to have one in the name of the Lyceum. "Echo Grove," West Lynn, has been engaged for June 29th. We hope that the Spiritualists from the towns round about will join us on that day. There will be dancing for those who wish it, also an interesting session of the Lyceum, with flags and mottoes. The grove is easy of access, and has many attractions to those who wish a day of pleasure. As we intend to have all the Lyceum children enjoy themselves on that day, a collection will be taken next Sunday, to aid those who need our assistance.

At an adjourned meeting of the Association held at the close of the Lyceum, the resignation of Conductor F. L. Union was accepted, he having become interested in the Lyceum movement in Detroit, Mich. As it was necessary to fill yeacancies, D. N. Ford for the eleventh time was chosen Conductor of the Boston Lyceum. Mr. S. W. Russell, formerly Assistant Conductor of the Brooklyn Lyceum, a gentleman kind and genial in every respect, and well adapted for a late of the late of the lyceum well adapted for a genial in every respect, and well adapted for a late of the late of the lyceum and propertics. The men who have made the best mark here are those who have felt humen corray. "I don't want to die." In this life. alized and a personal life. The men who have made the best mark here are those who have felt human sorrow. 'I don't want to die,' said Johnson. But though men preach, you will find men like Beecher and Spurgeon holding fast to the good there is of this life. There may be infinite blessing in passing from this life and losing identity in God, as the rain does in the ocean, but nothing can be more important to man than his own identity. He wants to keep it. Talk about angels—they are very good; but so far as we may know they never had a father or mother; never went hunting or nutting; never blushed before a maiden; never loved, or made homes, or had children of their own running about them.

A man may suffer, but he has his identity and wants to keep it. It is a nature so like God's that he can't give it up A himsel life is come.

In butke S Hall, MOFTENIE, Vt., Sunday, June 181th. The first Sunday the speake er lectured upon "The Both lectures were replete with thought, and fully appreciated by the audiences. Last Sunday Mr. Fuller lectured upon "The Scientific Basis of Spirit Communion," and "The God Accomplished by Spiritualism." These addresses were delivered in a very spirited manner; and were full of spiritual food.

Mr. Fuller lectured in the hall at the Junetion House, at Essex Junction, Wednesday of Spirit Communion," was handled in a manner in highly satisfactory to all present.

Mr. Fuller speaks at Morrisville, Vt., Sunday, June 181th and 25th, and may be addressed

wants to keep it. It is a nature so like God's that he can't give it up. Animal life is complete when death intervenes. A man's nature is such that he feels that what is his, is his forever. He has a longing for something higher and better. He wants to learn. This would not be were there not another life. So Christ, not be were there not another life. So Christ, the most perfect man who ever lived, tells His friends He goes before them. He lives forever. Meetings at Parker Fraternity Rooms.

Berkeley Hall being closed, and the Society having secured no place of meeting, W. J. Colville, actuated by his inspirers, engaged Parker Fraternity Rooms for a short series of Sunday meetings, which commenced Sunday last, June 11th. The morning service was largely attended by a representative gathering, including a number of the oldest and most widely known Spiritualists of Boston and vicinity. Beautiful flowers graced the desk (the kindly offerings of some of Mr. Colville's friends). Mrs. Gallison sung the solos in the service very acceptably, and Mrs. Hopkins presided at the organ with great taste and ability. Mr. Colville's lecture was on "The Humanity of God and the Divinity of Man." The discourse was delivered under influence of spirit W. E. Channing, and was pronounced by many who heard it one of the poor parson is able to do—and it is a mystery to me. If this knowledge comes to you and makes me. It his knowledge comes to you and makes you better men and women, larger hearted, more sympathetic, loving and true in all your relations and duties in this life, then it has proved a benefit to you. I hope it may be proved to be true, and I am glad to meet with you and be called a brother." (Applause.)

At our conference, Friday evening, June 9th, the opening address was given through Brook.

the opening address was given through Brook-lyn's new trance speaker, Mrs. T. B. Stryker. Mrs. S is petite in form, and easy and graceful upon the platform, and tids fair to become an effectual and useful instrument in our cause. The controlling spirit did not seem to have full control this evening, and hence there was a control this evening, and hence there was a seeming hesitancy and embarrassment which will be avoided probably in the future. The argument was that the continuity of life had been practically demonstrated by the facts and philosophy of Spiritualism. It reviewed the doctrines of Orthodoxy, contrasting in a forcible manner the doctrine of the atonement as compared with that of personal responsibility and accountability, and urged upon Spiritualists to make their efforts practical. At the close of the lecture, two improvised poems were given

Dailey said that the State assumed by its laws that no person had the right to take the life of another; and he argued that this was sound doctrine as well for the State as for the citizen, and that no body of men or Commonwealth had this right, and argued that all laws that made hanging for crimes should be modified to imprisonment for life. Judge Dailey stated the facts in regard to the trial and sentence to death of young Walsh, an imbecile who was irresponsible, and that it would be a great wrong if this person was strangled by the State on June 23d. Ile said the Catholic clergy were making an effort to have his sentence commuted, and that he had a petition for signatures. Judge Dailey was frequently applauded, showing that the large audience were in full sympathy with him, and the petition was generally signed.

Hon. Wm. Coit said, I cannot add much to the able argument of Judge Dailey. Judge Coit said that the spirit controlling to-night has given as authority, "Thou shalt not kill," and he said that it is also quoted, "An eye for an eye, and a tooth for a tooth," and "That he who sheddeth another's blood his blood should be shed." The speaker said we have no right to send our criminals into the State of Massachusetts, and the people of that State would do all that they could to prevent it, and the Common-Dailey said that the State assumed by its laws

LIGHT.

send our criminals into the State of Massachusetts, and the people of that State would do all that they could to prevent it, and the Commonwealth is doing a great wrong by strangling criminals who have been sentenced to death, and sending them to the spirit world. All punishments should be corrective in their character, and if we send criminals to the other life we must expect to feel their influence upon this world. D. M. Cole said that among the earlier nations before Egypt or India, the laws were that "Thou shalt not kill anything," and the people of India were very careful not to kill any insect or reptile, and this hanging people for crime by the State was wrong, and contrary to

the light of Spiritualism.

At our next conference Mr. D. M. Cole will give the opening lecture on "The Ministry of Angels."

S. B. Nichols.

357 Flatbush Avenue, Brooklyn, N. Y., June 10th, 1882.

Republican Hall, New York.

The First Society of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 33d street, at 10% A. M. and 73 r. M. Hestry J. Newton, President; Henry Van Gilder, Secretary.

The New York Children's Progressive Lyceum

Closed June 11th, 1882, for the summer vacation. It gave the officers and leaders great pleasure to hear many of our children say they felt sorry at the closing of our good work. Our exercises opened with singing, Golden Chain recitations and Calisthenics. Being miscellaneous Sunday we had a very extensive programme. Little Charlie Rathbun, aged four, recited very prettily, "The Kangaroo," and little Libby Sloane, not quite two years, greatly amused the Lyceum by her contribution: A recitation entitled "The Child's Prayer," by Jessie Phillips; song by the little sisters, Leona and Mamie Gilmore, "Going Home;" a recitation by Leona Gilmore, and a piece written expressly for the Lyceum by Fred Escombe, was followed by a trio by our Conductor, Mr. Hunt, Miss Naomi Leech and Miss Daisy Sleight. Mamle Hunt, having fine dramatic power, gave a very instructive piece upon "Carelessness." Mottoes were given by the members in their groups. Our ausical directress, Miss Daisy Sleight, and Miss Naomi Leech, sang "Meet me by the Running Brook." Mr. Marshall Wilder delivered two humorous recitations, which were enthusiastically received. recitations, which were enthusiastically re-

ceived.

Mr. Dawbarn, formerly Conductor of the Lyceum, spoke to the children upon "Progression," interspersing his remarks with quotations from Darwin, deeply interesting the audience. The marching followed, led by the Guardian and Assistant-Guardian, Mrs. M. A. Newton and Mrs. E. Phillips.

Prizes were distributed to every child in the Lyceum, and Mrs. Brigham was very much surprised at receiving a token of love and appreciation from the school. Our session closed by members and visitors partaking of ice cream and cake. For the cure of Kidney Complaints of either sex

and cake.

After the benediction by Mrs. Brigham, and After the benediction by Mrs. Brigham, and wishing the children a pleasant vacation, we bade each other a happy adieu until some Sunday in September. A vote of thanks was heartly tendered to Miss Daisy Sleight, our musical directress, for her gratuitous services rendered.

Lizzie A. Phillips, Cor. Sec.

247 West 39th street.

Meetings in Vermont.

Mr. Geo. A. Fuller, of Dover, Mass., lectured in Burke's Hall, Morrisville, Vt., Sunday, June

days, June 18th and 25th, and may be addressed at Cady's Falls, Vt.

Mr. J. William Fletcher

Lectured in Portsmouth, N. H., Saturday evening, June 10th, in Good Templars' Hall. On Sunday he delivered two powerful discourses, followed by tests, in the large Franklin Hall, and was re-engaged for the autumn. He will lecture in the Opera House in Orange, Mass., on Sunday next. Mrs: Willis-Fletcher addressed a crowded au-

Mrs. Willis-Fletcher addressed a crowded audience at Academy Hall, Philadelphia, Tuesday evening, 6th inst., the subject being "British Justice." At the close of the lecture complimentary resolutions were passed. Mrs. Fletcher also lectured in Springfield on Friday evening. She will deliver her third address in Philadelphia, at Academy Hall Sunday the 18th, subject win deriver her thind address in Finhadespina, at Academy Hall, Sunday, the 18th, subject. "Spiritual Experiences in Prison," and will lecture in Brooklyn, N. Y., at Everett Hall, Wednesday evening, the 21st.

All letters for Mr. or Mrs. Fletcher should be

addressed 2 Hamilton Place, Boston.

Meetings in Haverhill, Mass.

Last Sunday, June 11th, J. D. Stiles, of Weymouth, was the speaker before large audiences of the Spiritualists of Haverhill and Bradford, in Good Templars' Hall, morning and evening. The tests were numerous, rapidly given, promptly recognized, and very satisfactory. The June meetings have thus far proved to be among the most interesting of the sees and among the most interesting of the season, and the society is increasing in interest and strength. Mrs. Loring, of East Braintree, will speak next Sunday, and probably Mr. Stiles on the following Sunday, which will close the meetings till autumn.

E. P. H. "THE WESTERN DENTIST," published monthly at

Cincinnati, O., by J. W. Dennis & Co., is devoted to the advocacy of an improved treatment of teeth. Its editor, Dr. Dennis, claims that there is an altogether unnecessary waste of teeth by extraction, and that in a large majority of cases of diseased teeth, the wisest course is to remove the disease instead of the teeth. How it can be done is set forth in the columns of this new paper, a sufficient reason why it should be in the hands of every dentist.

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MR. J. WILLIAM FLETCHER closes his office July 1st.

Passed to Spirit-Life:

From her residence, at Boston Highlands, June 7th, 1882, of peritonitis, Anna Helena Wiksell, in her 17th year. She was in earth-life a cheerful and devoted daughter, a kind and loving sister—extending these qualities to all she met—thus making many friends, who deeply mourn her) as but sincerely believe it is her gain. She lived in the com-

SECULAR PRESS BUREAU, RE-ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE.

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The friends of this enterprise everywhere—all who wish well of the Secular Press Bureau—who would see the good work go on and prosper on a larger scale of usefulness, are respectfully admonished that the sinews of this holy war for Truth and against Error must be supplied by the People. All, friends are therefore invited to contribute as they may be able to the Fund for this purpose, to the end that the service of the Bureau may be commensurate with the importance of its objects.

Until further notice all literary communications, excepts, etc., intended for consideration by the Bureau can be addressed in care of Nelson Cross, Secretary, 286 Broadway, office No. 11.

Funds for the support of the Bureau should be forwarded to Messas. Colby & Rich, 9 Montgomery Place, Boston, Mass.

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