VOL. LIII.

COLEY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JUNE 2, 1883.

\$3,00 Per Annum, Postage Free.

NO. 11.

CONTENTS.

FIRST PAGE, - The Spiritual Restrum: The Mission of

SECOND PAGE. - Spiritual Phenomena: Beyond All Doubt! Facts, by Prof. Cadwell. A Peculiar Picture of Draumland. Benney Gerrappondence: Letters from Connecticut, Massachusette, California, New Hampshire, Oregon, and Illinois.

THIRD PAGE.—Spiritualism Among the Churches, Glorying in Ignorance. Character Bayed by a Returning Spirit. June Magazines. Postry: A Spirit's Answer,

FOURTH PAGE. -- Beecher on Spiritualism. The National eform Association, Spirit Beturn, Man's Double Life, That Pharmacy Bill, etc.

FIFTH PAGE.—What Spiritualism Is. An Indian Outrage Prevented. A Scientific Discovery. Movements of Lec-turers and Mediums. New Advertisements, etc.

BIXTH PAGE.—Message Department: Invocation; Ques-tions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheibamer from Bertha Washington Palmer, Wille Witt, Maud Lillian Merritt. Ellie McIntyre, Fred A. McKenny, David Manufeld, Olive Belle Sandham, Julia Muth, Willie Kennedy, Johnnie McArthur, and Lotels for Sammie Lewis. Lizzie Evans, Frankie Bartley, Georgie White, and Millie Walker: Dr. S. P. French.

SEVENTE PAGE, - " Mediums in Boston," Book and Miscellaneous Advertisements.

EIGHTH PAGE. - All Sorts of Paragraphs. Spiritualist Mootings in Bosion. Boston Spiritual Temple, Fact Mooting. Spiritualist Meetings in New York: Ameri-san Spiritualist Alliance. Mootings in Portland, etc.

## The Spiritual Rostrum.

### THE MISSION OF SPIRITUALISM. The Significance and Results of the

"Rochester Knockings."

A Lecture delivered in Washington Hall, San rancieco, on the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism, by DR. DEAN CLARKE.

[Reported by vote of the audience for the Banner of Light. ]

Friends of Progress: The event we have met to commemorate, the dawn of Modern Spiritualism, however startling at the time of its occurrence, was one whose significance and momentousness grows more evident each year as we convene to take a retrospect of the wondrous progress the movement it in augurated has made. and to inventory the results. True, the superficial observer whose mind takes cognizance only of most obvious scoular affairs, and the many Rip Van Winkles whose dull eyes have not opened to the light of the New Dispensation, may have taken no note of the astonishing developments that have characterized its career, and they may, perchance, succeingly ask: "What are you making all this ado about?" But no one awake to the living realities, and conscious of the operative forces that move the current and shape the course of human events, can have to see the many tokens of a new factor in human affairs, even if they have not learned its true nature, its source, or its wide-spread operations.

To be ignorant of the rise, progress and achievements of Modern Spiritualism, is to have ignored the most astonishing and important occurrence of the nineteenth century, which has been rife with great events, fruitful in wonderful discoveries, and opulent with grand developments in the domain of mind and matter.

As each succeeding anniversary of the dawn of this great light from the beyond occurs, it behooves its recipients to revert to its rise, to can the landmarks of its progress, and to note its promises for the future, that they may review its lessons of instruction, take courage from the vast work it has accomplished, and be inspired with new zeal to discharge the duties of to-day, and to press forward with the enthusiasm of victors to the greater achievements of the coming time.

Turning back the pages of memory for thirtyfive years, the generation whose heads are whitening for the coming harvest of their souls can well recall the first faint tokens that heralded to an incredulous world the birth of its new Saviour. In an obscure hamlet of the Empire State, tiny sounds were heard which have since metaphorically despende into thunder tones whose reverberations have rolled around the earth and echoed back from the spheres

Like many of the great events in human his ory, the beginnings of this New Dispensation were of the humblest nature. As the great law that unites atoms, marries the stars, and tethers suns to their orbits, was discovered by the fall of an apple; as the gigantic motor which propels the machinery of the world, and bears its burdens o'er land and sea, was first seen tossing the lid of a tea-kettle; as the mighty courier which annihilates, time and space, and enlightens and illuminates the world to-day, was first caught by a flying kite, so the stupendous truth and Heronlean power that has destroyed death, and hell, and superstition, that has dethroned the gods of mythology, and ushered in an era of light, liberty and progress, was first heard rapping for admission into the intelligence of mankind through the mediumship of one of "the weak and foolish things of this world, chosen to confound the mighty !" Never in the history of mortal events have results so vast in consequence and importance, grown out of a beginning so trivial and inconsequential as those despised "Rochester Knockings" seemed to the average public opinion of the year 1848. Tis. true that mighty men of valor, great warriors and so nailed Saviours had been born in mangers, cradled in the lap of penury, and had risen to thrones, or to dominion in realms of instrumentality and was the development of nature satisfactorily explained. Indeed, from had not severed. These knockings seunded the had not severed to had not severed. These knockings seunded the had not severed to had not severed. These knockings seunded the had not severed to had not severed. These knockings seunded the had not severed to had not severed. These knockings seunded the had not severed. These knockings seunded the had not severed. These knockings seunded the had not severed to had not severed to had not severed. These knockings seunded the had not severed to had not severed to had not severed. These knockings seunded the had not severed to had not severed to had not severed to had not severed. These knockings seunded the had not severed to had not severed

dawning, of a world-wide revolution starting with little sounds scarcely louder than the ticking of a watch? Yet such was the commencement of the great Spiritual Reformation whose import we are here to consider.

. It is dot our province, at this time, to follow in detail the successive phenomenal developments that mark the progress of this wonderful movement, but to ponder upon their mission

and effect in the realm of human activities. The philosophical historian discerns not only events as they rise upon the current of human life, but also the causes that develop them, and the anterior conditions which prepare the way and means of their evolution. That all events are the legitimate sequence of conspiring causes, and that they coour in time and place determined by most favorable conditions, both Theist and Fatalist concur in believing. If only prophetic vision foresaw the coming of the New Dispensation, all philosophical thinkers can review its past stages of unfoldment and see that, 'in the eternal fitness of things," it began opportunely as the culmination of causes, conditions, and demands or necessities. Only an undiscerning secularist who takes only the most superficial view of human affairs, or a blind devotes to the decaying faiths of the dead past, can be so innocent of discernment and philosophical acumen as to sak: "If Spiritualism is a truth, why was it not revealed to us sooner?" The fitting answer to all such stupid cavilers—

"Who in their little finite scales of sense Weigh their opinions against Providence"-

is, that only such minds as are at least a half century ahead of theirs in development, are even yet prepared to welcome so great a truth. The fate of the so-called Salem witches taught the awaiting spirits to postpone the denouement of this surprising display of their presence and power till some of the Wise Men of the West were ready to receive their Saviour.

The curtailment of ecclesiastic power by the divorce of Church and State in the political polity of America, and the practical recognition of the central idea of the previous great Protestant Reformation, viz., "the right of private judgment" in religious matters, had prepared the religious portion of the American people especially, to tolerate the radical and revolutionary ideas about to be revealed. On the other hand, the wonderful progress of material science, which had unsettled the faith of thousands in professed revelations of the past; the general prevalence of "free thought," and a growing skepticism regarding any future life whatever, had prepared thousands of carnest, honest truthseekers for the advent into this world of the only authoritative Power that could demonstrate man's immortality, and settle the great conflict between Science and Theology. At that critical epoch in human affairs, when, to prescient vision, the culmination of the Old Dispensation was drawing near; when thousands of anxious inquirers were in ing Nature, or praying to Nature's God for "Light! more light!" concerning man's duty and destiny; at a period when the vestal fires kindled by ancient spiritual teachers were rapidly expiring on the alters of a waning faith; at a time when even "the Lord's elect" had determined that the age of miracles was long since past, and the promise of spiritual gifts to all believers had been revoked, or changed from the apostolic manner of exercising them: in short, when the time had arrived best prepared for and most needing another grand Spiritual Dispensation, then it was that it was inaugurated by the gentle raps whose natal day we

joyfully celebrate. Thirty-five years have been measured on the dial of time since little Katle Fox interrogated those persistent rappings and discovered INTEL-LIGENCE behind them—a discovery of greater moment to this world than all of its navigators, explorers or astronomers have ever made. That discovery was the key to unlock the secrets of nature, and open the gates of heaven. It was a magic "open sesame," disclosing the lost treasures of human affection. It was the philosopher's touch-stone by which to test all of the theologies of the world, and determine how much of truth or error they contain. That discovery was the solution of the great problem of human destiny - the first demonstration of man's individual existence beyond the graveat least in modern times.) It was the revelation that Death had been libeled by calling him "King of Terrors," that in fact he is the Angel of Deliverance, who emancipates mortals from bondage, and gives the immortal mind its eternal heritage of freedom. It was the long-soughtfor clue to magic arts, and the occult powers of prophet, seer, fakir, wizard, and the "miracleworkers" of every age. It was the discovery that no impassable barrier renders heaven

"The pudiscovered country from whose bourne No traveler returns,"

that no great hiatus separates mortal from spirit life, but

"That near about us lies The realm of spiritual mysteries ";

yes, even that a sale quality of the

"The world of supernal powers Impinges on this world of ours."

Those mystic raps were tokens that the longs! laride of ages which had shrouded the grave with gloom, and the future life with uncertainty, was at last broken, and that the homes of earth would soon be vocal with "the still small voice of arisen loved ones, returning on errands of mercy, or as messengers of truth. That startling phenomenon was but the faint precursor of an extending series of physical facts, sounds, and movements which no art of magio, trick of legerdemain, or known force in

despair of science," for it has continued to put | and religious agitations, that will revolutionize | tice, as may be seen in the increasing agitato defiance what had been regarded as the im- every wrong in human relations. They were mutable laws of Nature. It was nothing less premonitions of the death-warrant of every than the sudden and surprising development of | tyrant who sways a sceptre, done a crown, or a force not hitherto recognized by physical selentists, and one whose marvelous operations ing to the denizens of earth that the armies of will ere long compel them to reconstruct some of their theories concerning mind and matter. The physical phenomena, beginning with the "Rochester knockings," though they have knocked in vain for admission into many a though they have been spurned with contempt by many a would be savant, have, nevertheless, continued to "multiply and replenish the earth" with a vast array of stubborn facts, which it is sheer folly and cowardice for the teachers of science to attempt to ignore. The à priori judgments of the Herbert Spencers, the Prof. Feltons and Faradays, on the ground of assumed "impossibility," and that "they who say they see these things are not competent witnesses of facts": the contemptuous refusal of the Agassizes and Pierces to investigate under conditions indispensable for the production of these phenomena; the supercilious demand of the Tyndalls that before they will "condescend" to investigate, we shall "admit the utterly contemptible character of the manifestations and their results"; and all other ebullitions of Sadducean prejudice and spleen against these annoying facts, which show how unscientific self-conceit and prejudice may render some really learned mon-have availed nothing in checking the constant and marvelously diversified productions of this phase of

spirit-manifestation. The powers above have been as heedless of the opinions of scornful scientists as Nature herself. They never have so much as said to them, By your leave, gentlemen" Although scores of scientists have closed their doors against the entrance of angel-visitants who deigned to come for their instruction - to teach them more things in heaven and earth than they had dreamed of in their philosophy," yet other scores, like the "Wise Men of the East," have seen the Bethlehem star of the New Dispensation, and have paid the homage due from true students of Nature to the latest and most wonderful disolosure from her great aroana. Many, like Professors Mapes, Hare, Crookes, Wallace, Varley, Flammarion, Boutlerof, Zöllner, Perty, Fichte, and a hundred more of the great lights of the scientific world have examined the phenomena in a true scientific spirit, and have invariably been convinced of their reality and spirltual origin. In the language of Prof. Wallace, we may say : "The phenomena of Spiritualism, in their entirety, do not need further confirmation. They are proved quite as well as any facts are proved in other sciences.'

Prof. Varley wrote to Prof. Crookes in July, to the spiritual hypothesis." This is confirmation stronger than "holy writ" that the spiritmanifestations have added a new science to the world's treasure-house of knowledge, and that they are revealing a new world of activities, subtle forces and imponderable elements.

Has not Spiritualism, then, a profound significance to scie**nt**ific minds, when its unseen agents can counteract cohesion, gravity, mechanical and, chemical forces; and can pass solid substances through others equally dense without destroying their organic coherence? Are not its forces; laws, and modus operande worthy of profoundest attention and study by savants, when, like the genii of Aladdin's Lamp, their unseen masters and would-be teachers produce liquids, solids, material textures, and, most marvelous of all, re-create "the human form divine" in a moment out of impalpable elements as in materialization? Surely, that must be a strangely perverted taste which will delve for years in geologic strata to find a speci men of fossil reptills, or will journey thousands of miles, and climb the Andes, in search of a new species of bug, but will treat with scornful indifference or spiteful contumely the vast array of wonderful facts, which spirits have brought to their very doors, from an unknown world, for the teachers of science to investigate i If "fools laugh when philosophers reason," what shall we say of philosophers who act like fools upon this great theme? We congratulate our angel visitants that the scientific bigots, who spurn their efforts to enlighten them are growing in numbers "small by degrees and beautifully less," and we may reasonably hope the time is near when the builders of the great Temple of Science will crown it with a dome transparent to light from realms of eternal day. which shall illume its most occult recesses, and make clear to our scientific teachers at least the intricate relations of physical and spiritual existence. Most assuredly science is indebted for many of its greatest discoveries, and most wonderful and useful inventions, to inspirations from the spirit-world, and to investigations and experiments of those who were seeking some

physical solution of its mysterious operations. THE POLITICAL SIGNIFICANCE OF THE ENOCEINGS.

But great as is the importance of the phenom ena of Spiritualism, they are only its cornerstones, its fundamental facts, its "proof palpable" of its dynamic spiritual power. The mystio "Rochester knockings" purported more to this world than is seen in "signs and wonders." They were the avant coursurs of a grand demonstration of the presence, and active participation in human affairs, of millions of spirits, still interested in relations that death

wears a mitre. They were the tattoo announcheaven are camped round about the habitations of men, ready to aid in destroying "principalities and powers" that oppress humanity and rob the people of their inalienable rights; or they were the revelile sounded by arisen beroes scientific school and professor's study, and and champions of truth and liberty, to summon | rich rob the poor, the strong oppress the weak the Grand Army of Progress to wage unrelenting warfare against superstition, bigotry, false dogmas and creeds, and every form of error, evil and wrong that enslaves body or soul, and prevents the full expansion and free use of every power and faculty of man! Those knockings were strokes upon the "Liberty Bell" of all nations "to proclaim liberty throughout all the land, to all the inhabitants thereof !" Already they have caused their shackles to be broken and emancipated four millions of slaves in America, and broken the yoke of bondage on the necks of twenty million serie in Russia! They aroused Garibaldi and Mazzini to palsy has often employed in past ages with award and the temporal power of the Pope of Rome, who had been for centuries the religious and, to some extent, the political autocrat of Europe. And yet, the mighty revolutionary work of the 'Army of the Lord," that has been knocking upon the bastions of despotism, is only just begun, for its herolo leaders have decreed the downfall of every throne, dynasty, and oppressive conclave under heaven.

That this is not more turgid rhetoric, but a logical deduction from the signs of the times, plainly showing coming events that are casting their shadows before, we may prove by citing the doubter to a recent editorial in Blackwood's Magazine, entitled "Omens of Trouble." which says. "Europe is a series of camps—nations in the panoply, or at least in the undress of war, and military the sole universal education. What does it forebode?... Is it not too startling to be told that Europe is waiting for another Waterloo ere it can hope to reattain a new epoch of equilibrium and peace? He is a blind man if he does not mark how widely the red fires of destruction already amoulder under our household gods, threatening to burst forth and consume our social civilization, the stately fabric of European society. Each of the great treaty-settlements of Europe has been but a compulsory truce." Truly we may add, "The mills of the gods grind slow, but they grind exceeding small," as every despotic government will find when the destroying angels of retributive justice have completed their work ! Well may the tyrants of earth tremble, for the arisen martyrs who have been banished to heaven, from gory scaffolds, by starvation in gloomy dungeons, or by immolation upon altars of fire, 1871, as follows: "I know of no instance, either armed with the sword of eternal justice are in the New or the Old World, in which any once again among the sons of men, "shouting clear-headed man, who has carefully examined | the battle-cry of FREEDOM"! Well may robber the phenomena, has failed to become a convert | priests and kings quake in their strongholds when the embattled hosts of heaven

> —"restore their swords to man, Fight in his sacred cause and lead the van "

of the uprising millions who have so long been despoiled of their God-given rights! The herald-angels of the New Dispensation have sounded the tocsin whose notes proclaim that "there is a just God who presides over the destiny of nations," and his ministering spirits will never cease to agitate the down-trodden masses till republican liberty and democratic equality shall provail o'er all the earth. BOCIAL REVOLUTION.

But the portents of the event we celebrate

to-day were not alone, nor principally, the overthrow of political tyranny. The greatest work (as yet at least.) of the immortal agitators has been manifested in the social and religious institutions of mankind. Never before in human

history has there been such a wide-spread and tumultuous agitation of thought, or such a general unsettling of established customs in social relations. The relations of the sexes by which, for centuries, woman has been the vassal or the subordinate of man, are rapidly undergoing a change which is elevating her intellectually, and gradually extending to her the privileges and prerogatives which bitherto man has exclusively claimed. If Spiritualism had done nothing else, it is worthy of all honor for what it has done for woman. She was its first evangelist, and through her mediumship much of its most wondrous and important work has been done. Through her inspired lips the giant minds of the immortals have poured streams of truth, wisdom and eloquence, not excelled either in ancient or modern times. From the beginning, woman has been the sibyl, the vestal and chief among the oracles of this Spiritual Dispensation. Placing her on the rostrum and in some of the liberal pulpits of America, Spiritualism revoked the arbitrary commands of St. Paul at its very outset, and proved by the magic power of her cratory that she is as much entitled, both by natural and divine right, to 'apeak in meeting," as was St. Paul, or any masculine autocrat, who would, if he could, silence her more melodious and instructive voice. It is a significant fact that nearly all the leading champions of woman's rights to-day are Spiritualists, and most of them are mediums, moved consciously, or unconsciously, by inspiring spirits to plead the cause of woman's social and political equality. Let no priest-trammeled woman, then, mock at her Saviours, but let her welcome the deliverers who are breaking the bonds of her oppression, and placing her sex on

the year something up to the condition of the companies and additional may be the

terms equal with the "Lords of Creation," in.

every relation of human life.

tions against monopoly—the monstrous Gorgon. whose insatiate maw, like Anron's serpent, swallows everything before it! The great liberators who are aiding to sever the political shackles of the nations are stirring the souls of the laboring classes to resist the aggressive schemes of Money Kings who are grasping the public domain, and robbing "God's poor" of their legitimate heritage. Surely, God's will can never "be done on earth as it is in heaven" while the or the greedy talons of avarice clutch and hold the chief productions of industry. The avenging angels who are toppling thrones, smiting the godless shrines of superstition, and fanning the watch fires of liberty for all nations, are stirring the hearts of "the common people" to strike for their altars and their fires, against the usurpations and grasping monopolies of corporations which "have no souls." Well may the oligarchs, the aristocrats, and the autocrats of Mammon's gilded palaces and temples, fear the "dissolving forces" and the "dangerous classes" whom the Nemesia of eternal justice faggot to teach-

"To after tyrante more Than high philosophy can preach And vainly presched before."

From the high chancery of heaven comes the warning voice of mighty spirits, saying to the toiling and suffering masses-" Eternal vigilance is the price of liberty," and to their mercenary and moreliess oppressors—"Brware! for absolute and equal justice is the price of peace and escurity!" The trumpet of the de-stroying angels, which is the delegated voice of God, already peals its blast from the watchtowers on high, whose warning notes shall be heard in palace halls uttering the ringing words of Cowper:

Woe to the land (or man) whose wealth proclaims Another land's (or man's) undoing; Whose tropbied column rises high On robbery and ruin !"

LISTEN and BEWARE! ye railroad magnates, and millionaire robbers of every sort, or ere long outraged Justice will seal your doom !

RELIGIOUS PORTENTS OF THE KNOCKINGS.

To the philosophical observer it is unnecessary to make a lengthy argument to prove that we are in the beginning of a great transitional epoch, in which old things are passing away, and a new era of improvement has begun. It is a somewhat significant fact that shortly before the spirit rappings were heard at Hydesville there was quite a religious awakening, known as "Millerlam," and more recently as "Second Adventism," which, though it misinterpreted the symbols of prophecy, and mistook the manner and methods of the divine advent, nevertheless was evidently an inspiration premonitory of an impending change of no less magnitude then "the end of an age." or of the old religious régime. Many other modern prophecies foretold an approaching end of the old religious polity at this period. Perhaps the most ancient index pointing to this result is one recently referred to by Prof. Proctor, the distinguished English astronomer, in an article in the Cotemporary Review. He says: "According to Pyramid prophets, the year 1882 is the one in which some great change closing the Christian era (as such) is either to be brought about, or is to begin."

Whatever may be thought of the authority or value of many of these prophecies, no one conversant with the present religious aspect or outlook can fall to note that a vast change is taking place throughout Christendom especially. That the great departure from old beliefs and the tenets of the creed-builders is due very largely to the dawn of new light from the spirit-world, is a statement scarcely requiring proof to be accepted by those who can trace effeets to their most obvious cause. There is no higher authority than demonstrated truth. On such authority alone Spiritualism bases its science, philosophy and religion. Armed with the facts of Nature, gained by the scientific method of observation and experiment, master spirits from the realms of light, and their delegated vicegerents on earth, have constantly exposed the errors and absurdities of old theology, and presented in lieu thereof ideas and principles that commend themselves to enlightened reason, meet the approval of conscience, and answer the anxious longings of hungry hearts.

Thus with Titanic power Spiritualism, as an iconoclast, has stridden the earth, demolishing the idols and myths of antiquity still extant. Its new light compelled a revision and alteration of "God's Infallible Word"! a vain effort of priestoraft to save its fetich from the assaults of science without and of rationalism within the temples where it is enshrined. The lightning-shafts of Spiritualism have fired a train of thought that is rapidly exploding the false dogmas of paganized Christianity, and its mighty, agitating power, like an earthquake, is rocking the temples of superstition, compelling the Beechers, Thomases and Newtons to depart from their narrow enclosures and seek a broader field of thought and action.

The grand revelations of Spiritualism are making constant inroads into every sanctuary despite all resistance, and slowly but surely illuminating the minds of priest and layman with the light of a living inspiration. Already its potent knockings have knocked the bottom out of the Orthodox hell, and let out its fire and brimstone. In other words, the lurid realms of Pluto, which fired the imagination of Milton and Calvin, have been refulgerated by the angels of mercy, and renovated by the doctors of a sickly divinity, into the comfortable sleeping apartments of a Grecian hades! Already the

ponderous hammers of the Spirit Thors have knocked down the walls of the little pent-up heaven of Calvinism, in which a few unfeeling saints sing hallelulahs forever to their devilish God, while their brothers, sisters, fathers and mothers shrick in the deathless agonies of an endless hell! Already the "rebels" in heaven have knocked down the throne of the angry, capricious Jehovah, and knocked his unjust decrees of election, foreordination, and endless damnation into the dust and ashes of an extinguished Gehenna! They have knocked the Orthodox devil as senseless as the heathen's head that gave him birth! They have knocked the vicarious "plan of salvation" out of every head that has sense enough to see its monstrous absurdity and injustice! They have knocked the idolatrous and useless forms and ceremonies out of the ritual of every devotee who has learned to "worship in spirit and in truth." They have knocked the fear of death, the fear of an endless hell, of a wleked devil, and a worse God, out of every head into which they have "rapped" the great truths whose message they bear. They have knocked the pulpit on to a level with the pews, and ordained men, women and children to preach the Gospel by an endowment of "spiritual gifts," not by the farcical laying on of priestly hands. They have knocked Atheism, Agnosticism, Pessimism and Materialism into the gaseous elements of absurdity and sophistry out of which they were originally

fabricated! In short, they are knocking theological errors of every sort out of all progressive minds. They are awakening the spirit of investigation everywhere, and convincing all thorough investigators, be they churchmen or "infidels," that the revelations which they make are a rational solvent of the doubts and disputes so long dividing and distracting mankind.

Spiritualism has already conquered its way into every enlightened country, and though hitherto its aggressive and iconoclastic tendencies, from necessity, have been most manifest, "the waster is the builder too," and when it has demolished the temples of error, and swept with its besom the superstitious and false dogmas of the past into the realms of Erebus, its faithful votaries and true representatives

#### ' Upon the ruined old Will upbuild the new"

and more perfect civilization, with such justitutions, social, political and religious, as superior wisdom will devise. Hitherto its work has mainly been diffusive as a leaven of truth. When a sufficient portion of "the whole lump' has been permeated with its spiritualizing, fraternizing and harmonizing principles and power, its constructive and reconstructive designs and capacities will be manifested, and out of seeming chaos will arise order, method and unitary cooperation in accordance with the plans of its divine projectors. It is no anomaly in human experience that Spiritualism has produced so much commotion and contention. It is incidental to all radical and revolutionary movements.

The chief founder of the previous Dispensa tion said: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother," etc., "and a man's foes shall be they of his own household." So truth and error ever conflict, and until mankind become, through the educative power of Spiritualism, liberal and just enough to peaceably "agree to disagree," a war of ideas at least is inevitable. But to millions of noble souls Spiritualism has brought peace, joy, consolation, healing, spiritual light and strength, and has truly been to them "Heaven's last, best gift to man." It has opened the eyes of the blind to see the glories of Nature and the divinity of man. It has rent the veil of separation and united heaven and earth in constant communion. It has dispelled the doubt and gloom with which a mythologic theology had shrouded the future, and revealed to our enraptured vision the royal road of eternal progress for every human soul! On the altars of pure spiritual devotion it has kindled anew the fires of divine inspiration, and it supplants the dead letter of ancient revelations with refreshing baptisms from the great foun tain of spiritual truth, which quicken the intellectual, moral and spiritual faculties of humanity, and give to the world a rational, philosophical religion whose celestial teachers "point the way through Nature up to Nature's God."

Let us, then, who have heard "the glad tidings of great joy," and communed with the loved messengers bringing it; who have "en tertained angels" not unawares, but knowing them to be our loved ones gone before; who have heard the resurrection trumpet that has raised us from the grave of ignorance and gloom into the light of a new day of spiritual knowledge; let us, who have received positive evidence of a post-mortem existence, who know that because "he (or she) that was flead, is still alloe, we shall live also"; let us, who are no longer subject unto boudage through fear of death, or anything that may follow it; who know that the future life is progressive, and a vast improvement upon this; let us who have received constant benefactions from "ministering spirits," who have been healed from disease, comforted in distress, sustained in sorrow, rescued from despair, inspired with divine power in our weakness; who have lived to see the earth illumined with celestial radiance, and witnessed the coming of the world's true Saviour-"The Spirit of Truth"; let us, who have been "baptized with spirit and with fire" from off the altars of true spiritual worship; whose souls have been quickened with uplifting thoughts, grand ideas, and lofty aspirations by the breath of inspiration; let us, who as "children of light" have been guarded and guided by the tutelary powers of the ministers of grace, while being "blessed beyond all blessing "-let us rejoice with grateful hearts that it has been our high privilege to behold the dawn of the Great Spiritual Reformation of the Nincteenth Century, and to participate (some of us) for thirty-five years in its earnest work, and its trlumphal march toward ultimate victory over all the powers of darkness, and to a final dominion of the whole earth that shall bring the longexpected Millennial Era!

Finally, brothers and sisters, while reviewing the glorious work of our heavenly visitants during the life-time of the present generation while surveying the field of their beneficent operations extending from Hydesville to the furthest verge of civilization; while tracing their shining footsteps from a rude farm house to halls of learning, sanctuaries of religion, the

rance and error, till all the enemies of truth are vanquished, and finally, the last enemy of spirual progress-which is our own carnal-mindedness, sensual habits and selfishness—is conquered, and we become, indeed, worthy of our high calling, and fit companions of exalted spirits whose love is our guerdon on earth, and will be our welcome to heaven

#### "When death shall stoop to kiss our feet At sunrise in the morning,"

that shall be the dawn of eternal day. While celebrating the day that gave the New Dispensation birth, let us contemplate the duties and responsibilities put into our hands, and resolve with unflinching determination that henceforth we will be more faithful stewards, and better representatives of its reformatory and humanitary spirit. With the zeal and devotion of an olden apostle let us be "persuaded that neither death, nor life, nor augels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God," which is now manifest in the glorlous ministry of angels filling the earth with messages of love and anthems of joy.

### Spiritual Phenomena.

#### BEYOND ALL DOUBT! To the Editor of the Banner of Light:

There are thousands of Spiritualists scaltored here and there over the world who never have the opportu nity to get the incontrovertible evidences of apirit-existence and communication. To these any well authenticated facts are always very acceptable. I conceive it to be not only a privilege but a duty of the more favored Spiritualists, in this regard, to publish their experiences for the benefit of their less fortunate friends; while no more potent method of furthering the general cause can be found than for spiritual papers to devote some of their space to these records.

A short time ago, in company with a female friend from the intertor of your State, I attended a public se ance for materializations at Mrs. Williams's, 462 West 34th street, New York City. We were utter strangers to the medium as well as to every one of the fifteen persons who were there to witness the manifestations. None of them had ever seen us, and we had never met any of them before. We took our sents in the semi-circle without our names being announced to anybody.

The cabinet was an oblong box about three feet deep, in one end of the front side of which was the door; and in the upper part of the door was a circulartopped window, across which was drawn some dark curtains. While the company was assembling this door stood open, giving any one who desired to examine it the opportunity to do so; several improved it, I among the number, doing so carefully. There was nothing in it except a chair in which the medium was

At eight o'clock Mrs. Williams came into the room and, after slightly retirranging the circle, entered the cabinet and closed the door. A gentleman then explained that when a spirit should call for any one, such one was to go to the window and remain until notified to retire by raps within the cabinet. The company then joined in singing a familiar tune. A form, tall and slim, soon appeared at the window, an-nouncing himself as Mr. Holland, the manager of the manifestations. He made a short address, in which he spoke of the conditions present and the prospects for the seance. After him came the spirit of an Indian malden whom they called "Bright Eyes"-the familiar spirit of the medium. Then the real business of the evening began. Spirit after spirit appeared, until not less than thirty different forms had presented them-selves, including persons from children to old age, and of all possible shapes and sizes. The medium could not have personated them. Those who came to my friend and me were fair examples of the whole. At I cannot speak of the whole I will of them:

My friend was favored first-before me, I mean. form came to the window, and parting the curtains, pointed her finger at her, and said, "I am Jennie Dean, and want to see you." As my friend approached the cabinet, Jennie called her by name, and expressed herself as "delighted to see her." She then said What would Lute say if he were here?" and spoke in the tenderest manner of her two dear children. They then conversed about some of their associations before she died, and kissed her good-bye as the raps sounded for my friend to retire.

Jennie Dean was a young married neighbor of my friend, whose luisband's name was Luther, but whom she always called "Lute"; and she left two children when she died, who are still living with their father near my friend in Massachusetts.

The next spirit who came to see us was an aged man. He said his name was John Guild. My friend exclaimed "My father!" and went to the window. He thanked her for her kindness in leaving her home in Massachusetts to go to Vermont to take care of him in his last Illness, and mentioned several family circumstances. He spoke of the illness of my friend's daughter, whom she had come to the city to take care of, and sent his love to her and her husband. The raps being heard she moved toward her seat. When half way there, he again parted the curtains, and called out lond ly, "Lucy." She returned to the cabinet. He thrust his hands out of the window, and patted her on the head and hands, and said how glad he was to see her, and that he was with her much of the time, and then bld her "Good night."

Next there came a spirit who said her name was Mary," and she looked and pointed straight toward me. As I approached the window she reached out her arms, and taking my face between her hands, said 'Oh, my dear husband!" She was so agitated she could searcely speak. She talked to me about our daughter, who has been married, but a short time, and who had been very sick, and who is still far from well. She took my face between her hands again, and saying, "Give my love to George," (George is my brother kissed me good bye, as the raps warned me away.

I can state conscientiously that there is no doubt but that this was the spirit of my wife-it was her form, her features, her hair. Her eyes were not perfectly formed, and part of the fingers of one hand were imperfect. The other hand was perfect, and had some peculiarities about it by which I should have known it to be her hand if I had seen it anywhere else. I am a natural skeptio: but to see is to believe.

The next spirit that came to us announced her name is Suste Smith, a very near and dear friend of my friend. She called her by name, and put her hands upon her as she used to do in earth-life. She said she wished her dear father could see what my friend was seeing, add ing: "You know he is a doctor." She said that she influenced my friend's daughter to play the plano. (She was a fine musician when living.) She sent her, love to my friend's sick daughter and ber husband, and also to her own sister, "Lucy Ann." The raps announced the termination of the interview, and my friend returned to her seat. but Suale Smith said she wanted to see me, so I went up and she said she bad known of my being with the sick daughter of my friend and wanted to thank me for what I was doing for her

The next spirit was Lydia, the daughter of my friend, who died in infancy. She was overloyed at being recognized in her developed state. She spoke of her brother and sister, also in spirit-life, and said, "We cover you with flowers every night." She sent her love to her dear sick sister, and kissed my friend good-bye, when the raps sounded.

Immediately, after this a spirit came, announcin himself as Hiram Abiff, and said he wanted to speak with each Mason in the room. Four gentlemen went one after the other to the window and conversed Masonically with him. After they had retired he still remained waiting, saying, "There is another Mason palaces of kings, and to millions of humbler present." Indo once belonged to the Order, but do "Xou have all heard of the warnings of not consider that I do now; and so I sat still and said dreams. All I can say is that this is the first allied forces of materialistic skepticism and religious bigotry, let us take courage, and as true soldiers of reform, following our divine leaders, you a Mason, and did not approve of the proceedings by which your connection with the Order was distanced to the sequel."—Boston Daty Globe, May 23d.

solved. I knew you," he continued, "when you lived in my day, and have followed you through your several remearnations. Tam intimately connected with your great spirit-friend, who will shortly come to you himself : and am engaged with him in the same great enterprise for the world's good." And added, " Bestrong; be firm, be true, and all that has been prophesied to you will come."

There could not be a more perfect materialization than this one of the great father of Masonry, through whose death the "omnific Masonic word" was lost. He was at least aix feet four Inches tall, broad shouldered and well developed in every way. He had an oval face as clear as wax, broad forehead, brilliant blue eyes and a neatly-trimmed mustache. I could see his eyes wink. The natis on his fingers were as finely formed as any I ever saw, and the hair on the back of his hands and his arms was as distinct as could be; indeed, if he had been a living human form standing there he could not have looked more like flesh and blood. To me here was proof of an organized intelligence, so utterly beyond and above any pos sibility of deceit or personification by any living human being as to be absolute. He called me by my surname, which no one there, save my friend, knew; he addressed me by my official title when in the army, which sticks to me still; he referred to the severance of my connection with the Order of Masons, that took place twenty years ago, and stated that, in his judgment, I was in the right, in the Issue upon which that severance occurred, and referred to the relations that existed between a spirit friend of his and me, and the work in which we are all engaged. What more proof could I ask to convince me that I was conversing with an intelligence outside of the body of the medium or anybody whom she might by any possibility have engaged to personate Hiram Abiff.

At the conclusion of the materializations "Bright Eyes" called me to the window, and, after trying several times to pronounce the name of my spirit-friend to whom Hiram Abiff had referred, got it out that "Demosnese was there, but that conditions were so exhausted he could not materialize. He wanted me. however, to know that he had come to greet me and to express, bis satisfaction at my course, and that he hoped to be able soon to recetablish the relations with me that had been so rudely sundered some years ago.

In conclusion I wish to call attention to the particular methods by which spirits come at Mrs. Williams's scances: They materialize, appear at the window, an-nounce their names, and indicate to whom they come -a method which of itself is identification. I do not know how it may be at Mrs. Williams's scances generally, but at this particular one every person in the room, save one company of three, was visited by from two to five spirit friends, and several came to these three who could not materialize perfectly enough to talk to them. " J. H. BLOOD.

#### FACTS, BY PROF. CADWELL,

To the Editor of the Banner of Light: I would be pleased to relate my experience with Mrs. Fay, the materializing medium. I called at her residence, 14 Dover street, Boston, May 15th, by Invitation of one of her lady friends, who wished to know if being mesmerized would add to her mediumship. As Mrs. Fay's health is very poor-made so from exhaustion in giving seances—I suggested, that we put some blankets over the centre table, which would furnish a negative condition of darkness in a lighted room, that, judging from my past experience, would enable the spirits to manifest their presence without seriously affecting her.

The table was prepared, a gultar placed beneath, in the darkened space, by Mr. Fay, and we four took seats around it. with our hands on the top, and in full view. Some intelligence other than any of the company played on the guitar an accompaniment to several songs that were sung by us. There was positive proof of an invisible intelligence, and it claimed to be the spirit of a dear deceased friend. She indicated by raps that if we would prepare a darkened room, she would try to show her face. The following day we did as requested, and not only that spirit, but others, arnounced their presence. Faint lights were first seen, which increased in brilliancy until we could see what appeared to be self-illuminated hands, which lighted up a gauzy vell; and these hands slowly separated the shadowy material, revealing very distinctly the wellknown face of my friend, which beamed on us from out the surrounding darkpess, with a look of indescribable glory. At least half-a-dozen other faces became distinctly visible before the close of the scance; one was the face of my daughter Emma, who with that one who played on the guitar has often materialized at Mrs. Ross's sittings in Providence.

On Thursday afternoon, May 17th, I attended one more of Miss Helen C. Berry's scances at 18 Arnold orin) manifest: place as those mentioned by me in a recent issue of the Banner of Light.

I have attended several of the "Fact Meetings, I have attended several of the "Fact Meetings," which are held every Saturday atternoon in Hortcultural Hail. Prominent among the speakers has been Elder Milles Grant, the champlon "coul-sleeping". Adventist. He acknowledges, all the facts related, as a general thing, but believes them to be the work of demons, who are permitted by "God and the blessed Saviour" nodeceive all who investigate Spiritualism, while God's good angels are "lounging around the throne." One thing is certain. Elder Grant's arguments, if applied to his own belief, would annibilate it at once in the mind of any unprejudited individual, or I am greatly mittaken. Manifestations like those I have mentioned are worth immeasurably more to convince the world of immortality, than all that our esteemed, but mistaken brother Grant, can find in the Bible.

J. W. Cadwell.

#### A Peculiar Picture of Dreamland, Seen Twice in Boston by Harvey Jewell's Daughter,

Has a Remarkable Sequel in the Distant City of Cincinnati.

"One of the most remarkable occurrences I ever heard of was related to me this morning," remarked a State street broker yesterday. "I have heard of a good many wonderful dreams, but this has some features about it which border on the marvelons."

"What is the story?" queried another broker, whose business was apparently dull enough to allow him plenty of time to study the miraculous, since he had almost forgotten how to buy and sell.

and sell.
"Well," replied the first speaker. "I was told
to-day by a leading City Hall official, whose
trustworthiness is undoubted, that a daughter of the late Harvey Jewell (who was so well and favorably known in Boston in legal and business circles, and was a brother of the late Marshall Jewell) had recently a very queer and un-usual experience, and one calculated to make a deep impression upon the strongest mind. Some weeks ago she had a dream in which she dirtinctly saw an undertaker drive up to her residence with a hearse. He was a peculiar looking man. His queerly shaped nose, which looked as if it had been broken and wastwisted to one side, gave his countenance an expression which would have made identification easy and certain. He came directly toward her, and, as he said. 'Are you all ready?' she suddenly awoke.' 'The dream seemed a psouliar one, but did not attract very much attention in the house-hold until, a few days or a week later, it was repeated with exactly the same characteristics, down to the 'Are you all ready?' and the was ening.

story: Some little time afterward the young lady was visiting in Cincinnati, and went to an lady was visiting in Cincinnatt, and went to an apartment hotel to call thom a friend. She stepped into the elevator with others, and was startled to hear 'Are; you all ready?' from the man in charge. She was still more startled on looking around and heholding the exact picture of the man of the dram, even to the misshapen nose. It made such an impression upon her mind that she requested to be let out of the elevator at the first landing. She stepped out; and the other occupants went out at the next landing, and the man remained. The elevator machinery gave out; suddenly the car went up, and then down, and the man was instantly killed.

## Banner Correspondence.

#### Connecticut.

WINSTED .- "Inquirer" writes, April 20th: "The Winsted (Conn.) Spiritualist Investigating Association, of which mention has already been made in your

Winsted (Coun.) Spiritualist Investigating Association, of which mention has already been made in your columns, has been regaling their the past week on the lectures and mediamistic exhibitions of J. Frank Baxter. Mr. Baxter spoke here on Monday and Tuesday evenings. April 18th and 19th, before audiences which on both evenings filled the settees of the hall and necessitated the use of additional chairs. By this I would not convey the impression that a great multitude was in attendance, because the hall is small, but, small as it is, the Spiritualists before their inte organization have not, of late years, been able to call out an allendance sufficient to fill it.

Time was, in the early days of Spiritualism, when the largest hall then in the place, one capable of seating perhaps three hundred, was none too large to hold the crowds of people who were eager to attend the lectures of Mrs. Charlotte Tuttle, the late S. B. Britan, A. J. Davis, Warren Chase, Nettle Colburn, and other of the pioneers; but those were days when opposition ran high, when little social marrydoms fed the fires of zeal, and when proselyting was in order wherever a Spiritualist raised his offending headdays when a convert from the church was an event to be heralded and to wax fat over. They were days, too, when media for this and that phase of manifestation developed themselves or were brought out under the malpulations of the local mesmerist, in our very midst; when our Mary Adkins, a made of all-work in the household of a villager, developed such astonishing powers as a physical and test medium as would place her to-day, it tradition be true, among the very best of her kind; when E. Anne Hinman, from the seclusion of farm servitude in an adjoining town, came before the public, endowed with more than even woman's proverbial felicity of speech, pouring forth elequence, in trance, farabove her known normal capacity. And here and there were found tipping, rapping and writing medium in families that least expected it, quite often where they wer

of, his congregation, including probably some desconsand Eunday school dignitaries, and attempting to breakup the meeting.

Those wore apparently the apostolic days of Spiritualism in Winsted, certainly they were the days whenthe new faith met with more opposition, had more vigorous champions and made more avowed converts than
at present. The zealous men who then led, the intensely
at resert women who never lived of talking or of
working for the cause, the seers and prophets, rappers,
writers, went, the way of all mankind, into the grave,
or 'out West,' leaving but, as fragment of the once,
powerful band and few or no successors. The children
of Spiritualists as a rule were sent to the Orthodox
Sunday school and the popular meetin house, and
grew up not exactly discarding the faith of their fathera, but caring little for it. Aggressive warfare ceased,
and with it active opposition. Now and then a medium or a lecturer from abroad came and caused the
slightest ripple of excitement and went his way.

Such are the straws showing bow of hate years the
wind has blown in this quarter. And yet there has
been a continually growing sentiment of respect for
the theories of the Spiritualists and for, the Spiritualists themselves—not open acceptance of anything, understand that bidden helled in the water start of the contraction of the

been a continually growing isentiment of respect for the theories of the Spiritualists and for the Spiritualists themselves—not open acceptance of anything, understand, but hidden belief in the major claims of the new philosophy of this belief, founded often on secret investigation. And to-day I suspect there are more believers than there ever were, and I venture to say that if the Spiritualists, and those who have lost faith in the creeds of the churches, yet who are regular attendants upon meeting house ceremonles, and are nominally Christians: proper, were taken out, the churches combined in this place, leaving out the Roman Catholic, could not muster as many altendants as have the Spiritualists during the years of their seeming decadence. Such are, the curious melbods of evelution by which reform, political or religious, usually brings itself about.

Now, it would appear, from the success, which has thus far attended the newly organized Investigating. Association, that Spiritualism, open and avowed, is again in the ascendant:

Mr. Baxter is not only a good singer, using his excellent voice to much the same purpose as did Sankey in Moody's revival meetings, but he delivered here on the evenings, named above two admirable lectures, and gave most surphibing and to many wholly satisfactory—wealthy in plants and it is sufficient to say they were freely exercised on the evenings in question, a dozen or more names of decased persons being given, together with descriptions, etc., which were satisfactory—nearly all of the names being those of well known former residents. The success of these lectures may be owing more to Mr. Baxter's remarkable powers than to the organization that brought him here, or to increasing popularity on the part of Spiritualism, but I think not.

My excuse for taking up so much of your valuable space in description of local affairs' in a town of not

Spiritualists are not slone among the world's reformers in finding that the ways by which new ideas get themselves into the heads of the people are devious, and sometimes past finding out by the reformers themselves, and that revolutions in thought and opinion npon momentous matters almost invariably have their periods of apparent inactivity, if interferogression, during which the now truth, relieved of factious opposition, may be silently gaining its most effective victories."

### Mossachusetts.

BOSTON. — A. S. Hayward, magnetic physician, writes: "It is a well-known fact that a knowledge of writes: "It is a well-known fact; that a knowledge of. Spiritualism is making inroads in society on every hand. Bieny who here not suspected by their fellows of possessing any intimate acquaintanceship with the philosophy and phenomena of the New Dispensation, really do visit mediums for tests, and healers for treatment, and express themselves, in private, as much gratified and benefied thereby. Of: a different moid than these was the late Dr. Norman Bedortha of Saratoga Springs, N. Y. At the time of his physical departure, the First Presbyterian Church of the physical departure, the First Presbyterian Church of the physical departure, the First Presbyterian Church of his physical departure, the First Presbyterian Church while speaking of him as a man of great benevolence, charitable in word and action, a man of purity and picty, and a stanch Presbyterian—was yet forced by the circumstances of the case to admit that \*He differed from us incertain particulars.' I would state that those 'particulars' consisted of a belief—tenteriained for many years past—in spirit return and communion, and an open avowal of that belief without attempt at dissimulation. When Dr. J. V. Mansfield visited Saratoga Springs. Dr. Bedortha was found in his room several occasions. I think Dr. Mansfield will declare that Dr. Bedortha patronized him more than any person in Saratoga County.—If there ever was a person who took comfort in conversing with loved ones who had preceded him, it was Dr. Bedortha.

The doctor was the proprietor of a health institution in Saratoga Springs for many years, and was well and favorably known in all parts of the United States by Spiritualism is making inroads in society on every

it was Dr. Bedortha.

The doctor was the proprietor of a health institution in Saratoga Springs for many years, and was well and favorably known in all parts of the United States, by patients who had been benefited by his skill in botanic and other progressive modes of treatment.

The writer has had many pleasant conversations with Dr. B. upon Splritualism, and magnetic and clair-voyant treatment of disease, and until last season the doctor has received magnetic treatment for some years, to my knowledge, he recognizing the efficacy of vital magnetism in eradicating human allments. Well tielf remember, the kind letter that he wrote to me last September, in relation to and condemnatory of the persecution and attempted prosecution if received from the medical censors of Saratoga County.

Doctor Bedortha was a constant subscriber for and reader of the Banner of Light, and other spiritual papers. At the time of his decease the Spiritualists held services in his memory at the Town Hall, Mrs. Nellie J. T. Brigham officiating. The intelligence speaking through her lips paid the deceased a high enlogy, as having been a man of fixed moral integrity, and one whose long life had been speat in doing good."

#### Century California, (A) (2017) SANTA ANA.-D. Edson Smith writes; "I wish

SANTA ANA.—D. Edaon Smith writes; "I wish the people might more generally wake up to the importance of psychometry; that science of the 'Soul of Things' which opens to the light of day the bidden things of mind and matter. Much has been said and written of the value of phrenology, but how has been said and written of the value of phrenology, but how has been said and written of the value of phrenology, but how has been said and written of the value of phrenology, but how has been said and written of the value of phrenology, but how has been said and written of the compared with psychometry. This science is but just the ite infancy, yet it has already accomplished much. (A hope it will days a prominent place in Prof. Buchanan's American University.) But it is sufficiently developed to be of great benefit to the people if they could only be brought to see its value and avail themselves of it. Mrs. Buchanan, Mrs. M. A. Gridley, Prof. Severance of Mine Water, Wis. together with others, I know from personal experience to be well gifted in this direction. A few years since I began an earnest lovestigation of this subject, and although I am by no means ready to make a final report, I am ready to report satisfactory progress. I am making a psychometric album, we'll sollection of psychometric by different persons, and of the same persons by different persons are persons and of the same pe

dimenit, at its present stage of developments all foreign impressions, but with care this to present global to the control of readings. Fear most fully recommend Min. Leafur and the commend Min. Leafur and the control of t

#### New Hampshire. UNION.-Charles C. Hayes writes: "Though there

are no avowed Spiritualists in this place, there are a are no avowed Spiritualists in this place, there are a few in its vicinity who are glad to know and declare that their loved ones, live beyond the misty vale, and, under proper conditions, can come and identify themselves to us. I was not aware until very recently that there was a good writing medium living but a few miles away. Not quite understanding her phase of mediumship, I enclosed a scaled letter, in which I proposed a few questions, together with a short note, saying: I would call in a few days for an answer. I did not give my name or address in either of the notes uor did I give any clue by which; of herself alone, or by any, ordinary human power, she could know who the writer was. I being an entire stranger to her. These notes I sent to her address through the mail on a Tuesday, and on the following Thursday called at her house. I found her situated in a pleasant, cory little home, busily enguged in household duties, having a husband, two children and three boarders, with no servant to assist her in caring for them, and herself a bright, pleasant, genial little woman. To governy identity somewhat I took my daughter with me to ask for a sitting, but I soon found that this precation was unnecessary, for she at once to did me that she had received a letter from me, and gave me the result of the sitting she had given it. First came quite a lengthy communication from a dearly-loved friend, many years in spirit-life, in which allusions were made, giving unquestionable proof of identity; this was followed by a short communication from one who once occupied a ligh position in earth-life, in which a general answer was given to the, sealed letter, which, by the way, I found intact. Both of these communications were addressed to me in my own name.

I found, upon inquiry, that ahe does not sit to an. few in its vicinity who are glad to know and declare

was given to the sealed letter, which by the way, I found intact. Both of these communications were addressed to me in my own name.

I found upon inquiry, that she does not sit to answer sealed letters, but mostly to diagnose and prescribe for disease, which she does either in person, or by letter, not requiring the usual lock of hair. She has been very successful in this, having cured several cases that the regular M. D.s had given over to the death angel. She gave my daughter a sitting, described her physical condition very nicely, and gave her a prescription, which I have no doubt will do her much good. She is very impressional, but otherwise only her hand is controlled. She has seen and known but very little of Spiritualism, except what has been only the hand is controlled. She has seen and known but very little of Spiritualism, except what has been never little; the oplitis fully, saying they, have never yet deceived her. Her work has been done very quietly, having prescribed for all who applied, without any fixed price for her services, giving her time and strength, occasionally for slight remuneration, oftener, for hone at all; but the leaven, has spread, until now so much of her time is required that she feels obliged to charge for her services is others do. I believe her to be a good and true medium, perfectly reliable and trustworthy, and capable of doing much good for suffering humanity. Her address is Mrs. J. W. Jolinson, West Milton, N. H."

#### Oregon. 26 0

CLACKAMAS .- Wm. Phillips writes: "I have observed, with a little surprise, that a majority of the contributors to the Boston Indestigator seem to wholly

the theories of the Spiritualists and for the Spiritualist hemselves—not one necepture of anything users and four the spiritualists of the meaning the belief in the major claims of the new philosophy of this belief, founded often on secret investigation. And to day I suspect there are more believers than there ever were, and I venture to agree the value of the phenomena of Spiritualism as the treatment of the churches, yet who are regular attendants unan meeting house creemionless, and are monthally Christians; proper, were taken out, the churches combined in this place, leaving out the Homen of the churches combined in this place, leaving out the Homen of the churches combined in this place, leaving out the Homen of the churches combined in this place, leaving out the Homen of the churches combined in this place, leaving out the Homen of the country of the secondary evenings named they avery direct and the secondary evenings and the same purpose of meetings and avery of the secondary evenings and the same purpose of meetings and the same purpose of the churches of the secondary evenings and the same purpose of the secondary evenings and the same purpose of meetings and the secondary evenings and the same purpose of medium ship and split existence of the secondary evenings and the same purpose of the secondary evenings and the same purpose of the secondary evenings and the same purpose of the secondary evenings and the secondary evenings a

Some of the contributors to the Investigator pride themselves on believing that life as an identity is the result of organization; that when the organism dies its life is annihilated, all the facts of Spiritualism to the contrary. Prof. Henry, of the Smillisonian Institute, in an attempt to reduce matter to its lowest denomination, says that matter may be reduced until we reach what men of science call mutel, or force-centers. These force-centers are centers of life, and are indivisible. Now my theory is that the objective universe is formed by the combination and larimonization of these force-centers; that the human organism, body, soul and spirit, is composed of grosser and finer force-centers, and at death the grosser are thrown off, while the finer remain intact, and exercise the human peculiarities to an indefinite period of time, as attested by the intelligent manifestations of Spiritualism. Sant di

### in the constant the state of the constant of t

HAVANA.—Mrs. Adolph Krehaum writes: "There are quite a number of Spiritualists in this place, who evince much interest in the subject, but our opposers are many. We are not sufficiently strong, either in any quite a number of believers in the adjacent towns. Successful illuerant work could be performed, undubtedly, in and around here, if we could have the right kind of a laborer. The oburch fails to satisfy the demands of the hungry souls that are starving for sheavenly bread; and so unbellef and infidelity fetter, the masses all around us. The great moral questions heavenly bread; and so unbellef and infidelity fetter, the masses all around us. The great moral questions of the day are to be combated, but yet the church can or does not know how to meet them. Intemperance is the great curse of this as it is of many other. Western towns, and so it will be until men are convinced that a correct moral life is of some value, and that they are their own-saviours. We are thankfulfor the light that the glorious gespel of Spiritualism has thrown upon the world, but we know that it is in its early morning now. Its neoatide, which may be in the distant future, will reveal a new life for man. The stepping stones of progression will become apparent to him, and he will learn that this is but the primary department in the great school of existence. We hall your Banner of Light every week with joy."

Referring to the death of Mr. John Brown, the Spectator says: "There is something very touching and mother like in the frankness with which the Queen, through the Court Circular, asks her people to sympathise in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she feels for the loss of a devoted in the grief she grief the grief she grief the grief she grief the grief she grief the grief t attendant. We wonder how many of her subjects ever redect on the pathetic element in the actendant. We wonder now many of her subjects ever reflect on the pathetic element in the Queen's present position. There is no one living who could address her by her Christian name, or, indeed, on any terms of equality while all her children but one are married, scattered, immersed in business and households of their own. It is a lonely peak to shop, at the top of the world, and, as age draws on the sovereign, who already has reigned so long that men passing middle age have consolously known no other, must feel this more and more painfully, with a sadness which the movement of the world does not diminish. We are not devotes of monarchy, gravity holding self-givernment to be more each in history are and diprinted; but there has never been in history are an interfered the city of course. In the humblest of followers, his roused in her realigification. Republicanism in England sleeps and will sleep while the Queen reigns. Is there not in that mere truism a sufficient biography.

# Banner of Bight.

BOSTON, SATURDAY, JUNE 2, 1883.

Spiritualism Among the Churches. A reporter of the St. Louis (Mo.) Globe-Democrat has been making an investigation, the result of which is a declaration by him that, notwithstanding the ecclesiastical decrees against it, and the anathemas of the priesthood, Spirit-ualism has grown so rapidly in the last twenty years that many Catholic congregations are o now strongly tinctured with it; and that the Protestant cliurches have been likewise wrought upon, a large number of the members attending seances, and believing secretly, and others almost putting themselves beyond the pale of their church by open avowals of their faith in at least the essential parts of the spiritualistic u. dootring.

... The investigation was first suggested by reports in the daily papers of a large defection from the Church to the ranks of Spiritualism in Cincinnati, mainly from the two German Catho--lic congregations of St. Francis and St. John, the truth of which was subsequently verified by the Catholic Telegraph, the Church organ, published by authority of Archbishop Purcell. The reporter of the Globe-Democrat was not long in pursuit of information on the subject before learning that there is also a rapid growth of Spiritualism among the Catholic Churches of St. Louis. In that city it is not confined to any one or two congregations, but, says the writer, "there are signs of a general easting loose from ecclesiastical prohibition, and a disposition on the part of leading Catholies to investigate for themselves." Said a member of the Visitation Church. "I know of fifteen to twenty members of this church who go to séances, and we have seen enough to convince us that Spiritualism is not the bad thing the Churchinas taught us to believe it to be. I know it is not true that only evil spirits appear at seances. I have seen my little daughter, who died three years ago, have touched her hand, and recognized her face. A Catholic lawyer who went with me saw his dead wife, held her by the hand and talked with her." Another said he had not only been investigating, but had made up his mind that Spiritualism is the most demonstrable of all beliefs. "Spiritualism," said he, "proves to me the immortality of the soul. I always had a doubt on that subject, but I have seen enough at seances to convince me, and I no longer doubt." A medium who is, kept constantly employed, and is visited almost wholly by Catholics, said to the reporter: "Fully one-third of the Catholics of St. Louis believe in Spiritualism, though, on account of the fierce opposition of the priests, they keep dark about it."

Two columns of the Globe-Democrat of April 15th are filled with details of the above, and further facts of the same nature; and in its issue of April 29th it devotes the same space to a further consideration of the subject, this time having special reference to the Protestant Churches. It says:

"The belief in mediumship has become so prevalent that the churches have been forced to a liberal policy with members, the deacons and elders simply tolerating that which they cannot root out without material damage to the numerical strength of their congregations. A quarter of a century ago an attendance upon the seances was the signal for a member's expulsion, as such a practice was held to be at total variance with the orthodox duties of a Christian."

After mentioning instances of expulsion a score or more years ago, in each of which persecution served to confirm the faith of the persecuted in what the Church deemed to be heresy, and to lead others into the same, the article reports statements made by a leading member | in the Scriptures of the Old and New Testaof the Pilgrim Congregational Church, the seal | ment, it is reasonable to conclude that he of secrecy being strictly enjoined as to his iden- | speaks as one having authority concerning just tity. "It may seem strange," said the gentle- what those Scriptures reveal on the momentous his paper. The issuance of such an article in the Me man, "and I do not believe the preachers are aware of it; but it is a fact, that Spiritualism has taken a decided hold upon the evangelical congregations, and it is not extraordinary. either, after the facts are known. There are nat least one hundred mediums in this city, more ministers than can be found representing any particular oreed. They are actively at work all the time, not only asserting and once, must severely test the capabilities of man preaching their faith, but proving it by demonstrations that satisfy at least the ordinary mind. Up to a year ago my mind revolted at the idea of a belief in such a thing, and I would have preferred being detected at a warlety show than at a scance out a set for second add

On a certain occasion I was shocked to learn that a member of our congregation had been attending circles. I asked him about it, and to my astonishment he did not deny it. He said he had received great comfort at them, and had seen his dead wife. He asked me to go with him. I at first refused; but after several urgent requests I consented to go just one time. I saw mv dead mother-I will swear to it. After that "I went every once in awhile, and every time I l-went I found something to confirm the belief that mediums actually possess the power to call obeings from the spirit-world. I would n't make omyself obnoxious in the matter, or cause trouble adn my church by an open avowal, but that does not change my feelings at all. I could name a scores of church people who are in the same bloot with me. "There are five members of our congregation who, with five other outside people, employ a medium by the month." We pay her a good salaty, and we have seances as often As we wish: We keep shidy about it simply because it would create disturbance in the church and make scandal. We do not believe that faith in Spiritualism is incompatible with Christianity. In fact, my opinion is, that if you take Spiritualism away there will be no Christianity left. At any rate, I dan say that if I had to give up my Spiritualism or my Christanity, I'd think a long time before I would surrender the fores al los obrou-oati mer."

. The reporter called at the stridy of the Church of the Messiah, where he found the Rev. Dr. John Snyder, the well-known Unitarian pastor, noted both for his ability as a pulpit orator and as a logician, and his habit of keeping well "posted" as to the progress of the moral world about him. When told that most of the Propestant ministers denied that Spiritualism had permeated their congregations to any apprecia-able degree. Dr. Snyder said: "Well, if they say that they don't know what they are talk- gloryin ignorance of a future state of existing about. If they were to investigate the subject they would find that the avowed believers in Spiritualism now, number millions, and are Increasing every day, and that there is not a constitution in the constitution in the constitution of the constitution of the congregation in the congregation is not a congregation. if anothed by it. There is not a congregation in this off a congregation in this off a congregation does not believe in Spiritualism, or is not earnestly investigating its phenomena." Dr. Snyder said that he had been a dozen seances him to come breaking away from the brinds that Representation aleggin his List basis 2 and 3 all standarding and the contraction and

self, and had observed many intelligent people there. He could name ten gentlemen of this city, all members of Protestant churches, who employ a medium and pay her one hundred dollars a month for her services.

Dr. Snyder further said that the evangelist, E. P. Hammond, is an avowed believer, and while preaching in a St. Louis pulpit told of a communication he had from a spirit in San Francisco concerning things that had happened in Boston, a knowledge of which could not possibly have been obtained except through spirit, nal means. As to the general growth of Spiritualism, Dr. Snyder referred to a sermon preached by Rev. Dr. Talmage in the Brooklyn Tabernacle, in 1875. Spiritualism had even then taken such a hold on the Tabernacle congregation that Rev. Talmage felt called upon to preach a powerful sermon of denunciation against it, in which he referred to it as "a doctrine which is so wide spread in all the villages, towns and cities of the civilized world, getting new converts every day-a doctrine with which many of you are already tinged.".

. A member of St. George's Episcopal Church told the reporter that he could put his finger on nearly one hundred members of that flock who go to scances, and who believe wholly or partly in the genuineness of the manifestations. For several months circles have been held at the house of a lady member of St. George's, who lives on Washington avenue. The lady wants it kept a dead secret, and will admit only the most intimate and confidential friends. She would consider it dreadful if it should become known that a medium was making weekly visits to her home. The gentleman who furnished the information gave the name of another lady member who had become a convert to Spiritualism, and had developed power as a medium.

In pursuing his investigation the Globe-Democrat reporter called upon Dr. G. Walker, a leading physician of St. Louis, an old-time resident, and well-known as a Spiritualist. He said it was absurd to deny that the Protestant churches were, all of them, tinctured with Spiritualism, and it would be a low estimate to say that one third of them believed in it. In the early days of Spiritualism, Protestant organizations would severely discipline members who had the slightest affiliation with Spiritualists; but now the faith had gathered such strongth that the church leaders were forced to a conciliatory

policy. This representation of the situation of the churches in St. Louis may be taken as a fair index of the prevalence of Spiritualism in and its relation to the various religious societies of other cities. Some are frequently disposed to ask, Why, if Spiritualism is so widely believed in as you claim, are there no powerful organizations, no places of worship? The time is fast approaching when Spiritualists will be able to point all such inquirers to the church edifices in the land, and say, "These are our temples," and to the nation at large, and say, "This is our organization."

### Glorying in Ignorance.

The Homilectic Monthly (New York: Funk & Wagnals, publishers) for the month of May contains its usual variety of sermons, nearly a dozen in all, by as many clergymen, recognized as leaders of the English and American evangelical pulpits. Among them is one by Dr. J. H. Rylance, of St. Mark's Episcopal Church, New York, upon "Our Ignorance of the State After Death," which furnishes a very good illustration of the unsatisfactory nature of the teachings of the church respecting a future life. As the author is a regularly ordained preacher, pastor of a flourishing society, and claimed to have been called by God to instruct his fellowmen in the doctrine of immortality as revealed question; no less and no more.

A foreshadowing of his treatment of the subject is seen in his text: "It doth not yet appear what we shall be," his first comment upon which is, "And herein some find an occasion for discontent, but wisdom finds an occasion for gratitude." Gratitude for being kept in blank ignorance of a matter of such vast importand give him some claim to divinity. He then portrays the ignorance for which gratitude

arises as follows:
"As we look on the face of the dead, bereaved "As we look on the face of the dead, bereaved affection goes out after the spirit which was just, now here; but we have no trace nor clew to guide us in quest of its new abode, nor will it come back to tell us of the place it inhabits....

Even devout souls have cried, sometimes, in an agony of desire, but no answer comes back across, the void; the passionless heavens are unmoved by pleading or inspiration."

And this is the teaching of the church; the comfort, consolation and basis of hope given by a Gospel, as the church interprets it, through which it is said life and immortality are brought to light. Compare it, if the immeasurable distance between the two will allow a comparison, with, not the belief, but the knowledge Spiritualism imparts, and who will hesitate to affirm the vast superiority of the New Dispensation over the Old, perverted in its meaning and thwarted in its aims and purposes as the latter has been and is?

But the doctrines of the Church cannot crush out entirely the human in man; it will occasionally rebel, against that in which "wisdom finds an occasion for gratitude." Dr. R. says: "With all the light that revelation sheds upon the soul's mature and destiny, there is a good deal of obscurity left which is sorely trying to Christian faith at times."

in The reverend expounder of divine revelation is plainly one of those whose faith is sorely bried, and believes his hearers to be; for he proqueds to comfort himself and them with the assurance that, after all, this "good deal of ubsourity' is for the best, and that the ignorance it enforces is bliss, if not in this world surely guaranteeing it to its subjects in the next. Hence it is the duty of all to roll themselves up in sackoloth, sit in darkness and be happy, no matter how overwhelming may be the evidence that there is light for those who seek it, and that as in days of old, Jacob saw a path reaching to heaven, and angels passing to and fro, so that path may be seen to day, and over it messengers coming and going. To such a degree, however, does this blind leader of the blind ence that he publicly declares and publishes to a world famishing for some knowledge thereof that it would be a very grievous wrong to the dwellers upon earth to have any imparted to themen He says their was and a sit vite said

should hold them to duty here, and betaking themselves to a cowardly and selfish contemplation of the promised glory in asylums, away from all the hard work which somebody must ito for the accomplishment of the plans of Providence."

Dr. Rylance then apologizes for attempting to vindicate the ways of God to men, and terms his effort to do so "a waste of words"; he thinks "why so little is told us of the life to come, is found in the fact that we have not the faculties to comprehend the tidings which men covet from the unseen state." But men do not dovet very much; they covet only some positive assurance that their friends who have gove hence to be here no more, live. What faculties other than those we possess are required to comprehend some word or taken from them of that fact? And what more natural or reasonable to suppose than that, if a continued existence is ours, there is no break, no impassable gulf, no "void" over which a response cannot come to "devout souls" who cry "in an agony of desire"; and is it not inconsistent with the idea of a God of goodness and wisdom to suppose that there can be?

Is it any wonder that a church that has nothing but husks like those with which to feed the people, is rapidly being shorn of its power and losing its influence, and that thousands are fleeing from it to the new feast of spiritual truth which for a third of a century has been spread before the world and to which all are welcome?

### Character Saved by a Returning Spirit.

We find in the columns of the Sacramento Record-Union, of a late date, the following account, which involves within its statements a strong endorsement of the mediumship of the veteran "spirit postmaster," J. V. Mansfield:

"The Carson (Nev.) Appent says a gentleman employed at a Government institution in that city, and a man who has no leaving whatever toward Spiritualism, relates the following incident:

man who has no leaving whatever toward Spiritualism, relates the following incident:

In 1838 his father, while Treasurer of a local railroad in Massachusetts, died. After his denilse the Directors of the Company found a deficiency in the accounts of the deceased autounting to eight fundred and fifty odd dollars. The fact was communicated to the family of the late Treasurer, and, the apparent defalcation caused them much grief and ahame. In 1861 a noted Boston medium named Mansfield visited San Francisco, creating great excitement by reason of his wonderful performances, and hie was called on by some of the best people of that city. Une day the gentleman above referred to, accompanied by the late Rev. Thomas Starr King, visited Mansfield purely out of curiosity. The former was requested by the medium to write upon a slip of paper the name of any one in the spirit-world with whum he desired to communicate. He wrote the name of list father, and without exhibiting it to Mansfield private sent that any tampering could be easily detected. Mansfield requested that the tube and the contents be left in his possossion for twenty-four hours, after which the gentieman might call for a letter from the spirit-world. On the belowing day the gentieman his santially this communication from his deceased father. He informed his son that he was cogulzant of the grief which his apparent defaleation had caused the family, but that he was entirely innocent of any wrong, further stating that if a certain book would be examined, which could be found in a stated spot, and opened at a given page, it would be found that the date of the year had erroneously been placed in the dollar column and added up as oats, which would account for the apparent deficiency in his accounts. Although reposing buffittle faith in the matter, the son wrote Last about it, and when he received a reply it was to the purport that the cosh account by mistake."

### June Magazines.

THE ATLANTIC MONTHLY, for June, introduces its table of contents with 'Act III, of "Dalsy Miller," a comedy by Henry James, fr.: Charles Dudley Warner talks interestingly of Monserrat ; Oliver Johnson has a strong and meaty article on "Morality in-the Public Schools," in which bigets of every nature will find but cold comfort, but in which all lovers of right doing for the right itself will encounter many passages which they will feel deserve the widest displayal before the public; his practical comparison between "secular morality" and a morality whose chief excellence is deemed by certain minds to be that it is exercised un-'der the endorsement of the "supernatural" element over which religious systems are supposed to preside, being to our mind a powerful and logical section of lanticat the present time shows that its poet editor Mr. T. B. Aldrich, has the nerve to allow his pages to speak with a clear tone on an important topic, without special fear of the theologic "quid nunes." In "How the Women went from Dover," the Quaker poet, John G. Whittier, is seen in his best vein. Richard Grant White, Miss Sarah Orne Jewett, E. D. R. Blanciardi F. C. Baylor, L. C. Wyman, Amelia Barr, and others contribute sketches, etc., which, together with the departments; form an attractive store of good thingsmentally speaking. Houghton, Miffilm & Co., publishers, Boston, Mass.

THE CENTURY opens with an interesting paper by Edmond W. Gesse, on "Living English Sculptors," Anely illustrated with engravings of the most notable works in this line of contemporary art. Henry James. jr., furnishes a critical essay on "The Correspondence of Carlyle and Emerson." It contains also the arst of two chapters on "The Native Element in American Fiction." by J. H. Morse. Those fully entitle this number to precedence in literary and artistic merit of the Issues of the year. Added are other articles of equal worth in their specialities. "A Woman's Reason" is continued; the conclusion of "At Teague Poteet's" is given; there are several fine pooms, and among other matters discussed in "Open Letters," is The Dynamite Polloy," by P. T. Quinn, an Irish-American who discountenances conspiracy and murder. Miss A. C. Fletcher, who has made the subject a special study, writes upon "Indian Education and Self-Support." The Century Company, New York, Cupples, Upham & Co., corner Washington and School

streets, Boston.
WIDE AWARE commences this month its seventeenth volume. The frontispiece, "Haif Confident and Haif Afraid," lilustrates a fine musical poem, "A Belated Little Maid," by Mary E. Wilkins. There are two charming stories : "Bobette" and "Kitty's Birthday," the former by Mary M. Edmunds and the latter by Sarah O. Jewett. Mrs. A. D. T. Whitney and Mrs. S. M. B. Piatt each contribute a poem, both admirably illustrated. The Indian Maiden "Bright Eyes" gives the first of a series of "Omaha Legends and Tent Stories," which will prove attractive to readers of all ages. 'Bpleer" continues his lectures; the "Donkey" plods on his way through Spain, picturing its odd scenes and people, the practical side of life is duly attended to, and throughout this number the wide awake boys and girls are amused and instructed in an able manner.

D. Lothron & Co., Boston. THE PHRENOLOGICAL JOURNAL gives a portrait of Peter Cooper, with a short blography. "Studies in Comparative Phrenology" have reached Chapter XII., and in this number treat upon "The American Indian: His Corebral Structure and Character." An article entitled "Experiments in Psychology," reports the proceedings of "A Scientific Conference in Brooklyn." N. Y. It refers chiefly to the gift of healing, and closes by saying that to call the result of the exercise of this gift "faith cures in the name of Jesus Christ, when they are fruits of faith in man, is both irrelevant and irreverent, and with 'ten dollars in advance' is a charlatanism which this Conference did well to rebuke publicly." Powier & Wells, 753 Broadway, New York.

THE MAGAZINE OF ART has seldom been exceeded in its engravings and letter press. "Bastien-LePage: Painter and Psychologist," the first article, relates to an artist whose absolute fidelity to nature constitutes

prominent, and worthy of all praise. Cassell, Petter, Galpin & Co., New York.

THE UNIVERSE in its new form appears to be rapidly coming into favor. Though the contents are mostly selected, the selections are made with care and good judgment. Published at 2006 Olive street, St.

THE YOUNG SCIENTIST supplies young artists and mechanics with many valuable auggestions and practical lessons. Published at 294 Broadway, New York.

MASTERY, the new weekly magazine for boys and girls, has peculiar attractions, and fills a place bitherto unoccupied by any young folks' periodical. Published at 842 Broadway, New York.

THE PRIMARY TEACHER guides to the best forms of imparting instruction to young pupils. Boston: New England Publishing Company, 16 Hawley street. THE SKETCH BOOK Is a reproduction of drawings and paintings issued by the Cleveland Academy of Art.

W. J. Morgan & Co., Cleveland, O. THE SIDBREAL MESSENGER contains much that is valuable to students of astronomy. Wm. W. Payne,

#### A SPIRIT'S ANSWER.

To the Editor of the Banner of Light:

Northfleld, Minn.

Some time since, while engaged in writing a letter, I was suddenly impelled to write the following lines, which, as they answer a question which is always asked by the investigator of Spiritualism when he or she first receives communications from departed friends, would seem to be of interest to every inquirer after the facts of the immortal life.

ELLEN M. BOLLES. Eagle Park, Providence, R. I.

"ARE YOU HAPPY?"

Are you happy, oh t our dear ones Who have passed from earth away? Tell us, do you live in gladness In the light of perfect day?

Was that dreadful time of parting But to you a beauteous dawn? Did the hour which brought us anguish Bring to you a glorious morn?

If it did, then we can bear it-We who sadly linger here— And rejoice if you are happy, Though this world is dark and drear.

Thus the dear ones left behind us Question us who've gone before, As we come back through the portals Of an ever widening door,

And with kiss and soft caress Soothe their anxious cares and sorrows, As each lip and brow we press. Are we happy? Yes, we answer,

Through which we can speak to loved ones,

Happy when we live aright, When our friends on earth are joyous, When we make their burdens light; Happy when we work for others;

Happy when we're doing good; When by us some wrong is righted, When we're known and understood. But our lives are not a playtime-Not an empty, Idle dream,

Passed in ceaseless for and sunshine By the side of life's bright stream. Nay; for we must work or suffer; To be idle lends to orime;

This great lesson learned in earth-life Proveth true throughout all time. So in patient, earnest labor For our loved ones left behind, For the sick, and sad, and weary

For the helpless and the blind: For the wronged and the down-trodden, For the poor and the oppressed-In this work have we found heaven.

And our lives are truly blessed." So we answer, We are happy! As once more to you we come, When, with anxious hearts, you ask us Of our radiant spirit-home.

Wells's "Rough on Corns." 15c. Ask for it. Complete, permanent cure. Corns, warts, bunions.

\* Lydia E. Pinkham's great Laboratory, Lynn. Mass., is turning out millions of packages of her celebrated Compound, which are being sent to a four winds and actually find that all lands under the sun and to the remotest confines of modern civilization.

First Quarterly Meeting of the Luke Shore Spir-

itualist Conference.

The Lake Shere Spiritualist Conference will hold its frest
Quarterly Meeting in Webster's Grove, Kingsville, Ashtahula Co., Ohlo, on Saturday and Sunday, June 16th and

If the very important business is to come before the meeting, among which is to take the necessary steps to incorporate the Conference under Statelaw, and to organize a benefit department, it is hoped that every member of the Organization will make an effort to be present.

Negatiations are being made with speakers whose names will be announced in due time. Moses Hull and Mattle E. Hull are positively engaged.

Meddums, speakers, and many others will be entertained free of charge. Hoard will be furnished at reduced takes to

Mediums, speakers, and many others will be entertained free of charge. Heard will be furnished at reduced tales to all who cannot be otherwise entertained. Bhould the weather be inclement, the meeting will be held in the Town Hall. Kingsville is on the Lake Shore and Nickel-Plate Railroad, six miles east of Ashtabula.

Spiritualists, not members of the Conference, are invited to enjoy this two days' feast.

Per order of the Committee.

Din. M. BAXTON, President.

MATTIE E. HULL, Cor. Sec.

### The Sixth Annual Meeting

Of the Spiritualists of Central New York will be held in the Universalist Church at Lee Centre, Cacida Co., on Saturday and Sunday, the Sta and 10th of June-commencing on Saturday, at 2 o'clock P. M., and closing Sunday evening. Mr. J. Frank Baster, of Choisea, Mass., the test medium, singer and speaker, is engaged, and other good speakers will be sacred.

will be secured.

One hotel accommodations at \$1,00 per day, and friends in the Centre will accommodate all possible.

The hall in the basement of the church will be used far a lunch-room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social lunch. unch.
Parties wishing to be carried from Rome are requested to send in their names to H. J. Hivzbook, Lee Centre, be-

to send in their names to 11. v. 11.

### Call for a Convention.

The Spiritualists will hold a three days' Convention at the Union Church in Dauby, Vt., under the auspices of the Vermont State Spiritualist Association, Friday, Saturday and Sunday, June 18th, 16th and 17th, 183.

We are to have a grand raily, and a real spiritual feast preparatory to the Camp Meeting season.

All the State speakers and mediums are cordially invited to attend. Miss. S. A. Jesner of Amsden, and Sirs. Gerinds B. Howard of East Wallingford, tast mediums, will be present, and office the willingford, test mediums, will be present, and office test mediums are expected.

Among the elequent speakers that we always listen to with pleasure and profit, Air. Albert E. Stanley of Leicester, Rev. Geo. Severance of Tunbridge, Mr. Perley S. Foggof Chelsea, Mrs. Sarab A. Wiley of Rockingham, Mrs. Fannic Davis Smith of Brandon, Mrs. Elmma L. Paul of Stowe, Mrs. Lizzle S. Manchester of West Randolph, Mrs. M. A. O. Heath of Bothel, and Mrs. Able W. Crossett of Duxbury, will be present, and others are expected.

Board at Bond's Hotel \$1,00 per day. The usual courtesy by railroads extended.

by fallenads extended.
St. Albans, Vt. Chanles Thompson, Secretary.

# Spirituallat Convention

Spiritualist Convention
At the Wilder House, Plymouth Union, Vt., on Friday,
Saturday and Bunday, June St., 5th and 16th—this being
the ninth anniversary of the dedication of Eureka Hall,
which has been free for Conventions, and has been well
flied every June since it was built.
Our State speakers are expected to attend, and we respectfully havite all speakers out of the State who feel like
meeting with us, to come over and help us,
We have engaged the well-known Edgar W. Emerson,
from Manchester, N. H., for a test medium, who will give
public tests each day. Please remember that he will be
here on the first day.
Fare one way on the railroads. Board as usual at the
Wilder House. Music. We expect Prof. Maxham of
Bratleboro, Vt., U. P., WILDER,
Plymouth Union, Vt.

Annual Meeting at Sturgis Mich.

The Harmonial Society of Sturgis will hold its Twenty-Fourth Annual Meeting in the Free Onurch, at the village of Sturgis, on Friday, Saturday and Sunday, the 15th, 16th and 17th days of June, 1853. Able speakers from abroad will be in attendance to address the meeting.

Per Orner Com.

### FREE!----PREMIUMS!----FREE!

### UNTIL FURTHER NOTICE,

Any Person sending BIRECT TO THE BANNER OF LIGHT OFFICE, No. 9 Montgomery Pince, Boston, Tass., \$3.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art. or a choice of one of the following Books, of his or her own selection. For each additional Engraving 50 cents extro.

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

TO THE

MAY OBTAIN FOR THEMSELVES AND PRIENDS TO FOLLOWING PREMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

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

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a risma around which Night has trailed her dusky robes. The classed hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the moon, "cold and rate," shinting through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and flummates the room. It is typical of that light which flows from above and foods the soul in its sacred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rico. Size of sheet, 22x28 inches, engraved surface, 16x21 inches.

#### "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the beat, one hand resting on the helm, while with the other she points lowers the open see—an einblein of eternity—reminding "Life's Korning" to live good and pure lives, so "That when their barks shall find at eventile," 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 doseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 2222 inches; engraved surface, 1520 luches.

#### "THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, and reveals the guardians of the Angelworld. In a boat, as it lay in the swollen stream, two or phans were playing. It was into be the obly, before the storm ecosed, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unnoticed, the beat became detuched from its fastenings and floated out from shere. Onlekly the current carried it beyond all earthly help. Though the feating rapids, and by precipitous rocks, dashed the bark with its preclous charge. As it meaned the brinks of the learning rapids, and by precipitous rocks, dashed the bark with its preclous charge in the little girl. Fright gave way to composuround resignation, as, with a determined and resistings impulse that thrilled through her whole beling, sin grasped the rope that lay by her side, when to her surprise the local terred, as by some unseen power, toward a quiet edity in the stream—a little haven among the rocks. The boy, of more tender ago, and not controlled by that mysterous influence, in depart fell toward his herode sister, his fittle form hearly paralyzed with fear. Engraved on steel by J. A. J. Wheox, from the original painting by despih John. Size of sheet

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: The curfew toils the knell of parting day, "" " from the church tower bathed in small's facing light, "The lowing herd winds elowly o'er the lea," toward the humble cuttage in the distance. "The plowman homeward plots is weary way," and the tired horses took eagerly toward their home and its rest. A loy and his dog are caperly hunting in the mellow earth. The little girl imparts ifto and leadily to the pleture. In one hand she holds will howers, in the other grass for "my colt," Seated under a tree in the church-yard, around which the twillight shallows are closing in, the poet willes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight," Bieln, Sopied in black and two thus. Designed and painted by Joseph John, Size of sheet, 22x28 inches.

### "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 be added and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," for "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Helm copied in black and two tints. Size of sheet, 22x28 inches.

### "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirationa Artist, visited Hydesville, in Arcadia township, Wayne County, N.Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Talegraphy began its giorious and undying mission of light and love. The artist heing a painter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm 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. Bize 34 sheet, 20x21 inches,

#### "WOODLAND HOURS." OFFERED AS A PREMIUM FOR THE PIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "Hite's book of happy hours." The mother is seated in the forest shade. Her little git! "40-Peeps" amound a tree through the foliage, her face radiant with a loving, gleeful, roguish expression. Both faces are full of sweethess and joy. Painted by heyer Von Brennen. Emgraved on steel by J. A. J. Wilcox. Size of shoot, 22x2s inches.

#### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elin standing on the edge of a grove made vocal with the song of birds. The farmer specads the mounday feast from a basket brought there by his daughter. "All kindied graces burning over her check." From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is sindying the countenance of his dog, that is waiting for its lunch. Horses attached to a wayou loaded with lay, impart a most picasing effect. A rustle youth, proud of the team, leans spainet his favorite horse. A little hoy and girl are passing a lunch to brother and sister froileting on the loaded hay. Stein, copied in black and two that from Joseph John's noted painting. Size of sheet, 22x28 luches.

### BOOKS.

GHOST LAND: OR. RESEARCHES INTO THE MYSTERIES OF OCCULT SPIRITISM. Hustrated in a series of autobiographical papers, with extracts from the records of Magical Scauces, etc., etc. Translated and edited by Emma Hardingo Britten. Paper, pp. 484.

THE PSALMS OF LIFE, A Compilation of Psalms, Hymna, Chants, Anthems, etc., with music, embodying the Bylitical, Progressive and Reformatory sentiment of the presentage. By John S. Adams, Paper.

SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth, Printed on thated paper.

Any person sending \$1,50 for six months' subscription to the BANNER OF LIGHT will be entitled to one of the fellowing Pamphiets:

AGASSIZ AND SPIRITUALISM: Involving the Invostigation of Harvard College Professors in 1857. By Allen Putham. This sterling work combines to itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the trustment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Antiersen tells a dear child about the Sun-Rays. Dedicated to the Dear Child Bands, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adelma, Baroness Von Vay, of Comobits (in Styria), Austria, and translated by Dr. G. Bloode, of Brooklyn, N.Y. Paper

THE LIFE. The main object of this little volume is to tive to suggestive teaching a recognition and a force (in the lomain of religion and morals) greater than dictation has,

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper. CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medi-cal Mag., Paper,

TERMS OF SUBSCRIPTION, IN ADVANCE:

Par Tear, .... .... 141. #12 Hentheremerentermentermen gerenne 1.50 TO BOOM PURCHASERS

COLBI & RICH, Publisher sand Booksellers, No. 9 Montgomery Place, corner of Province street, Boston, Mass., neep for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellancous Hooks, at Wholssels and Relati.

Terms Cash.—Orders for Books, to be sent by Express, must be accompanied by all or at least ball cash. When the money forwarded is not sufficient to fill the order, the bance must be paid C.O.D. Orders for Books, to be sent by Mail, must invariably be accompanied by each to the amount of each order. We would remain our patrons that they can result us the Fracellumni part of a dollar in package stamps on quantities of MORE than one dollar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Eng. Look America (not out of print) will be sent by mail or express.

express.

The Intalogues of Books Published and for Sale by Goldy & Rich sent free.

SPECIAL NOTICES.

\*\*PECIAL NOTICES.\*\*

In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (contensed or otherwise) of correspondents. Our columns are upen for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

\*\*We do not read anonymous letters and communications. The name and address of the writer are in all case indispensable as a guaranty 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 perusal.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt insortion, must reach this office on Monday, as the BARNER OF LIGHT goes to press every Tuesday.

# Banner of Bight.

BOSTON, SATURDAY, JUNE 2, 1883.

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Montgomery Place, corner of Province street (Lower Floor).

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

IBAAC B. RICH. BUSINESS MANAGER.
LUTHER COLBY EDITOR.
JOHN W. DAY. ASSISTANT EDITOR. Business Letters should be addressed to IHAAC B. Bellin, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is as broad as the universe, it extends from the highest spheres of angelic life to the lowest conditions of imman imporance. It is as broad as Wission, as comprehensive as love, and its mission is been markind.—John Pierpont.

### Beecher on Spiritualism.

It is a sorry comment on Christianity that in this its nineteenth century of existence those who claim to be among its leading advocates and teachers employ all the sophistry they can devise to prove that every ray of substantial evidence of the reality of a future life for mankind is pure delusion; and appeal to "men of science" to corroborate the truth of their

This action is taking place all over the land among the ministry to-day, and the latest instance of it which has fallen under our notice is a half hearted manifesto in this direction from the great Brooklyn preacher, Henry Ward Beecher.

In his last week's exposition of the "international lesson" for the following Sunday, given according to custom on Friday evening, Mr. Beecher, who had just come down for the purpose from his Peekskill farm in a state of ruddy health, proceeded to talk in his free and easy way on the sending forth of Paul and Barnabas to Cyprus as Christian missionavies, as narrated in the first twelve verses of the thirteenth chapter of Acts. He indulged in the usual amount of prefatory explanation of the text, and at length struck into a commentary on its spiritual meaning and implications.

that there was nothing in Dante or Milton to compare with the scene of Samuel appearing to. Saul, when invoked by "the Witch of Endor." From this point he went on to say that it is this same hidden human yearning that has led to Modern Spiritualism. While he had not a word necessary to carry water in the other hand as a did not forget to improve the cowardly opportunity for innuendo he had himself built up to class all mediums with "sorcerers, deceivers of men, misleaders."

He freely admitted that he could not explain many things that are witnessed at séauces; and added that he did not see that any one else could account for them. He confessed that he had received a shock, when he had attended them, but never an idea. On this latter point he dwelt with all possible emphasis. It was the tub he threw to the whale of ecclesiastical prejudice. Still, he had to allow that "some people say [a very stingy and cowardly limiting phrase when prefixed to what is intended to be a statement] that they do have communications of very great value." He is not willing apparently to believe "some people," but would show a great amount of indignation if "some people" declined or even were reluctant to believe Mr.

"I have been at seances, and have read Spiritualist papers a good deal,"...he confessed; "and my father purported to come on a table; my mother and my brother George, and my little children; and there was something in it that was very impressive. I will not deny that when I was in England my father appeared to me." And he explained to his hearers the circumstances. Yet he "crawfished" by putting the facts in a more or less ridiculous light. He seemed afraid of being thought a Spiritualist if he admitted the facts without accompanying them with a sneer or a jeer. That is Mr. Beecher's bid for present popularity. And it is precisely because of this insincerity of his. growing out of his love of the intoxicating incense of popular applause more than out of any constitutional timidity, that he is willing to thus divert public attention from his sincere and real belief. Let us tell him that, upon his own plain confessions, he is already a Spiritualridicule, will change the fact.

cite any such testimony, on this occasion, as that of the late Prof. Felton. He was one of those who promised a report on spiritual manifestation, in place of which he threw mud and stones. Are we to conclude, therefore, that such a demonstration is synonymous, at Harvard, with a report? But the Professor has come back from spirit-life many times since those days, and made a very different report from the one brought out next week. Copies will be found he meant to make when here and at Harvard. at the Bonner of Light Bookstore.

In the economy of universal spiritual rule the invisible world overlooks nothing.

After having his fling at Spiritualism, Mr. Beecher undertakes the role of its patron, and would offer it good advice. He forgets that the world is much more full of advisers than of those who accept advice, or he would not thus unconsciously contradict himself. For he had but just previously said that there was an insatiable craving in human nature for more knowledge of the invisible world, and that there were numbers in his own congregation who embraced the faith of Spiritualism; and then he makes a audden turn and expresses the belief that scientific men should give it more of their attention, and the "common people" less.

Mr. Beecher is eminently unfortunate in his remarks regarding scientific men. Unless he, as a public teacher, is unwarrantably and culpably ignorant of what is going on in the world to day, he ought to know that in England and in continental Europe there are many brave scientific men of the highest character for attainments who have investigated Spiritualism, and have endorsed it fully. Indeed it would seem a work of supererogation for us to repeat the list we have previously given to the world of those scientists who are-or were when alive in the physical form-outspoken and unflinehing adherents among men of the doctrine and demonstrated facts of Spiritualism. But since Mr. Beecher is either totally ignorant in the premises, or on the other hand seems to desire to leave the impression on the public mind that men of science have not interested themselves in the subject, we append the following paragraph for his own information, or that of his followers-or both. It is taken verbalim from upward of a column of distinguished names, under the classified headings of "Scientists," "Philosophers and Metaphysicians," "Noted Physicians," "Eminent Statesmen and Philan-thropists," "Distinguished Literary and Artistic Celebrities," "Crowned Heads, Nobility, "Eminent Jurists and Counselors-atete.." Law," etc., which we printed some time age for the benefit of just such persons as Mr. Beecher, and which we deem it almost impossible he has not already seen, if, as he says, he has "read Spiritualist papers a good deal." In reprinting this paragraph from the whole, we premise the remark that the number is undoubtedly much larger-we giving only such names as have fallen under our notice:

doubtedly much larger—we giving only such names as have fallen under our notice:

Scientists.—Alfred Russell Wallace, Naturalist; Cromwell F. Varley, Electrician; Hermann Goldschmidt, Astronomer; Camille Flammarion, Astronomer; William Crookes, Chemist; Prof. Waguer, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Dr. V. Dahl, Academy of Sciences, Russia; Prof. F. Zöllner, of Lelpzig, author of "Transcendental Physics"; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Alexander Von Humboldt, Naturalist and Cosmist; Dr. Hæfle, Chemist and Encyclopedist; Prof. A. D. Morgan, Mathematician; Prof. Worthen, State Geologist, of Illinos; Dr. Hitchman, Physiologist and Physiclet; Dr. Maximilian Perty, Professor of Natural Sciences, Switzerland; Prof. Mapes, Agriculturat Chemist; Prof. Hæc, Chemist; Prof. Gunning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Plumlerian, Professor of Astronomy, Cambridge, Enc.; Prof. Wm. Gregory, Chemist; Prof. H. Mayo, F. R. S., Physiologist; Prof. Rutter, Chemist; Prof. Brainard, Chemist; Baron Von Reichenbach, Physicles; Dr. John Bovec Dodds, Physiologist; Dr. J. L. Robertson, editor of the Journal of Medical Science, Eng.; Prof. Turry, Geneva; C. Carter Blake, Surgeon; George C. Joad, Civil and Mining Engineer; Prof. Challis, of Cambridge, Eng.; W. F. Barrett, Professor of Physics in the University of Leipsle; Dr. Robert Friesd of Bresiau; Lord-Rayleigh, F. R. S., Professor of Physics in the University of Cambridge, Eng.; Prof. Schelbergith F. R. S., Professor of Physics in the University of Cambridge, Eng.; Prof. Schelbergith F. R. S., Professor of Physics in the University of Cambridge, Eng.; Prof. Schelbergith F. R. S., Professor of Physics in the University of Göttiagen; Phillip Pearsall Carpenter, the Naturalist.

We may confidently ask Mr. Beecher if such er, the Naturalist

We may confidently ask Mr. Beecher if such men as these are not to be credited with common sense, and the ability to arrive at accurate conclusions. They are professional scientists; After some attempts at description as to the why not believe them, when they testify that Holy Ghost and its operations-for he did not Spiritualism is a great truth? Does it not deessay any definite explanation—he proceeded to | monstrate the fatal weakness of Mr. Beecher's | that it rejects with demonstrations of violence treat of the invisible world, freely confessing position that we are able to point to the fact all attempts to rule or regulate it at those movthat there was an insatiable craving in human | either that he does not know what he is talking | ing points called motives, which it is agreed on nature for some knowledge of it, and that it is about, or that he turns his back on such wit as strong to-day as it ever was. He allowed nesses, showing that he does not want the testimony of any scientist who believes Spiritualism to be true? Since he gives such prominance to Prof. Felton, we suppose that individual, as he was when on earth, is his beau-ideal as a scientist to protect "the common people" from error. But as we have said above, Prof. to say against Spiritualism itself, he found it Felton in the mortal, intoxicated by the fierce glare of collegiate learning and social position. balance, by inveighing against those who use it is totally a different person from Prof. Felton for "the purpose of making money." And he in the spirit-world, sobered under the cold, clear light of unobscured truth-and to him we can confidently appeal, as did the soldier to him of Macedon, in contradistinction to the position marked out for him by this Brooklyn divine.

As a public example of humility, like St. Augustine and Dr. Channing, one can see at a glance that Mr. Beecher would be a complete failure. He manages to keep, after the manner of the stage juggler, at least two globes, mentally speaking, tossing in the air all the time, and so long as it pleases his always large andience to see his contortions in maintaining the twain in position, he is proud and happy. But it is not a spiritual exercise, and he commits a grievous mistake without knowing it in thinking that it is.

As for the cause of Spiritualism, as it rose upon the modern mind with its new and splendid effulgence of simultaneous promise and performance, so it will go on dissipating ignorance and vanquishing prejudice until it has illumined the hearts and lives of all mankind. It appeared without Mr. Beecher's advice and consent, and it will not stop to ask for it now. His occasional offer of patronage to it as a "good thing in safe hands," will have no more effect than the mop of old Dame Partington had upon the tide of the Atlantic Ocean.

At the Baptist Convention, held recently in Saratoga Springs, N. Y. so reports the Boston Journal of May 25th-Dr. Howard Crosby used the following words:

"Two great evils are recognized from our common standpoint: One, Romanism, the gross imposture, the masterpiece of Satan; the other, Infidelity, masquerading under the cloak of learning."

We suppose the little-souled bigot who thus attacks the disciples of anti-supernaturalism on the one hand, and of free inquiry on the other, would be happy if he could invoke in this country, as have the churchmen in England, ist; no amount of trimming, no affectation of the aid of a "blasphemy law" to silence the uncomfortable men of science whom he cannot It was wretched fustian in Mr. Beecher to otherwise answer. But such a desire is hopeless of success in free America; and if English advices be not at fault, even the British Pecksniffs themselves have received a severe check in their unholy warfare against reason and

> We are requested to state that the Lake Pleasant (Mass.) Camp-Meeting circulars will be

common sense.

The National Reform Association.

The pharisale Society with the above name has begun to issue its circulars again, with intent to sow the seeds of its so-called principles. We use the qualifying term "so called," because nothing can claim rank among principles while it refuses to submit to that rigid and constant examination and criticism by which alone true principles are tested and finally gain a footing in the human mind. The circular in question states that during the present year the Society has greatly enlarged its operations. Four district secretaries are devoting their whole time to the work, holding conventions. addressing churches and public meetings, circulating pelitions, and extending the member-ship of the organization. Within six months, it states, fourteen conventions and more than two hundred public meetings have been held in behalf of the cause. The members of the Association enrolled during the current year, and contributing to its funds, we are told, are more than two thousand; and its list of officers includes many prominent and influential men.

This is what the Association intends to obtain, according to the programme contained in its circular: "Among the features of the Government which this Association aims to conserve are our Sabbath laws, the use of the Bible in public schools, prayer in the National and State legislatures, and the Christian law of marriage in opposition to the lax divorce legislation now so common." It likewise lays it down that "some suitable change in the Constitution is deemed by this Society to be indispensably necessary, since that instrument in its present form is extensively regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our Government." Thus it will be seen that the avowal is a distinct and unmistakable one, and that it is to be met in the same spirit and manner. We here see a return to the original purpose; the enemy of free government is again in the field; in professing to christianize the Government they propose to convert it into an engine of ecclesiastical bigotry; and in the name of religion they aim simply to rule.

What is the admission or rejection of the Bible as **a**n otherwise meaningless reading-book in our public schools, in comparison with the engrafting on our professedly free form of government of a system of so-called principles to which it is wholly foreign, and to which it must inevitably in due time succumb. Let such as would be Christians be Christians; but never let them use the machinery and frame-work of our free government to compel others to become such. That is wholly out of the question. This government was established to secure to all persons living under it, and themselves administering it, the largest possible freedom consistent with the freedom of others. Now an Assoclation is formed for the avowed purpose of robbing the great majority of their inherent and inalienable right to both civil and religious freedom, and of concentrating the control in their own hands. Their pretext is the pharisaical one that the people are going astray without governmental guidance and control in religious matters, and need to be placed under the re straint of self-elected saints.

It is an old plea, with all the whimpering of conscious goodness and piety going with it. We need not enter upon a discussion of the propriety or impropriety of reading the Bible in the public schools; it cannot be reasonably disputed that if it is done only by legal compulsion, it is done not only to no visible benefit but to great positive harm. A more ingenious way of foreing the Bible into public contempt could hardly be invented by its advocates and partisans. To argue the matter no further than this, human nature is so constituted, and we believe, of course, purposely constituted, every theory of freedom shall be left wholly free. But the people who appreciate the freedom they now enjoy should be awake and slert to these insidiously persistent efforts to take from them the guardianship and possession of their own liberty. If they admit the enemy across the threshold it will cost a severe struggle to drive him out again.

This "God in the Constitution" society means, if it can, to "conserve our Sabbath laws." Do the people really understand what that phrase means? At the very time when the leading and more intelligent clergymen of our greatest city, New York, are publicly pronouncing for the relaxation of "our Sabbath laws" to the extent of abolishing them altogether, this self-righteous, rule-the-roost, weare the saints Association thrusts itself to the front to assert that there must be "some suitable change in the Constitution," pronouncing it "indispensably necessary." It declares that, as it now stands, that instrument-call it a compact or anything else-is regarded as nothing more than "an expression of the secular theory of government," and that it "is constantly employed as an argument against all that is Christian in the usage and administration of our government." That is an open admission, in other words, that the Constitution was only secular in its origin; while it is likewise a no less open declaration of a purpose to 'change." it so as to make it Christian.

Could the case be made up into statement more distinctly than the avowed enemies of the present Constitution have done it themselves? They declare for a radical "change" in our existing form of government, which guarantees all who live under it perfect religious freedom. They would change it so that it would minister to a theory of their own, one which then think would be a far better one than that on which the Constitution was erected. They there fore openly take a position that is hostile to that taken by the wise statesmen who framed and launched the present Constitution. They should, then, be as willing to submit their the ory to the criticism of reason and common sense as the framers of the Constitution were to submit their theory. But do they do it? Furthest from it. And the reason why they scout open discussion for their modern plan is, that it is based on nothing but dogma, and dogma of the most rancorous character. Their spirit is that of the Middle Ages. They will permit no questioning. They want nothing but obedience. They none the less compose a mere party because they estentatiously profess themselves Christians.

Reports of phenomena as seen by a visitor at seauces of various mediums in this city and vicinity, the publication of which was commenced in the Daily Evening Stars few months they shall be given with candor and fairness. facts in the material world itself can be no b See advertisement.

Spirit Return.

That under proper conditions the forms of spirits of the departed can be distinctly seen by those in the earth-life, is unquestionable, but not on public rostrums by a promiseuous audience, the law governing materialization being too refined to allow of this. Notwithstanding this fact, a class of unprincipled persons are still going about the country informing the public by yellow paper handbills that spirit forms will be shown in a public hall on suchand-such a night "in strong gas-light," etc. Set these people down as impostors at once, do not patronize them, and then the tricksters will soon die out. It is money they are after-nothing else. But such unfortunate occurrences do not militate against honest mediums and reliable séances. Because there are counterfeit bank bills in circulation, genuine ones should not be ignored. Did we not personally know that our spirit friends could for a brief time be seen, that these dear ones could converse with us, and that they were made happy in so doing, not one word should go into these columns upon the subject on hear-say authority. Knowing as we have for years the fact, and having corroborative evidence besides from many competent to testify, why should we not boldly give our knowledge and theirs to the world, no matter how skeptical it may be upon the subject?"

The spirits of the so-called dead live with us, are around about us dally—not located in some remote heaven or hades, as theologians would have their disciples and others believe. When we do right these spirit friends are gratified; when we do wrong they mourn, and strive to influence us in the right direction. Even children, who have passed from the physical in their infancy, are taught that the heavenly gates are ajar; that they can return to their former homes, and see their earthly parents, and commune with them through the instrumentality of those known as mediums whenever the parents open their hearts sufficiently to realize the fact. Let the thoughtful reader, who is willing to receive the truth, no matter from what source it comes, carefully peruse the spirit, messages from little children upon the sixth page of this issue, reports of which were taken down by a phonetic writer as the childish words came from the lips of the medium, and we venture to say he or she, if honest, will not gainsay the fact that they came from the source we attribute to them. These epiritchildren are brought to the circle-room by adult spirits in order to gratify them, to teach them the true laws of life, and are printed to have their parents and others know they still

Why, it has been queried many times, do stranger spirits visit this office? Why do they not come directly to their own instead? It is because the avenue is not open elsewhere; no medial power exists at the homestead; or, if it does, it is so slight that the loved ones who would prefer to make their presence known at home instead of elsewhere, are unable to do so. The avenue for such spirits was opened by us as a necessity at the suggestion of the spiritworld intelligences over a quarter of a century ago, and has been kept open ever since, notwithstanding the misapprehensions of unbelievers and the mercenary attacks of a few believers in Spiritualism. This great work, being unquestionably divinely appointed, has not only withstood all such opposition, but has, we feel to believe-and we are assured by our spirit-friends that such is the fact—done a vast amount of good by aiding the undeveloped spirits, whom we have freely allowed the use of the instruments which have been youchsafed us during all the long period of years we have earnestly labored, in season and out of season, amid poverty and sickness, to convince and if possible make better the world in which we

### Man's Double Life.

We live in the spirit-world now; that is, our spirits live in material life through the senses, but in all other respects in the spirit-world, otherwise they cannot be said to live at all. Why, then, so much astonishment on the part of some minds, at simply being told that spirits communicate to mortals? Human life is not animal life, but higher; and so is animal life higher than vegetable life, and vegetable higher than mineral. It is all a scale of harmony; there is not a discord in it. We find some highly pertinent thoughts on this general subject in the Merrimack Valley Visitor, published at Newburyport, Mass., whose editor's mind continually teems with spiritual thoughts and aspirations. Human parents, he says, are the mediums of life-not life itself. Man does not create his existence, but derives it; there is but one self-existent, one invisible Fountain of Being, from which all other life springs: like the sun in our solar system, communicating of itself to spiritual existence as the sun does to the material.

Man takes on God's form and image, as his child; just as all things else follow the same unchangeable law. Therefore his dual nature: his body is animal-his soul, the inhabitant of his\_body, is spiritual. The two stand related to each other as substance and shadow. The spiritual is the substantial, and the material is the shadow. The latter has life, form, thought, and action, not from itself, but from the real man within it. So distinct are the two, that when the substantial withdraws itself, the shadow disappears; the body falls down and soon fades away. Such, however, is not the Christian faith, and it is also the reverse of what Christians term the Infidel. When the adherents of either of these classes are asked to define God, they only say that he is without body, parts, or passions, and fear to say of him that he has form or substance. Then it is not nossible for us to conceive of his existence; the finite of the Infinite. Not being able to conceive of the being, how can we approach him? Says our friend of the Valley Visitor, with exquisite logic; "There can be no God without a spirit; and no spirit without a substance; and no substance without a form. Spirit is not the opposite of matter, but correlative to it. Destroy one, and the other goes with it." The existence of God is from eternity, which

we of course cannot begin to conceive. He exists in his own underived life; veiled from our sight in the endless material forms created from himself and not from nothing. This veiling is the law of the universe. We gaze at the sun and the planets only through the atmosphere. We meet and greet one another, but we do not realize that it is by our spirits and not by our bodies. These are merely what serve our purposes, take us where we would be enable us to act upon outward matter. These senses are only modes of communicating. We cannot since, and for a time suspended, are to be re-sumed, with the assurance of the editor that a spiritual world to natural sense. Counties ter demonstrated. The natural state itself has

to be assumed before its existence can be proved; and there are those who assert that what we think is real before and around us is but seeming and phantasm, without actual reality. For a thousand truths we rely only on our consciousness. There is no one, measurably speaking, who cannot conceive that he has a double nature, and that these dual constituents can be largely disunited even in health. The soul and the body are mysteriously distinct. If a spiritual fact is not to be proved to the natural senses, our consciousness itself will sufficiently show us that we live in two worlds at once.

#### That Pharmacy Bill.

We spoke in our last week's issue of the efforts now making to force the passage in Massachusetts of a law regulating (?) the practice of pharmacy; and also referred to what was being done to warn the public as to the true na. ture of this reprehensible measure. Since that time the originators and friends of the bill have approached the public by circular setting forth that the proposed statute does not interfere with any druggist or practitioner now engaged in the business of dispensing medicines, etc.; but if this be a fact, why such persistency in asking the enactment?

Two years ago a druggist from Rhode Island was summoned to testify before the Massachusetts Legislative Committee, to show how the friends of the pharmacy law in that State obtained its enactment there; and his explanation of the method was that at first they did not ask for anything which any one would object to, and having gained by this policy an acknowledgment that pharmacy was recognized ground for "regulating" processes however apparently innocuous, yearly drew the lines tighter by amendments and new enactments, till they gained the full power at which they aimed at

This example is now recommended to the attention both of the citizens and law-makers of Massachusetts. Let no one be deceived by the presentation at the State House of a bill that apparently asks for nothing: a trap for the people's liberty lurks somewhere in all such enterprises.

#### An Important Question.

"The separation of Church and State, which is the fortunate feature of our political system," says the Boston Daily Advertiser, "forbids the State schools to engage in the teaching of any particular church's scheme of religion." Under this grand system we have grown up to be a powerful nation. But of late it is very evident that the creedists are seeking to overthrow this system-are using every means in their power to accomplish their selfish purpose. It therefore becomes the bounder duty of all true Americans to watch with jealous eye every movement in this direction, if they would preserve the libertles bequeathed them by the fathers of the nation. On the one hand the Catholics are persistent in introducing into our public schools the tenets of their faith, while on the other hand the Protestants are seeking to carry out their religious views by having "God-in-the-Constitution" laws enacted. "Let well enough alone "is a trite maxim. and in regard to the question under consideration, we believe the people of the United States. will frown down-or should-every attempt that may be made to abridge their rights. Remember that "eternal vigilance is the price of liberty."

That intensely bigoted sheet, the Boston Traveller, in its issue of the 24th ult., says: "Martin Farquhar Tupper has now reached the mental condition where spiritual juggling interests him. He has been astounded by an accordion playing itself."

The gentleman concerning whom the Traveller aims this pointless shaft is in a "a mental in which his petty critic is enveloped, since he is brave enough to investigate a truth, while his would-be traducer is ready to utilize any form of error in his effort to oppose the new evangel. As to Mr. T.'s reported astonishment at "an accordion playing itself," the Traveller writer knows (if indeed he knows anything) that such an expression would never be used by any one. conversant with spiritual seances and the perturbations of material things which are witnessed thereat: credit being always given for the production of these phenomena to unseen operators who work through natural laws. The Traveller scribe, therefore, adds misrepresentation of the facts to his previous baseless sneer. We submit that to be pushed thus hard for ground to stand on in an endeavor to injure the reputation of another, indicates that the Traveller's is indeed a "mental condition" into which respectable people generally will pray to be shielded from lapsing.

One of the strongest proofs of the weakness of the position of the opponents of Modern Spiritualism is the fact that they iterate and reiterate theories to account for the phenomena that have been hundreds of times shown to be false-absolutely so, by the most irrefragable evidence. They call upon us to substantiate the truth of the manifestations, and we do so; and the next instant they write and preach as though nothing had been done by us. The old saying, "You may lead a horse to water but you cannot make him drink," may be applied in this case in the sense that you may show men the light and truth but you cannot make them see or acknowledge it.

We understand that the H. Melville Far tribe of impostors, whom we have cautioned the public, both of this country and England, against for many years, are at present endeavoring to "do" the good citizens of Montreal. In their handbills and newspaper advertisements they use the name of Prof. Crookes, of London, and other noted persons as a guy. Spiritualists, under all circumstances, should repudiate these spurious mediums. It is the shekels they are after, and nothing else.

The Ohio Democrat, published at New Philadelphia, O., by Mathews, Elliott & Co., reprints the editorial concerning the RUSSELL BILL, headed "The Conflict Begun," which appeared in our columns for April 28th, and says by way of endorsement that the article "shows up the bigotry and intolerance, as well as igno-rance, of the last Ohio Legislature,"

Mr. Colville will deliver the third lecture in his farewell, course at 36 Hanson atreet, on Monday, June 4th, at 8 P. M. Subject, "Life on the Planets." Tickets for the remainder of the course for \$1,00, single lectures, 35, seats.

EET. Reports of the mostifule of the Prooklyn Spiritual Conference, May 18th and suit, are re-called and will appear next week.

#### What Spiritualism Is.

A writer in the Sunday News, Charleston, S. C., having given some not very flattering and entirely unwarranted statements in regard to Spiritualism, Mr. A. F. Melohers of that city replies to him in so able and conclusive a manner, that he will doubtless feel impelled to become better informed of facts relating to the subject before again attempting to instruct the public concerning it. Mr. Melchers says very truly that no one enters upon an investigation of the claims of Spiritualism, and witnesses the phenomens, without being speedily convinced that he has to deal with something above fraud and wholly unexplainable by any theory or bypothesis he had before thought applicable to it.

Spiritualists, he says, do not deal in faith, but in facts, and it depends on the investigator how he philosophizes on these facts. If he regards Spiritualism as a religion and ridicules it, for that reason, why does he not ridicule other creeds and beliefs as well? "The Mohammedan ridicules Christianity because he does not understand it; Spiritualism shares the same fate by Christians because the latter do not understand Spiritualism. It is history repeating itself, as in the case of Galileo's discovery-prejudice could not or would not accept the revolutionary motion of the earth because they could not understand it-and what people do not understand they will not believe, and that which they do not believe they think they have a right to ridicule."

Though some would designate Spiritualism as a religion, Mr. Melchers does not look upon it as such. Those who would make it so, he remarks, are like others who, unable to believe the unproven theory of the immortality of the soul, as taught by the Church, make morality and charity their religion, taking their chances of redemption with the crowd, believing that, if there is a God, he will not reject any of his children who have done their duty to the best of their knowledge and ability.

Spiritualism is defined by this writer as being a philosophy deduced from the results of investigations that deal in occult laws and forces of Nature, which are making themselves manifest in every portion of the globe, and almost in every individual family, forces not yet placed in the category of material science, but of such wonderful character, and displaying in every instance such intelligence outside of the mortal participants, that they are arresting the attention of thinking people generally, and have led such minds as Wallace, Varley, Crookes, Zöllner, Weber, Ultici, Fichte, Fechuer, Victor Hugo, Jules Favre, Alex. Dumas, and others of like calibre, to not only investigate, but accept the theory of spirits as conducive in creating these manifestations. "And if this be true," continues Mr. Melchers, " it is the only science that is able to prove the immortality of the soul-a very important fact to be demonstrated to the world in its present atheistical and immoral tendency. It is the teachings of Materialism which reduces man to a refined animal, besides destroying the faith which the Church is vainly endeavoring to uphold, and Spiritualism is, therefore, looming up as a mediater to bring back those who have departed from the faith, at the same time giving gratifying evidence to the non-believer and those who cannot be satisted

#### An Indian Outrage Prevented. A ricely concected plan for defrauding the

Zuñi Indians, whose chiefe pald Boston a visit not many months ago, has been defeated by the timely interference of President Arthur. From time immomorial, this little Indian band has lived along the banks of the Tequelle River. near the western boundary. New Mexico, and some fifteen miles below where the Atlantic phenomena seems rampant among those of the and Pacific Railroad crosses the border into Arizona. In consequence of the river's drying up at times, the Indians were obliged to depend upon several large springs for their water; and upon several large springs for their water; and us not to be swift to condemn the mediums, in order to be near to the latter, as well as to if all the manifestations that occur in their the better land surrounding, they moved five miles westward some years ago, and built a village in the river bottom, where they have carried on farming with success. The removal, however, took them off their land; and in 1877 a larger reservation was set aside for them, so as to take in their springs and cultivated lands. It was because of their marked friendliness that this generous concession was made to them, their habitual boast being that they have never killed an American, as distinguished from a Mexican.

The extended reservation, or new grant, lies in the same direction with the Tequelle River, which runs its entire length, and is supposed to cover the ancient ruins of the Zuñis. The government surveyors began work in the neighborhood last year, and of course they made the discovery that the springs and the oultivated lands lay very largely outside the reservation. On finding this out, Major Tucker at Fort Wingate entered a claim, last month, for twentyfour hundred acres, including the springs which give all the value to the reservation, and part of the cultivated land under the "desert land" act. And he sent agents who took possession. The Zunis were greatly distressed, and appealed to Washington. Secretary Teller urged their case upon the President's attention. And the President lost little time in is suing an order to secure to the Zuñis all that was intended by the order of President Hayes in 1877. The order of President Arthur is dated May lat; and, after stating that the order of 1877 did not cover all the land intended to be set apart as a reservation for the Zuni Pueblo Indians, it goes on to change the boundaries, adding nearly three townships at the northeast corner, and narrow strips along the east and south sides, which is all that the Indians lay any claim to....

"ALPHA."-This monthly advocates in an able and consistent manner the rights of women to suffrage, to a place in the professions and to a share in the duties and privileges of life on full equality with men. It gives considerable space to Marriage, Parentage and Heredity, and is worthy the support of those who deales improved conditions for all. It is edited by Caro-line B. Winslow, and published by the Moral Education Society, Washington, D. C.

Dr. O. C. Gage, to whose arrest in Dover, under the provisions of the "Doctors" Law" of New Hampshire, we referred in a recent issue, was arraigned there, May 23d, under charge of practicing without a license from the New Hampshire Medical Society, and on the hearing of the evidence, was ordered dis charged without costs!

The Baroness Adelma von Vay is soon to publish a new book with the title, "A Young Girl's Diary," the proceeds from the sale of the first thousand of which are to be given toward the erection of a hospital.

#### Antipodal Paragraphs.

Mr. Charles Bright, since his return home, has been giving a series of lectures in Sydney, N. S. W., on "America and its Institutions." They have attracted much attention and proved very successful.

The Harbinger of Light, Melbourne, Australia, remarks as follows concerning the demise of Dr. Brittan:

"In the death of Dr. S. B. Brittan, so soon succeeding that of Epes Sargent. Spiritualism loses from terrestrial scenes another veteran, one of its most accom plished exponents and champions. Dr. Brittan was a graceful and scholarly writer, while he wielded the pen of a polemic which few could match. As an American journal remarks, ' No one ever entered the lists against him without coming off second best.' In all the wide range of Spiritualistic literature there are not many works of higher intrinsic worth than 'Man and His Relations,' by S. B. Brittan, M. D."

The Thirty-Fifth Anniversary was observed in Sydney, New South Wales, by a gathering of Spiritualists and Free Thinkers, of which Mr. Charles Bright was the presiding officer. The address of the evening was delivered by Mrs. E. L. Watson, under control of her guides.

#### A Pen Portrait of Cahagnet.

In the course of a business letter, written us by Dr. G. L. Ditson under date of Paris, France, May 12th, occurs a passage descriptive of Mons. Cahagnet, author of "The Spiritual Telegraph," etc., etc., which we take the liberty of transferring to our columns for the benefit of readers on this side the Atlantic :

"I went out to see Mr. Cahagnet. I found an old man of seventy-five suffering from rheumatism. He has a large German head and face (not looking at all like a Frenchman), talks well, and is a deep thinker in spiritual matters-a true Spiritualist, sensitive even to the spirit of a flower, looking into the profound depths of God's manifestations. I wish that all his works (quite numerous) could be put into English and widely circulated in the United States. He is still writing has much yet to say, and it is to be hoped that life will oe spared to him to say all he desires."

#### Neshaminy Falls Grove.

On our fifth page will be found the announcement of the Fifth Annual Camp Meeting, to be convened under the auspices of the First Association of Spiritualists of Philadelphia, Pa., at this popular resort, commencing July 12th, and ending Sept. 2d. The list of speakers contains a varied array of talent; the accommodations on the grounds are ample; the management and officers are genial and efficient, and three who go to Neshaminy will never regret the trlp.

### "Genesis."

This work, which has so long been in preparation, is now nearly half completed, and the printers are pushing it forward as fast as possible. It will be ready in a few weeks. To all who have subscribed for copies, we would say that when it is ready for delivery, the publishers, Colby & Rich, will inform them by postal card.

### Hortfeultural Hall.

J. William Fletcher, the noted trance medium, commences a course of lectures at Horticultural Hall, Tremont street, Boston, June 3d. In the morning of that day he speaks on "The Mediums of the Past." In the evening, at 7:30, the subject will be "The Body and the Spirit;" to be followed by a descriptive scance.

The following clear-out sentences from an editorial on "Materialization," printed in the Voice of Angels (Boston) for May 15th, deserve the widest circulation, and the most attentive perusal possible, at a time when a sort of "spiritual agnosticism" regarding this order of the very "household of faith":

"In view of the many strange facts that present themselves to our notice in connection with the subject of waterialization, it behaves if all the manifestations that occur in their presence are not as satisfactory and clear as use think they ought to be. We are yet children in our knowledge of the occult laws of the universe, and know but little of the conditions necessary for the production of spiritual phenomena. It is our duty to seek to understand all that is possible concerning the work of spirits, and to gain information of their methods and manner of performing this work. But until we are well informed upon these things, let us abstain from denunciation of any spirit or medium, but rather let us lend our sympathy and assistance to each one for the unfoldment of their highest and grandest like suppass Merchant Like Suppas

It gives us great pleasure to call attention to the fact that the labors of the indefatigable worker in the cause of Spiritualism, Mrs. DR. CUTTER, of Wickett's Island, in Onset Bay, have been duly appreciated by a discriminating public. Having full faith in her spiritual guides, she has reared an asylum for the sick, under their advice, where they can be treated by Spirit Dr. Warren. The accommodations at the house are excellent, the air salubrious, and those who need physical recuperation, especially during the heated term, should make ap plication at once. Address Mrs. Abbie E. Cutter, East Wareham, Mass (which is her postoffice address.

George Thompson, of England, the wellknown philanthropist—who is "not dead but liveth"-writes to us an earnest letter, conoluding as follows:

"Stand by your colors;
Stand by our causa;
Stand by our media;
And the great spirit-world will stand by you."

We shall print next week a report, prepared for our columns by George H. Mellish, of the services held, May 20th, by the First Society of Spiritualists of New York City, in respectful memory of Mrs. Elizabeth T. Porter Beach-Mrs. Nellie J. T. Brigham making the address.

Eugene E. Ellis and Miss Edith L. Martin, only child of our friend and correspondent, Mrs. Jacob Martin, of Cairo, Ill., were married on Wednesday evening, May 16th, 1883.

### W. J. Colville

Will lecture in Horticultural (Upper) Hall at 10:80 A. M., Bunday, June 8d, subject, "Henry Ward Beechor's Views of Spiritualism." Excellent music. Every body cordially welcome.

Mr. Colville will lecture at Parker Memorial Hall, at 8 P. M., Sunday, June 3d, subject, "The Lost Atlan" tis, or the wonderful civilization of the prehistoric world,"

13 If dyspeptic invalids would avail them selves of the curative virtues of the magnetic shields, and adopt correct habits of life, they ertainly could be restored to health and happiness. Hee Magnetic Shield, advertised on page 7.

RUPTURE CURED. - New method. Send for New York City.

#### A SCIENTIFIC DISCOVERY.

A New and Most Important Theory on One of the Most Vital Questions of the Day.

If any one had informed Queen Elizabeth in her palmiest days that she could have been seated in her palace in London and conversed with Sir Walter Raleigh in his North Carolina home; receiving a reply from him within an hour's time, she would have declared it to be a miracle. And yet, had they lived in the present day, this apparent miracle would most readily have been witnessed and not seem at all strange or unnatural. The truth is, new principles are coming into existence, and the operation of many laws unknown in the past is being fully understood in the present. In no way does this fact come more forcibly to the mind than in the care and treatment of the human body. Millions of people have died in past ages from some insignificant or easily controlled cause which is thoroughly understood now, and readily handled. Consumption, during the entire past, has been considered an incurable disease. And yet it is demonstrated that it has been and can be cured, even after it has had a long run. Dr. Felix Oswald has just contributed a notable article on this subject to the Popular Science Monthly. He regards consumption as pulmonary scrofula. The impurities of the blood produce a constant irritation in the lungs, thus destroying their delicate tissues, and causing death. His theory shows conclusively that consumption is a blood disease. It has its origin primarily in a deranged condition of the kidneys or liver, the only two organs of the body, aside from the lungs, that purify the blood. When the kidneys or liver are diseased they are in a sore or lacerated state which communicated and the blood of the blo in a sore or lacerated state which communicates poison to every ounce of blood that passes through them. This poisonous blood circulates through the system and comes to the lungs, where the poison is deposited, causing decomposition in the finely formed cells of the lungs. Any diseased part of the body has contaminating power, and yet the blood, which is the life of the system, is brought into direct contact with these poisoned organs, thus carrying contagion to all parts of the body. Bishop Jesse T. Peck, D. D., LL. D., whose death has been so recently regretted, is reported to have died of pneumonia, which medical authorities affirm so recently regretted, is reported to have died of pneumonia, which medical authorities affirm indicates a diseased condition of the kidneys. It is well known, moreover, that for several years he has been the victim of severe kidney trouble, and the pneumonia, which finally terminated his life, was only the last result of the previous blood-poisoning. The deadly matter which is left in the lungs by the impure blood clogs up, and finally chokes the patient. When this is accomplished rapidly it is called pneumonia or quick consumption; when slowly, consumption, but in any event it is the result of impure blood, caused by diseased kidneys and impure blood, caused by diseased kidneys and

These are facts of science, and vouched for by all the leading physicians of the day. They show the desirability—nay, the necessity, of keeping these most important organs in perfect condition, not only to insure health, but also to escape death. It has been fully shown, to the satisfaction of nearly every unprejudiced mind, that Warner's Safe Kidney and Liver Cure is the only known remedy that can cure and keep in health the great blood-purifying organs of the body. It acts directly upon these members, healing all ulcers which may have formed in them and placing them in a condition to purify and not poison the blood. This is no idle statement nor false theory. Mr. W. C. Beach, foreman of the Buffalo, N. Y., Rubber Type Foundry, was given up to die by both physicians and friends. For four years he had a terrible cough, accompanied by night sweats, chills, and all the well known symptoms. He spent a season south and found are relief. These are facts of science, and vouched for the well known symptoms. He spent a season south and found no relief. He says: "I finally concluded to try Warner's Safe Cure, and in concluded to try warners sale Cure, and in three months I gained twenty pounds, recover-ed my lost energy and my health was fully re-stored." The list could be prolonged indefi-nitely, but enough has been said to prove to every sufferer from pulmonic troubles that there is no reason to be discouraged in the least, and that health can be restored.

### Movements of Lecturers and Medium.

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

J. H. Hendricks, Secretary of the Spiritualist Socieat organization is making great progress at present, and, if current signs fail not, will accomplish much good in the future.

Jennie B. Hagan spoke at West Raudolph, Vt., Sunday, May 20th. Will make engagements in vicinity of her home for Sundays or week evenings. Address

After three years' constant labor in the lecture-field, without intermission, Mr. Geo. A. Fuller has decided to take a vacation during the month of June. Socie ties will please bear this in mind, and not write him for engagements during that time. A part of the time he will spend at his home, Dover, Mass., and the re mainder at Lake Sunapee, Newbury, N. H., where he is now building a cottage. His engagements for the summer months are as follows: June 20th, 30th, and July 1st, Convention of the New Hampshire State Association, Concord, N. H. The remainder of the month of July will travel and lecture with Dr. Geo. 8. Brunson of St. Albans in various towns in Northern Vermont. Aug. 1st and 4th at Ouset Bay Camp Meeting : Aug. 17th, 19th and 22d at Lake Champlain Camp-Meeting. Queen City Park, Burlington, Vt.; Aug. 24th, 26th, 28th and 30th, Neshaminy Falls Camp-Meeting Sept. 2d, 6th and 8th, Sunspee Lake Camp-Meeting, Newbury, N. H., and Sept. 30th, South Hauson, Mass. Mr. Fuller may be addressed for engagements during the coming fall and winter at Dover, Mass.

Pierre L. O. A. Keeler, will give seances on Tues day, Friday and Sunday evenings of each week, for manifestations in the light, at 13 Bond street, Boston. He will hold sittings every afternoon for slate writing and other tests.

Prof. W. W. Clayton may be addressed with reference to lectures and funeral services at No. 18 East Chester Park, Boston, Mass. Bishop A. Beals, having closed, May 18th. a success-

ful engagement in San Bernardino, Cal., went to San Diego for the remaining Sundays of May. He commences an engagement of one month in Santa Barba ra, Bunday, June 3d.

Dr. E. A. Pratt's address will be No. 9 Vinton street. Providence, R. I., after June first.

W. C. Bowman's Sundays being now permanently engaged in Cincionati for the next six months, he will answer calls to lecture during the week at points within convenient reach. Address "W. C. Bowman, Cincinnati. O."

The immediate engagements of E. W. Emerson, of Manchester, N. H., are as follows: Haverbill, Mass., June 3d; Plymouth Union, Vt., June 8th, 9th and 10th; Leicester, Vt., June 17th; Concord, N. H., June 29th soth and July 1st.

Capt. H. H. Brown closed his engagement at Alli ance, O., by giving Sanday evening, May 27th, a Memorial Address, in observance of Decoration Day, The post of the G. A. R. attended the lecture in a He will speak at Geneva, O., June 8d and 10th, and attend the meeting of the Lake Erle Conference at Kingsville, O., June 16th and 17th.

Mr. Fletcher closed a very successful engagement in Haverbill, Mass., on Sunday. He will lecture in Horticultural Hall, Boston, on Sunday next at 10:30 w. w. and 7:30 P. M., giving a test descriptive seance at the close. He will deliver a lecture upon " Ancient Miracles and Modern Marvels," at Wells Memorial Hall, Boston, Sunday next at 3 P. M.

Mrs. Abbie N. Boroham lectured with excellent success in Trenton, N. J., commencing her labors there May 18th, and speaking every evening to the 20th inclusive; on the evening of the 20th a very large circular Dr. J. A. House, 126 Fifth Avenue, andlence convened to listen to her farewell address, and all were pleased with her utterances. Mrs. Burn-

ham's labors in Salem, Mass., May 6th 127th, and other times, have also rendered her a favorite speaker in that locality.

Fannie Wilder, Secretary, writes: "Mrs. M. M Shirley, of Worcester, spoke for the Leominster, Mass., Society, May 20th, and gave good satisfaction. She seems destined to make friends wherever she goes, by her honest, earnest interest manifested in the work. Her kind heart goes out with a strong love to our little ones, and we owe her our thanks for what aid she gave us in our little school which we are just trying to start."

Periodical Headaches fly before Dr. Benson's Celery and Chamomile Pills. All druggists, 50c.

13 J. Wm. Fletcher, reliable Trance and Medical Medium, 2 Hamilton Place, Boston.

#### Passed to Spirit-Life:

From Bradford, Pa., April 13th, Caroline, wife of He man Snow (late of Dennis Port, Mass., whither horremains were taken for interment), in the 7till year of her age.

Mrs. Snow combined great dignity of character with a kind and gentle spirit, which pervaded with a refining influence every social circle of which she was a member. Retigion was with her an intuition, and the universe an embodiment of divine wisdom and goodness. She discorned the principles of the Spiritual Philosophy with an eriginal insight, and while appreciating the phenomenal evidences of spirit presence, and enjoying communion with them, she loved best of all to converse upon those high themes which pertain to the soul's nature and destiny.

"Her childhood was spent among the scenes and privations inclient to the war of 1812, and of the locality affected by the presence of armed cruisers in Cape Cod waters. From these experiences slic received imprecisions, and from her ancestry inherited the love of Independence, Justice and Truth, which served ever after to moid and mark her character for the practice and experiences of domestic and social life."

With her husband she bas been a regular participant in man Snow (late of Dougls Port, Mass., whither her remains

character for the practice and experiences of domestic and social life."

With her husband she has been a regular participant in the annual Camp-bleeting at Harwich ever since the Spiritualitis inaugurated those pleasant and profitablegatherings, for a few years past coming from their Pennsylvania home to occupy their little cottage in the grove. Her presence will be missed as that of one who has over added to the spirituality of the meeting, as well as to its ganjal, social character. During her last sickness she recognized very clearly the presence of loved spirit friends, and in pleasant versu expressed the peace and tranquility of her own soul in the anticipation of soon "enjoying with them their perfect home." She gave all necessary directions for the disposal of light from the provinces in the province which would to him have been a sacred pleasure had circumstances permitted. As this was impossible. Air. W. J. Colville delivered a most appropriate and cherring address before husband, children and friends gathered at her former home, and near the spot where her life-history began. "The memory of the just is thessed."

The Third Annual Convention

Of the New Hampshire State Spiritualist Association will be helden at Concord on Friday, Saturday and Sanday, the 20th and 30th days of June, and the late day of July next.

The sessions of Friday and Saturday will be helden in Phanix Hall, and the services on Bunday will take place in White's Opera Hones. The platform will be occupied by some of the best speakers and medicum, who whi day use spiritual and intellectual food; and an excellent choir of accomplished subsicians will be in attendance to season the repast with beautiful music.

Arrangements have been made with the various lines of railroads contering at Concord for reduced fares, and with the hotels for reduced rates of entertainment; also for placing at private bearding houses and in good families all who cannot be accommodated at the public houses—and especially for indies and others who wish to attend and would profer to have a quiet home white there.

A more extended natice will soon be given, with full particulars and directions for procuring hearting inaces before the time of the Convention, so that each one may know where they will be entertained before they go.

A large attendance of those friendly to the cause, and of others who wish to know the truth, both from New Hampshire and adjoining States, is most stacerely desired and confidently expected. By order of Buard of Managers.

May 24th, 1883.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Bedford Avenue and Fullum street, holds services every Sunday at 11 a. m., and 7:45 P. M. Speaker engaged: Mrs. F. O. Hyzer for June. All the Spiritual papers on tale in the hall, and all meetings free. H. W. Benedlet, President.

meetings free. H. W. Benedict, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtis Avenues (entrance on Ollaton and Waverly Avenues). Bervices every Sunday at 3 and 7½ P.M. Educational Fraternity, or Bunday School, meets every Sunday at 10½ A.M.; Ladler' Aid Society every Wednesday, at 2½ P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7½ o'clock. Psychic Fraternity meets every Saturday evening, at 7½ o'clock, for the purpose of forming classes in mediumahly. Free, A. H. Dalley, President.

Broaddyn Satisfiant Fraternity—Friday evening

Brooklyn Apiritual Fraternity,—Friday evening Conference meetings will be held in the lecture-room of the Church of the New Spiritual Dispensation, Olinton Avenue, between Park and Myrtle Avenues, at7½ P. B.

The Rastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 2d Street, at 74. Charles B. Miller, President: W. H. Gomn, Secretary.

# BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the draf and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minion.

Special Folices turny com-acts insertion.

Husiness Cards thirty cents per line, Agate, such insertion.

Rotices in the editorial columns, large type. leaded matter, fifty cents per line.

Payments in all cases in advance.

AF Advertisements to be renewed at continued rates must be left at our Office before 19 M. on faturday, a week in advance of the date whereon they are to appear.

### SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenors, Yates Ap.7.

5. V. Mansfield, Test Medium, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS. Ap.7.

Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths

### BUSINESS CARDS.

THIS PAPER may be found on file at GEO, P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS
The subscription price of the Basser of Light is \$3,50 per year, or \$1,75 per six months. It will be sent at the price unmed above to any foreign country embraced in the Universal Postal Union.

MOTTGE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will act atout agent, and receive subscriptions for the Hammer of Lights at fitteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his onice, 4 New Bridge street, Ludgate Circus, E. C., London, England, where single copies of the Hammer can be obtained at 44, each; if sant per post, 3d, estre. Mr. Morse also keeps for saw the Baltican and Beformakery Werks published by us, Oolby & BioB.

ALBERT HORTON, 210 Stockton street, keeps tor sale the Ramer of Lights and Spiritud and Reforma-tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TEHRY,
NO. 66 Russell Street, Melbourne, Australia, has for sale
the spiritual and Heformatory Works published by
Celby & Rick, Boston.

THOY, N. T., AGENCY.
Parties desiring any of the Repiritual and Beformatory Works published by Colly & Blich will be accommodated by W. H. VOSBURGH, 65 Housick street, Tray, N. Y.

AUBURN, N. Y., AGENCY,
Parties desiring any of the Appletunt and Reformatory Works mulisted by Colley & Rich can procure them
of J. H. HARTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RICDES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 5654 North 8th atmet. Subscriptions received for the Ranner of Light at \$1,00 per year. The Hanner of Light can be found for sale at Academy Hall, No. 816 Apring Garden street, and at all the Spiritual meetings.

WASHINGTON HOOR DEPOT.
The Roberts Bookstere, D. MUNCEY, Proprietor, No. 1010 sevens, street, above New York avoue, Washington, D. C., keers constantly for sale the Banken of Light, and senjoy of the Roberts and senjoy of the Roberts and senjoy of the Roberts and Beformatory Works as tished by Colly & Rich.

NEW YORK ROOK DEPOT.
M. W. BENNETT, Publisher and Booksoller, 21 Chaion
Place, New York City, keeps for sale the Spiritual and
Reformatory Works published by Colby & Rich.

JAMES LEWIS, 69 Pynchon street, Springfield, Mass., 14 agent for the Banner of Light, and will supply the **Mpiritual and Ecformatory Works** published by Colby & Rich. HARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 57 Trumbulistreet, Hariford, Coun., keepe constantly for cale the Hanner of Light and a supply of the Noiritual and Reformatory Works pullished by Colby & Rich.

BOCKEFATER, N. Y., HOOM DEPOT. WILLIAMBON & HIGHEE, Booksellers, 52 West Main street, Rochester, N. Y., Reep for sale the Mpiritual and Beform Works published at the Banneit of Light Publishing House, lieston, Mass,

ROCHESTER, N. Y., BOOM DEPOY.
JACKSON & RURLEIGH, Booksellers, Arcade Hall,
Rochester, N. Y., Keep for sale the Spiritual and Reform Works published by Colby & Rich.

AUGUSTUS DAY, 72 Bagy street, letreit, Mich., is agent for the Bunner of Light, and will take orders for any of the Spiritual and Reformatory Works published and for sale by Uniter & RIGH. Also keeps a supply of books for sale or circulation.

CLEVELAND, O., BOOK DEPOT. LEEB'S BAZAAR, 105 Cross street, Cleveland, O., Cir-culating Library and 466st for the Spiritual and Libers! Books and Papers published by Culty & Rich.

THE LIBERAL NEWS CO., 620 N. 5th street, St. Louis, 860, Respectate and the Bannen of Light, and a supply of the Apprincal and Referencery Works, published by Colby & Rich.

**ADVERTISEMENTS** 

A more extended natice will soon he given, with full particulars and directions for procuring incarding glaces belorge the time of the Convention, so that each one may know a large attendance of these friendly to the cause, and of others who wish to know the freith, both from New Hamphalto and adjoining States, is most shearesty desired and confidently expected. By order of Beard of Managers.

The Rechester Free Thinkers Convention.
The Free Thinkers of the city of Rechester, N. Y., have praced \$400, on with which to pay for the finest hand to the feeth to pay a magnificent quartestic of singers for the excession. The following local committee has been appointed to take charge of all the local arrangements, viz.: Moses Hayes, Chalmann, G. F. Fortin, Secretary E. H. Gueller, M. G. Galler, Mrs., Palmer, Mrs. A. C. Allen, Birs. Bir. Butterfold. The ball is to be grandly decorated with flags, every freed, The ball is to be grandly decorated with flags, every flower, and the state of the state of the confidence of the confidenc

Ample accommodations will be provided on the grounds for Boardana and Lodging. Good Table Boardan have week. Lodging 21 to 60c. a night. Single meals—Breakfast and Bupper 35c., Diener 59c.

## SPIRITUALISTS INVESTIGATORS

of the aubject.

# The publishers of the Boston Dally

Have arranged with a well-known Boslon gentleman who has before written on the subject of Spirliualism for the STAB. to furnish truthful reports of the various wonderful phenomena that take place through the Agency of Spirlt Mediums in this city and elsewhere, and the STAB will be kept fully informed of the various places. Every statement given shall be free from all attempts to deride or ridicule this new philosophy of the interferent contury, and will be "the truth, the whole truth, and nothing but the truth," The articles will be published for the present on Tuesday and Friday of each week. Subscription rates 75 cents for 3 months; \$1,50 for 6 months; \$3,00 for a year, in advance.

RELIEF FOR THE SICK. END two dollars to DR. J. S. LOUCKS and he will send you one package of Bigmette Treatment. Nine cases out of ten one package cures. If not, will send next for one dollar. State mature of disease: how long standing: give age and sex. Wonders are done. DR. J. S. LOUCKS, biqquokuta, Jackson Co., Icwa.

HOW TO SAVE MONEY,

OR instructions to benefit all, for 10 cts. and 3-ct. postage statup. J. C. PETTINGELL, Box 87, Newburyport, 2w\*-,lune 2. MISS A. E. RICHMOND, Magnetic Healer, York. Office hours from 9 to 12 A M., and 1 to 5 P.M.

SEASIDE SUMMER BOARDING, or pleasant D Furnished Rooms to rent for light housekeeping or it valids for treatment. Specious apariments, overlooking the ocean. Address L. K. COUNLEY, M. D., Marshfeld Mass.

SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale.

BALBERT MORTON, 216 Stockton street.

Nov. 18. - latt

### MARRIAGE AND DIVORCE;

Or, The Divorce Question.

SHOULD LEGISLATION ADMIT NONE, ONE, OR MOSE GROUNDS OF DIVORCE? WHICH SHALL CONTROL? THE MARKIED PARTMERS, OR STATESMANSHIP, OR CHURCU-REQULATIONS?

### BY ALFRED E. GILEN.

Author of "The Babbath Question Considered by a Lay-man," "Civil and Medical Liberty in the Heating Art,"
"A Letter to Massachusetts Members of Congress of Plural Marriage and the Mormon Problem, "occ,

"Strong, influential statement of the case, and the argument for the freedom of the individual in Marriage and Divorce."—A. J. Davis.
"One hundred thousand copies of it ought to be circulated."—B. B. Westbrook, D. D., LL.B.

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

### Deep Breathing,

As a means of promoting the Art of Song, and of curing Weaknesses and Affections of the Throat and Lungs, especially Consumption. BY SOPHIA MARQUISE A. CICCOLINA. Translated from the German by EDGARS. WERKER. lituatrated. Cloth. Price 50 cents, postage free, For sale by COLBY & RICH.

## Message Pepartment.

Public Free-Circle Meetings

Are held at the BANNER OF LIGHT OFFICE, No. 0
Montgomery Place, every Tursday and Friday AfterNOON. The Hall (which is used only for these stances)
will be open at 2 o'clock, and services commence at 3
o'clock precisely, at which time the deers will be closed,
allewing no egress until the conclusion of the seance, except in case of absolute meessity. The public are cordiality insuled.

The Messages published under the above heading indisate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evit; that
these who pass from the earthly sphere in an undeveloped
state, eventually progress to higher conditions. We ask

state, eventually progress to higher conditions. We say the reader to receive no dectrine put forth by spirits in these columns that does not connert with his or her rea-son. All express as much of truth as they perceive—no

son. All express as much of traits as they perceive—no more. It is our express that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of such from the friends in carth-life who may feel that it is a pleasure to place upon the sitar of Spirituality their floral offerings.

All expressions of unitable written questions for answer at these seauces from all parts of the country. (Bits Suchamor desires it distinctly understood that she gives no private sittings at any time, neither does sho receive visitors on Tuesdays, Wednesdays or Fridays.)

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

Lawis B. Wilson, Chairman.

#### SPIRIT MESSAGES,

GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held March 2d, 1883-Children's Day. Invocation.

Our dear Father, we ask thy blessing to rest upon every heart at this hour. May each soul become expanded with a knowledge of thy love and thy protecting care, so that it will blossom forth in the attributes which belong to the spiritual life, even as the beautiful flowers bloom in fragrance and beauty. We would receive from thy little ones ministrations of tenderness, words of love and sympathy, that will fall like refreshing dew upon weary mortal hearts, and cause them to spring forth in gladness and thankfulness unto thee. May the time hasten when every home upon this globe, when every beating heart encased in mortal flesh will open wide to enfold the little ones who come throughing back from spirit life; when all mankind will receive, recognize and welcome those angelic messengers who desire to convey love and tenderness to human hearts but who have not the opportunity given them to do so. While we wait for that glorious time to dawn, may we be given strength to go forth, from day to day, sending out some little ministration that will assist and cheer the weary and the sad. May these little ones who are assembled here be given strength to perform their work, so that perchance some weary heart may be rendered trustful and series, rejoicing in the knowledge that there is no death, that lile and love everlasting have come to their dear ones who have gone lasting have come to their dear ones who have gone before.

#### Bertha Washington Palmer.

[To the Chairman:] I do n't feel vory weil [You'll feel better in a few minutes.] How will I? Oh! I all hot—oh! awful hot. [it is the same feeling you had when you were sick.] It is sick now. I don't like it. Does you know my mamma? Don't you know me? [I don't my mämma? Do n't you know me? [I do n't now. Porhaps I will, if you tell me your name.] I am Hertie, I be; I got a long name: Bertha Washington Palmer. Do you want to know my mamma's name? It is Cynthia. [What is your papa's name?] My papa's? The man here says it is Lewis H. Palmer. I did feel awfully hot! It is Lewis H. Palmer. I did feel awfully hot! I wanted some water, too, cause I was all burnt up, not with real fire, but something real had; the man here says it was fever; 't was nasty, anyway. [Where did you live?] In Medford. What's you doing? [Writing down what you say, so we can send it to your papa and mamma:] Will you send a kiss and lots of love? Say I am a good girl, and I love 'em lots, and I want to go home and talk. I do n't burn up all that time with the old fever, and I m going to the time with the old fever, and I'm going to be a big girl. I was most four years old. I'so bigger now, where I live when I aint here cause I been gone to that pretty spirit-world some over a year. A lady here says for me to say, "I died in the latter part of 1881," I am five now, 'cause I had a birthday just a little while ago; just a few days. I want to come somewhere where there is n't such a lot of people, and talk a long, long time. Can I come, so my mamma can hear it? [Perhaps she'll find a place for you to come somewhere else.] Tell her I go to school now. I am learning lots of

Oh! all the rest of the children want Bertie to go out. They are waiting to come; they are jumping round; they can't wait, they are in such a hurry. Good-by. Can I come some such a hurry. Good-by. Can I come more? It is n't quite so hot now; but it was. A lady here says, "scarlet fever." I don't A lady here says, "scar's know—it was awful nasty. I do n't

### Willie Witt.

[To the Chairman:] Are you going to let boys come? [I expect the boys will occupy half the time.] The boys usually get half, and sometime. I The boys usually get half, and some-times a little more, when there is anything go-ing on. You'd like to know who I am, would n't you? My name is Willie Witt. That's a good name, don't you think so? My father's name is Samuel D. Witt. I went away in a hurry— tumbled into the water through the ice. It was awful cold—made me shiver. I didn't care; yes, I did then; I don't care now; I'm glad of it. I lived in Ashland. That's where I went skating, too, and broke through. I want to tell skating, too, and broke through. I want to tell my father that I'm all right, and I do n't want my father that I'm all right, and I do n't want any one to feel had because I went away. It was pretty quick work. That's better than being sick, like the little girl, nint it? She burned up I I froze out! Gracious I when she said she was burnt up, I just began to feel kind of shivery. Well, it's all right, I s'pose; I don't know; it's fun anyway.

ery, Well, it's all right, I s'pose; I don't know; it's fun, anyway.

I want to say I'm getting along nicely in the spirit-world. I didn't know anything about it when I was here—I didn't know what was coming. When I got out of that water, I didn't ing. When I got out of that water, I didn't know but I was going to get a good whipping, but I didn't. I got out, and found everything looking so queer I didn't know what to make of it. It didn't look like what they say heaven looks like; it didn't at all. The first thing I saw was some men trying to lunt me up. I was there, only I was n't there. Was n't that funny? They hunted round till they found me; they didn't find me, but they found the body after while, and then I went along home with it. I didn't stay there long; there was too many gloomy folks. I found I could go off, and I did, and I've just been having a good time ever

A feller here—he's mad because he can't get in, and he aint a coming to-day, he's too bighe says I'll make my folks feel bad, talking so. I won't, because I am going to toll 'em I'm all right; it was only my old jacket that was drowned, and I come round once in a while to see what's going on, and then I go to school. I am learning something—'taint much, It's over a year since I went off. I tried to come the last time you let the children come, but I could n't get in. I got way down to the foot of couldn't get in. I got way down to the foot of the class, and had to wait till the next time. I know the reason why, but I aint a going to tell you folks. No; I guess not. I guess 1 aint got anything more to say. Do you think you'll find my folks? I got the first chance, this time, 'cause I did n't get a chance last time, you see.

### Mand Lillian Merritt.

[To the Chairman:] I know that I am rather large to present myself here to-day, among the little ones, but I am permitted to do so; the conductor in charge tells me I may come and send a brief message to my mother; and I do come, with a happy heart, with gladness in my soul, to send her my love, and to tell her that I am her song-bird indeed; that I am happy in my home above. The Summer-Land is very bright and beautiful, and I have every privilege and opportunity given me to unfold the powers within my being. I know now I was somewhat mediumistic when in the body; I could what meanuments when in the body; I could sense the bright influence of the spirits who came to my mother's home; I felt the radiance which they brought with them from the spheres beyond, and it seemed to make my life sunny peyond, and it seemed to make my life sunny and glad. I could not be unhappy; I always feit peaceful and bright; it seemed as though my spirit was singing its song always. I come back in this manner, bearing my love to the dear friends of earth, assuring them I never forget them. Over two years have passed away since I was taken from the mortal form, but it was only to pass to a beautiful world, where all

gorification of the first state of the state

is gladness, so far as I can perceive. -I know there are many who are suffering and sorrowful, who are not happy, because of their undeveloped condition; but I do not reside near to them; I only know of their case, and if I can do anything to uplift them I shall be glad to

them; I only know of their case, and if I can do anything to uplift them I shall be glad to do so.

My home is bright; the flowers bloom, and the birds sing there; my companions are congenial and pleasant. We work together, pursuing our own employments, and seeking to be of assistance to those with whom we come in contact. I would like to be a messenger spirit to those who are in need of information concerning the life beyond, and the loved ones who gather there. I believe I will gain power to do so by-and-by. I have, at times, returned, and brought influences which I felt would be consoling, or to the interest of those who are here. I wish to say I will come frequently, and bring whatever influences of love and assistance I can from the spirit-world. I wasfourteen years old when I passed from the mortal form. I wish to say to my dear mother: I bring you a spray of beautiful Illies. They are fragrant and sweet. You may keep them as a symbol, as a token of your darling. Feel that I come to you with floral offerings to brighten your life, to make your pathway sunny and beautiful, and always will I try to shed acquired your an influence as noral olierings to origine a your life, to make your pathway sunny and beautiful, and always will I try to shed around you an influence as sweet as this which the lilles shed abroad. I am from North Montpeller, Vt. My mother is Mrs. Nancy Merritt. I am Maud Lillian Merritt. I am known in my home in the Summer-Land as Lillie. I thank you for allowing me to

#### Ellie McIntyre.

[How do you do?] I pretty well, all but my head; that don't feel nice, 'cause it aches. Where did you get the pretty flowers? [reforing to those on the table.] Aint they nice—those pretty little white flowers?

ing to those on the table.] Aint they nice—those pretty little white flowers?

Can you find my mamma? Her name is Hattie. She's real nice! I guess you'd think so if you knowed her, wouldn't you? She wants her little girl, I guess; do n't you think so? I want her, too. I guess she aint far away.

My name is Ellie, and I come right here today. I was brought right in—a lady here says, drawn right in—because I couldn't help coming. I wanted to come, too. I went away; I died, I did, when it was hot weather, when the birdies were all round everywhere, in the trees, and the flowers were growing pretty. That's the time I did go away. I didn't go very far off, did I, because I came right back again? And I didn't want mamma to cry. Would you like to see your mamma crying? [What is your name?] Ellie Mointyre. [Where did you live?] In Dorchester: on Charles street. [Can you tell me your papa's name?] James F.

[To the Chairman:] I wish I could do that writing. [You can one of these days.] Oh, dear! it tan't a long time since I died.

[To the Chairman;] I wish I could do that writing. [You can one of these days.] Oh, dear! it isn't a long, long time since I died. What for did I die? [Because you was sick; had a fever, did n't you?] I don't know. I did n't feel good, anyway. I am all right now. [How long have you been away?] It isn't a year; it was in the hot weather. [Do you know how old you were?] What lots of questions you do ask! [If you don't tell everything about yourself your mother won't know it is you.] Why not? I was going on four years old. I am four now. Me has nice times here. I comed here afore, but I could n't you hear me? I've got some little white flowers, something like those in the vase—a whole big bunch, and I want to bring 'em for my mamma. How can I those in the vase—a whole big bunch, and I want to bring 'em for my mamma. How can I make her see 'em?' They smell, oh! so nice! She likes this kind of flower, too. I want her to see 'em, because they'll make her feel good. won't they? Please say I got 'em, won's you? [Have you said all you wanted to?] No; I has n't said haif; but I 'ye got to go. I send lots of love, and I want to come again some time and talk lots, because I don't want mamma and papa anyway at all to feel bad because I went away, because I didn't go off. I come round and see 'em and bring 'em my love. And you tell 'em I 've got a real pretty, pretty place in the Summer-Land, where the flowers grow and the birdies sing; won't you, please?

### Fred A. McKenny.

Fred A. McKenny.

[To the Chairman:] It is just a little over a year since I lived here, and I was four years old; more than four, most five. Don't you know my name? It is like my papa's name, most all of it; but I have got a name right in the middle, that aint like his. Do you want to know my father's name? It is Fred—Frederick McKenney. I wanted to come ever so much. I got in, didn't I? Do you want to know my mother's name? It is Mary. I lived in Lynn. Is that very far away from this place? [About ten miles.] I want to send my love to my mamma and papa. I want to tell'em I am getting to be a big boy. I am going to school, and doing lots of things I could n't do here, because I do n't know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I did know how. I don't s'pose I could do low if I do hore. 'em if I did know how, if I was here, do you?
Why, I can go way off now, like; coming here, and I do n't get lost. I could n't, if I was here, could I? I do, I go to lots of places, and I have such good times. I go on the water sailing, in a boat, and it is fun. I s'pose they'll think it's funny, but I do, and I like it ever so much! funny, but I do, and I like it over so much! I don't want to come back here to live, only just a little while, sometimes, to see 'em here, and teil 'em I am getting along so nice. Now, will you tell 'em all about it? If you do, you say I guess I'll like it better if I can, and do n't you s'pose I can ever come 'round home, so that they'll know sure about it. That is what I want to do, so they 'll feel just as though I never did go away—do n't you know—only just for a little while, to school? A lady here said if I would come and send my love, and say I was getting along nice, that would help me to go home. I do n't see how; but I 'm going to try, now, to go right straight there. now, to go right straight there.

### David Mansfield.

[To the Chairman:] What does everybody feel bad for? I feel like screaming right out that I do n't like it—no, I do n't. But everybody here feels bad; eyerybody I go to see. They feel like crying, way down. You know how that is. [That's when you go home, is n't it?] Yes. My papa's name is James Mansfield.

Oh! I do n't feel good. I've only been dead a little bit of a while. Just this year I went away—the first part; and I am going to have a birthday very quick, now—in most a week. Aint that nice? Some of the boys over where I live have had birthdays. I never had one yet, not on that side; but I am going to pretty quick, not on that side; but I am going to pretty quick, not on that side; but I am going to pretty quick, then I'll be six. Do n't you think that is getting ahead smart? I want to tell my papa and my mamma I do n't feel bad. Yes, I do, truly —right here; but I mean most of the time. I'm getting along real nice. I do n't want them to think I am dead heaves I am pet dead. Then getting along real nice. I do n't want them to think I am dead, because I am not dead. They say I am. Do you think I am dead? Could I holler if I was dead? [The spirit came in with a shout before he spoke at all.] Well, I can shout loud; you ought to hear it? Do n't you believe Lcau? [Yes.] Then I aint flead. Dead folks can't move. I tell you, I can jump; so I do n't want them to think I am dead, at all, but that I just am living. There's a real nice lady—well, if she was here she'd be kind of old, but she do n't look old where I live—she takes care of me. She says she'il look after me and see that I have good schooling; that I am taught; and she'll take care of me till I grow up—till my mamma comes to look after her own little boy. Perhaps they'll feel better, then, if they know I am all right. I do n't like to see'em feeling bad when I come round this side. Did feeling bad when I come round this side. Did you ever see me? [No.] You don't know me, do you? My name is Davie Mansfield. [Where did you live?] In Boston. My papa is here, and he will know me if you'll tell him I have come. I'll bring you some flowers, if you will tell my papa I have come. I send my love. That's all this time, because I do n't feel good. The lady says I'll be all right another time.

### Olive Belle Sandham.

How do you do? I am pretty well. I didn't feel nicely when I went away from the body, but that is quite a good while ago. I am all right now. I was in Newport then. I am in. Boston now, aint I? I have been here before I lived in the city, with papa. Since I have been a spirit I have seen him here, and I have been with him to ever so many places. I knew when he was in Montreal—only a little while ago. I came from there with him. Oh, such pretty pictures it My papa is an artist. He makes just the lovellest pictures. I think so, and a good

and the second s

many people think so, too. Some of them are birds, some of them are landscapes, and different scenes of nature. I was, oh! I was ever so far off with papa—in California and New Mexico. I was with him. I saw him eketch a part of an old building, I think they call it an old Mission. He had on a big hat. I tried to make him feel me with him, but I did n't succed very well. My papa is mediumistic, but I suppose he do n't know it. Sometimes, when I dome to him, I seeso many spirits around him, and some of them are men who have been in the spirit-world ever so many years; they just come and put their hands over his head, and I can see the light coming from their fingers right on to his hair. I should think he would see it. I think somebody would, if he would sit with them in a dark room. That fills him full of power, do n't you know? I do n't know how to tell it, but it helps him do his work. I have found this out since I went to the Summer-Land. I am going to school, studying hard, too. I do n't know what I am going to do, by and by. I am to be something like papa is. I have teachers who are very kind, and they explain the principles of our studies so that I can understand them very well.

I was only eight years old when I went away. many people think so, too. Some of them are

very well.

I was only eight years old when I went away.
I guess it is over two years now. I do n't keep
the run of it very well, because I do n't care.
They took my body to Montreal. I am growing
rapidly, trying to learn. I thought if I could
come back here and send my love to all the folks
at home perhaps they would believe I could
come, and would feel glad to hear from me,
do n't you know? I want my maps to know I don't you know? I want my papa to know go with him. I feel real glad, because I can see him and see the pretty pictures he makes, the fine work he does. I want him to go some-where where I can come and have a long talk with him, in a private place, because I think I can tell him a good many things about his travels during the last year that nobody knows but himself, that will make him feel sure I was with him, or somebody else that he couldn't see. I should n't wonder if that would be a good way to work, should you?

My papa's name is Henry Sandham, of Boston. My name is Olive Belle. I am much obliged to you for letting me come.

#### Tulia Math.

[How do you do?] I feel pretty well, thank you. I would like to come to-day. I am eight years old. I'll be nine next summer. I have come here with a lady that the spirits used to come to when she was here in the body. My grandpa knows her. Her name is Jenuie McKee. She lived, when she was here in the body, in the same place where all my recollable. same place where all my people live; and now she is one of my teachers in the Summer Land. She is just as good as she can be, so I am going to send her love to all her friends, can't I? and I want to say that she wishes me to tell grandpa she was with him a week ago last night, wher the great teacher came to him, through the me dium that she controlled at her funeral. Do you understand what I mean? Grandpa will know. She was very much pleased with what the bright spirit rave to llim, and the spirit's initials are E. S. I think he will know by that,

don't you? My uncle Emil sends his love to grandpa. He My uncle Emil sends his love to grandpa. He comes to-day, too, because he is not a little child, now, but a great worker. I am real glad to get a chance to come. I have brought a whole apron full of flowers for grandpa, mamma, grandma, and all the folks on this side. I am going to take them, and see if I can't make grandpa see them. If I can't perhaps I can tell him, through the medium down there, that I have gotthem. Don't you believe I can? I can come sometimes! I want to send my love to every one, and tell them I am growing in the spirit-world. I do have a splendid time, going round with the older ones, and they are taking such good care of me. Sometimes, when they round with the older ones, and they are taking such good care of me. Sometimes, when they travel round to different places, they take me along too, and I like it eyer so much. I guess grandpa will laugh if I tell him that. The other day I went off with my uncle, and with Aunt Mary; we came to a blace in the spirit-world where there were oh I so many bananas growing, and I had all I oould carry. I just had a luscious time, I did. I've come all the way from Cinciunati to send my letter. I want them to know that Little Julia did congellere with Jennie, the kind spirit who is so splendid. She to know that Little Julia did come here with Jennie, the kind spirit who is so splendid. She is real good to me. My name is Julia Muth. I want my letter sent to Mrs. Emma Muth. of Cincinnati, or else to my grandpa; his name is Carl G. Helleberg. He lives there, and perhaps he will get it quicker. He sees your paper, I

### Willie Kennedy.

[How do you do?] I generally do pretty well; I do n't know how it is just now. It is pretty hot here, aint it? Well; you know you have to have it hot where rare flowers grow. There's some pretty rare ones round.

have it hot where rare flowers grow. There's some pretty rare ones round.

I tried ever so hard to get in before, but I could n't; and I just made up my mind I was coming this time, anyhow. My folks live in Boston. I like Boston. I think it is a pretty good place, don't you? The best place in the world. Some of these fellers come from other places, and the rest of us shy; "we like Boston," and they just sniff; they think it aint half so good a place as the one they used to live in when they were here, you know. That's because they only think so. I tell you this is a big wheel. My father don't live here; he lives up top where I do; but my mother is here. I want to hunther up. Do you think you can help me? I should n't wonder if 'you could, if you tried real hard. I'll tell you her name; it is Jane Kennedy. My name is Willie Kennedy. I was eight years old when I died. I was pretty sick, so I went off with father, and I am about twelve, now. I have been trying to come all these times, but I couldn't get here. My mother used to live, when I was here, way out near the Roxbury Crossing. She has moved since then, down further into the city, I guess. I go to her, but I don't know the name of the street where she lives. I want you to find her. I want her to go to some woman that the spirits talk through, because father wants to come; so want her to go to some woman that the spirits talk through, because father wants to come; so do I. Father's name; is Joseph. He sends his

You just tell my mother that I have been around her ever so many times since I died. I know just what she has been doing. She has been working awfully hard, for one thing; she has been writing to Aunt Sarah, for another; been working awfully hard, for one thing; she has been writing to Aunt Sarah, for another; and now she wonders why she don't get any answer to her letters. I want to say Aunt Sarah is dead. That will make my mother feel bad, because it is the only sister she has got. If Aunt Sarah is dead, she knows what is going on, all the same; and she can come with father and see mother. Mother needn't write any more letters to her, but just think inside her head what she wants Aunt Sarah to know, and she'll know it: if she thinks leal earnest. head what she wants Aunt Sarah to know, and she'll know it; if she thinks real earnest, auntie will know all about it. The reason mother did n't hear about Aunt Sarah's dying was, because when she was sick, Susie burned up some of auntie's papers and letters, and mother's directions were amongst them. They did n't find them, and they have n't got mother's letters, somehow or other, so they do n't know iwhere she is, but if mother will find one of these women that spirits talk through, auntie will try and some to her. She do n't like to talk in meeting, she won't come here, but she would meeting, she won't come here, but she would go to some of those medium's houses, and tel mother what she wants to know. Now don' you think that's pretty good?

because we can come to him frequently; also tell him we are gaining power and strength every month, to come more consciously into his presence, so that we feel certain, before a great while has passed away, he will become aware of our presence, every time we are bear him. His impressive faculties are unfolding constantly, and every little while he gets evidence of it. Mamma thinks by-and-by-she will be able to Mamma thinks by and by she will be able to advise him through a mental process, so that he will not have any need to inquire through external sources what she desires to have him do. She sends her love to him to day, with encouraging words. I want to tell him I am studying attending school, taking up my lessons one after another, and trying to understand them fully, so that I shall gain the information which I would not have received upon the mortal side of life. I do n't feel sprry I passed out of the body when I did, because I have so many advantages. I know father feels sad at times, and draws a long breath when he thinks of my career having been cut short on this side of life. I want him to feel that I am not unhappy or dissatisfied, and I do not wish to see him so, dissatisfied, and I do not wish to see him so

ither.

Mother and I often go to see my little slaters.

Mother and I often go to see my little slaters. and Charlie; we try to bring them influent they need for their spiritual unfoldment. they need for their spiritual unfoldment. By-and-by, when other conditions are provided for them in life, they will be able to feel the mag-netism to a great extent, and I think it will be for their benefit. My youngest sizer I can come to very easily, and many times she feels my in-fluence, but does not know what it is a I think when she grows older I will be able to influence has so that other will realize spirit presents is when she grows older I will be able to influence her so that others will realize spirit presence is there. So I am working. I want father to feel that we are doing the best we can. I send him my love, and I want him to know I will be with him on my anniversary. It is nearly three years since I passed to the spirit-world—three years this month. I intend to come around father, and try to make him feel my influence as strongly as nossible.

and try to make in in feet by intuctive as stongly as possible.

I know I am rather large. I don't feel like a little child when I come. I was willing to make, believe I was a little fellow to-day, just for the sake of getting in with the children.

Johnnie McArthur, My father is Mr. Charles McArthur, of New York. I am much obliged.

#### Lotela,

For Sammie Lewis, Lizzie Evans, Frankie Bart-ley, Georgie White, Millie Walker.

How-do, Wilson brave? how do, pale faces? We're going to finish up things now. These brave paposes want to rush in. They think they ought to have the first chance every time. I pushed Johnnie in, because he and 1/8 ofonies.

#### BAMMIC LEWIS.

Here's a little chap that aint got much to say; he wants to send his love. He's been in the hunting grounds three summers, and he was three summers old when he passed away. His name is Sammie Lewis. He wants his people to know that he is all right, and growing large, and sometime he's going to try and come and talk for himself. He belongs in Clinton, Mass. LIZZIE EVANS.

Here is a little squaw comes to some one down in the Council-Room, and she gives her name as Lizzie Evans. She wants to sond her love. as helds up a pink flower as an offering, and also a token. She will make her presence known in another place. She has tried to come before, but could not seem to get control of the medy. Lotela will help her sometime, if she can. She does want her love sent ever so much, and to have people know she is happy in the great

### FRANKIE DARTLEY.

Here's a brave, quite a big brave paposse. Lotela has seen him around here before. He was a little bit of a feller when he went out of the body; he thinks he can call himself a youngster, too. He says his marm squaw is here, too. He wants to send his love, and Johnnie's, little Maria's, and Aunt Mary's, and say they all come around her. They try to bring her that strength and influence that she requires in her daily life. They know the trials and shadows daily life. They know the trials and shadows that have surrounded her during the last few months; they have done their best to make them disappear, but conditions on the mortal them disappear, but conditions on the mortal side have, they say, created barriers through which the spirits could not easily break. However, they think in a little while they will be able to do much better than they have done. Rest assured they will avail themselves of every opportunity of assisting the mother who is here, and also others of the family. In the meantime they send their love and blessing, and want each one to feel that the dear spiriting friends are working for their benefit, trying to lift them up higher. This is Frankle Bartley.

### [Recognized by his mother, who was in the audience.]

Here's a brave that knows some one in the Here's a brave that knows some one in the Council-Room, too. He gives his name as Georgie White. He's a little fellow; he has dark eyes and brown hair. He wants to send his love. He says he is all right; he loves the pretty spirit-world; he is growing there. This little fellow was very fond of flowers, and he wants to say he has all that he wishes now. say he has all that he wishes now. He can gather them all the time, and he brings them back to the friends who live here in this hunt-ing-ground, to decorate their homes and make them bright and pleasant.

### MILLIE WALKER.

Here's one who gives her name as Millie Walker, and says: "I wish to send my love, and tell mamma that I am trying to be a good girl tell mamma that I am trying to be a good girl and to learn all my lessons, so she will be pleased when she comes to me in the spirit, world. I used to be so glad when I could bring home a reward-card from school; then mamma used to kiss me and put them away till I had a large, number, because she said she wanted to keep them till I grew up, so she could show them to me, and I could see what I did when I was a child. I did n't stay in the body. If took sick with a sore throat, and after a little while. was a child. I did n't stay in the body. I took sick with a sore throat, and after a little, while, a few days, I went to the spirit-world, where I found a good home and friends, and a beautiful school to attend. I am happy. I will try to come to her through some medium where she lives, and talk, because I know how ahe longs to hear from me." This little squaw's mammal reads your paper, and has been looking ever so many times to see if her, papeners a new world. many times to see if her papoose's name would come out in its columns. That's all. Good Established Thompson, or harrent proposed

#### Report of Public Seance held March 6th, 1883. Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.
QUES.—[By J. O.] Is there any oure or help for deafness caused by inflammation of the eustachian tubes? If so, what is it?

ANS.—We believe that magnetism is a romedial agency for, the cure of deafness produced by inflammation of the custachian tubes spiritual magnetism directed by when and applied.

tual magnetism, directed by wise and benefi-cent apirits through the buman organism of some well-developed magnetic healer. If this be properly applied and directed the will in time be sure to work a beneficial result. The mag-netic healer selected, however, must be one who is in sympathy with the patient, and one who can assimilate his own material magnetism with that of the individual under, his treatment. Electricity and, magnetism are, we, believe, great remedial agencies for the curs of ills to which human flesh is heir, and when the prin-

time been produced is stored in the atmosphere, time been produced is stored in the atmosphere, and underfavorable conditions the same sound, in exactly the same manner and precisely the same place, can be reproduced. This, however, we leave to the discussion of those who are interested in such things. We opine that the sound of which your correspondent speaks was produced by some spirit who was present at the time who found conditions favorable for his manifestation, and that he chose this peculiar method of making his presence known for the method of making his presence known for the purpose of arousing the attention and creating new thought, in the mind of your questioner. There are thousands of courrences everywhere

nore are thousands of courrences over y mere continually taking place, a satisfactory explaintion of which would require the spirit who attempts to explain them to have been present at the time when they took place.

Q.—[By Dr.P. Dyer.] We are taught that every human being born into the world possesses a spirit, which after the change called death, or ters the child and there continues to a spirit, which siter the charge called death, enters the spirit-world and there continues to exist. Is the embryo child that never reaches its full period of utero gestation, and which consequently, never sees the light nor breatles, the air, a human being in the sense implied above; and does it possess a spirit in like man-

above; and does it possess a spirit in like manner?

'A.—As spirit exists before matter, it is not and cannot be dependent upon the mortal form for its life, but the mortal organic form is dependent upon the mortal form for its life, but the mortal organic form is dependent upon the spirit for its expression in external existence. We are taught in the higher schools of spiritual life that at the very moment when the male and the female principles of life combine, at the very liour of conception, a magnetic attraction is formed hetween some spirit in the higher realms of existence, who desires to express its life through matter, and the organic form which is to the come developed pre-natally. If all goes well, and the embryotic form continues to unfold and develop during the entire period of uterogestation, then the spirit is enabled to take full possession of the infantile structure, and to gain an experience in the mortal life; but if what is termed an accident occurs, and the embryotic form never comes to its full period of development, then the magnetic attraction between it and the spirit is severed, and the spirit is obliged for a time to discontine its connection with the external conditions of mortal life. is obliged for a time to discontine its connec-tion with the external conditions of mortal life. tion with the external conditions of mortal life.

But during the continuance of its magnetic attraction with the physical life of the form which it hoped to inhabit, and with the material parent, the spirit, will have gained an impetus which will enable it to gather, up and appropriate to itself many elements belonging to the external condition of life; and also gain the power to again return to physical life, mortal existence, and undergo its experiences. If such an academ happens, it is then taken into the spiritual world, attended and cared for by spirit-guardians and teachers, and is even obliged to frequently return to material life, either, in connection with the mother who should have borne its physical form, or, with some other one who is devoted to little children, it oenable it to gather new experience for its unfoldment. 

who believes, or rather who that the firm con-ylction, that such a spirit is allowed the opporviction, that such a spirit is allowed the opportunity; should it so desire, at some time during its future, to come again into magnetic attriction with the embryotic life of the mortal form, and take upon itself, an external structure, and its own individuality through mortal life. This is reembodiment, in one seuse, but not in that direction which tous all processes. rection which you call reincarnation because that particular spirit was never embodied in exthat particular spirit was never embodied in ex-ternal form to such a degree as to pass through the stage of mortal birth. But there are other spirits who will not accept this view of the mat-tar, although it is based upon study and obser-vation. They declare that there is no necessity for such a spirit to ever pass through the expe-rience which mortals are called upon to under-go... However that may be, I believe that, under-the wise jurisdiction of the all-potent Supreme Intelligence, no individuality is lost, no: life is extinguished, but that in the fullness of time all are rounded out, and that no experience is all are rounded out, and that no experience is lacking which may be necessary to a full com-

### Dr. S. P. French.

[To the Chairman:] I am pleased to greet you, sir. It is about thirteen months since I departed from the mortal form. A half century of time and experience was permitted me here in the physical life, but I have only had a brief in the physical life, but I have only had a brief experience in the immortal state; yet I would return to declare that not only has the half never been told of what belongs to the immortal part of man, or been conceived of by those yet encased in earthly conditions. If I should return to my old associates, colleagues, and friends, and speak to them concerning the wonders that I have witnessed, the experiences through which I have passed, and propound certain questions to their understanding, or unfold those things which were seeming mysteunfold those things which were seeming mysteries in the past, they would scout the idea that I had returned, and would give my message only that consideration which the "hallucinathose who are sound in their own opinion; con-sequently I will not endeavor to do this. To alaborate all those subjects would be of great interest to me, if perchance it would not be to others who are yet sojourning upon this mundane sphere. I desire to return to assure my friends that I am well and happily situated; I do not desire to return, to take up a mortal form again. Although I did not gather all the experience which might have been for my unfoldment, for my benefit, yet I have attained much of that helpinging to the physical and now I am privileged to go on, reaping harvests of spiritual truth taking it into my soul and

now I am privileged to go ob, reaping harvests of spiritual truth, taking it into my soul and seeking to understand it in all its various points and bearings.

I am deeply interested in those laws and sciences which pertain to human existence. As the months roll by, I continue to fling off some cramping condition which belonged to the external state, and which has, during the past, growded me. I find my vision opening, my powers expanding, my comprehension becoming greater, so that I am lenabled to study those laws which appeal to my understanding. I wish to say that in the field of physical science and of medical reform I am interested, because my profession led me in that direction; but it was only a narrow limited sphere I held when here, compared to that which is opening out before ested in what the Chairman said concerning the principles of magnetism and electricity. From what I have gathered during the last six when all medical science will be based, upon this grand principle, when our siye agencies will be looked for in the field of magnetism or of eleptricity, I think that the department of medical science which helongs to surveys will of eleptricity, il think that the department of medical spience which belongs to surgery will be field under the domain of the electrical laws of nature; that from that source will be found

ithe grand assistance which man requires to give him, a thorough knowledge of the work which he has in hand when he attempts to operate upon the physical system.

In the field of magnetism may be gathered those forces and elements which may be applied to human life in account to the standard of the second the second of the second the second of the se plied to human life, to assuage the pains and ills which afflict humanity. The study of these things absorbs me deeply; they are so novel so foreign to what has litherto been received as mother what she wants to know. Now don't you think that's pretty good?

My authe, she lived way off toward the West; she didn't live in what you call "the West, but off that way. My mother has it seen her for ever so many years, not since I was a little baby. I am over twelve now. She wondered and wondered if she'd ever see her. I think she never will, in the body, but when she comes over where I live, she'll see her and father and me, and we'll have jolly times; wort we?

I am very much obliged to you for letting me come. I thought I must come sure this time, or burst. That would be awful, would n't it? I wish you could see us. I wish all you people could just see as youngsters here to-day. I guess you would n't think there was much of a funeral about it.

Johnnie McArthur.

To the Chairman: Good afternoon. I have been here before. Father Pierpont said I might lip in for a minute, to send my love to page, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sends her love, too, and tell him I ash getting along nicely in fee pairt-world. Mother sen

the oreginization luspical, The fall of the state of the st of the Marian Sandan stage and the figure of the contract to

March o. Mair Pha Hallett: Hod. James Wilson; William Jenkins Pauge; Mrs. Elizabeth Park.

March o. Mair Pha Hallett: Hod. James Wilson; William Jenkins Pauge; Mrs. Elizabeth Park.

March o. John M. Browns Mrs. Carrie A. Pike; George Reynolds; Marts M. Sbepard; Samuel Rathe; Anita, for Ed. Wilkins! Annie Lawrence, John Pr. Ordway, Mary White; Samuel Walters.

March 20. Reinberd Glazier; Robert Burr; Mrs. Mary Mair, Mrs. E. A. Petty; John Bentley; Washouts.

March 20. Reuben Godfrey; Mary Elizabeth Parker; Joseph Cross; Miss S. L., Skinner; Borns Dass.

March 21. Mrs. Rebecca S. Cowdrey; Judge Edward Woodrouf; Shilliam Brooks; Mrs. Sarai A. Toboy; Rebecca H. Thorner; Themas Mr. Ryfey; William Fishnan.

March 21. Mrs. Elizabeth Smith; George E. Pollari; Mary Godby; Amile J. Tildon; George E. Pollari; Mary Godby; Amile J. Tildon; George E. Pollari; Mary Godby; Amile J. Smilest William Blake; Mailida win Buckley; Arbie J. Tilden; George E. Follard; Mary Godby,
April 8.—Cryus: W. Jeffries; William Blave: Matilda Jones; Eudora Prapor; Horace P. Milton; Lillah A. Campbell; George G. Laroline Parker, Algernon Palge, Maria, Shoogah, Jennie West, Starlight, Henry Miller, John Gorman, Blue Bell.

April 10.—Almon R. Marsh; Mrs. Lens E. Leach, Mrs. Fannie C. Paddock: Mary Hainford; John W. Brooks,
April 13.—James H. Thokney; Addison P. Wright; Judiate T. Burlon; Rosio Matthews; Lowis H. Reddield; Sally Price. ris. Shoogah, Jennie West, Starlight, Henry Miller, John Gorman, Hue Bell April 10.—Almon R. Marsh, Mrs. Lena E. Leach; Mrs. April 13.—Jamos R. Marsh, Mrs. Lena E. Leach; Mrs. April 13.—Jamos H. Pinkeney; Addison F. Wright; Jelietto T. Burton; Rosio Matthews; Lowis H. Rodeld; Sally Price.

April 17.—Mary Jone Carpetter; C. O. Klett; Nellie Dacey; W. H. Butler; Georgia Irving.

April 23.—John Tyerman; J. N. Smith; Margarot Davidson; Jonathan Walker; May Flower.

April 24.—Louis Agasis: James Foley; Rachel Morton; James Birminkham; Elizabeth Dart.

April 24.—Amasa Stodiard; Cooca, for Jonathan Adamid Hirminkham; Elizabeth Dart.

April 24.—Amasa Stodiard; Cooca, for Jonathan Adamid Hattie M. Coffin.

May. 1.—Litela, for Charles Bennett Jones, Lillian Carter, Fanule Eaton, Joseph Carr, Mrs. Morlog, L. Burke, Bamuel Allen, Mrs. Carrie White, Martin Hayos, Morning Star, Henry C., Walker, Emma E. Dodge.

May 4.—Poleg Walsworth; Thomas H. Bond; Im Comant; Lizzle Florence Hatch; Caroline Jeannette Wilson, May 6.—Josso C. Wells; Marianna Bargent; Mary Farmer, James M. Sherman; Julia Doran, May 11.—Mrs. Anna C. Hote; Susan Taylor; William Kneelaad; Emma, to Charles E., of Bliwankee.

May 13.—Ites, Anna Maria Wilson; Samuel Trefy; Mrs. Anna C. Hote; Susan Taylor; William Kneelaad; Emma, to Charles E., of Bliwankee.

May 15.—Roy. Along Chapla; Mrs. Margaret A. Drake; Susan W. Stamwood; Job Taylor; Rebecca Joy; Naonta; May 15.—Roy. Along Chapla; Blosom, for Calob B. Marsh; William Butler; Blosom, for Calob B. Marsh; William Smith; Jennie Swayne.

May 12.—Amasa Lyman; Mary Kimball; Mrs. E. M. Smith; William Butler; Blossom, for Calob B. Marsh; Williand S. Higgins, S. J. Woods, Mrs. Lydia E. Pinkham.

### Advertisements.

BALTIMORE ADVERTISEMENT.

### SARAH A. DANSKIN

Physician of the " New School." Pupil of Dr. Boujamin Rush.

Office 481 North Gilmor Street, BALTIMORE, MD.

DURING Siteon years past MRS. DANSEIN has been the pupil of and medium for the spirit of Dr. Benj, Rush, Many cases pronounced hopeless have been permanently cured through her instrumentality.

She is classifullout and clairwoyant. Reads the interior condition of the patient, whether present or at a distance, and Dr. Rush treats, the case with a scientific skill which has been greatly entanced by his fifty years experience in the world of spirits.

Application by lotter, enclosing Consultation Fee, \$2.00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetises by Mrs. Danesin, Je an unfalling remedy for all diseases of the Threat and American Tuberoular Consensation has been cured by it. Price 22,00 per bottle. Three bottles for 55,00. Address MRS. SARAI A. DANSKIN, Baltimore, Md. Pest-Office Monay-Orders and remittances by express payable to the order of Sarah A. Danskin.

J.R. NEWTON, HEALER,

ULBES all Chronic Diseases by magnetized letters. Beau outrements are: age, sex, and a description of the case, and a P. O. Order for the c. in many cases one letter is sufficient; but it a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at all of cach. Post-Office address, Station G. New York City.

#### Dr. F. L. H. Willis May be Addressed the farther potiet, Bron Clenora, Yates Cor, Na Yasa

Cienora, Yates Co., N. Y.

D.R. WILLIS, may be addressed as above. From this point he can attend to the disgnosing of disease by the internal submitted to the disgnosing of disease by the internal submitted to the disgnosing of disease in the life and sinuviriles. He distins that his powers in this life are unrivaled, combining, as he does, accurate scientific moving the submitted by the searching psychometric power.

Dr. Wills claims especial skill in treating all diseases my the blood and, nervous system. Cancers, Berofula hall its forms, lipitons, Parsiysis, and all the most dedicate and complicated diseases of both sexes.

Int. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others had talked. All deformance contain a return postage stamp. Beach of the disease with the stamp of the disease of the sever fails; Purely Herbal; outward application; its action faultless all



tion; its action faultiess; all rian, Chronic Bores, Sprains, Bruises, Aches, Boit Corns, Itching Piles, etc.; also ali BEIN DISEASES yield as if by magic, and pass away.

Over 50 remarkable cureso
Caking and Broken Breast in one town. Not one fast-ure. Natural condition re-stored in 2 to 8 hours. If in doubt, send for details.

MAMMALINE CO., DANBURY, CT. DANBUI \*\*\* Druggists keep it. Price \$1,00; 6 Boxes \$5,00. May 5.

### FACT MEETINGS.

A T HORTICULTURAL HALL, Tremont street, Boston, Mass., every Saturday, at 3 o'clock. Admission free. Bend your 'facts' by mail. Tell what you have seen of spirit phonomena of any kind, Address FAOT PUB. CO., Box 2539, Boston P.O.!

LIGHT FOR ALL: D21 SUTTER STREET, BAN FRANCISCO, CAL.,
Spiritual Reading Room, with all the spiritual lournals on
the Light For ALL is issued fortughtly, at £20 per
autum it advance. It has a reliable spirit nessage column,
sample copies free. A duress for 1997, San Francisco, Usl.
Jon 20

### 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 seventh volume, eight pages, will be issued as above at No. 5 Dwight street, Boston, Mass. Price 7 cents for single copies; per year, its advance, 41.55. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Spirimen copies free.

"SPIRIT.D. O. DENSMORE," TODLISHER.

THE HERALD OF PROGRESS, A Weekly Journal devoted to the Teachings and Philosophy of Spiritualism,

The conducted on purely cooperative principles; contains I original articles by the most eminent writers; lecture, trance and normal; Notes of Progress; Open Council, General News, Poetry, &c. A. T. T. P., the Becorder of "Historical Controls," W. Ozley, Esq., author of "The Philosophy of Spirit," and others, contribute to its pages.

Price id. Bent one year poet free to all parts of the United States, &c. 84, in advance.

Newsastie-on-Tyne, England, 29 Sischett street.

The Boston Investigator,

THE cities reforms journal in publication.

Price, 33,00 a year,
30 contains per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of markind, Address

J. P. MENDUM,
Address

Apri 7, Besten, Man.

Light for Thinkers A WEERLY PAPER, published at Atlanta, Sa., in the interest of Spiritualism, at \$1.00 per annum.

May 19.

A. C. LADD, Publisher.

## GARLAND'S VEGETABLE COUGH DROPS

The greatest known remedy for all Threat and Lung Complaints. For Catarrin, Asilmm, etc., etc., it has no equal it is warranted to cure Coughs, Culas, Whooping Cough, fore Threat, Hoarseness, influenza, Bronchitts, and inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise paiatable and beneficial in regulating and strengthening the system; and as a BLOOP PUBLIFIER IS, TRUEX UNRIVALIED. A box, taken according to directions, is transmissed in all cases to give estifacting, or the money will be refunded by the proprietor, DB. M. H. GABLAND. Frescott atreet, Everett, Hass.

Price, per box cone-fourth poundl, 25 cents, postage free, For sale by COLBY & RICH.

For sale by COLBY & RICH.

(ATARRH, Diphtheria, and all Throat Disbeen, wrable by the use of DR. F. EHRICHS'S

THERPAT REMEMEN. Mr. Andrew Jackson Davis

Writer: "Dr. Briggan Throat Remedy for the Throat
and Gatarrhal Affections, including Diphtheria, I know to
be equal to the claims in the advertisement."

Price, Ecomb per bottle, Sent by express only.

For male by COLBY & HICH.

Mediums in Boston.

#### J. A. SHELHAMER. MAGNETIC HEALER,

Office 81 Montgomery Place (Room 8), Boston, Mass., Office 8; Montgomery Place (Room 8), Boston; Mass, Will trest rations at his office or at their homes, as desired. Dr. 8, prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuragia, Lung, Liver and Ridney complaints, and all Nervous Disorders. Consultation, prescription and advice. \$2.00. Moderate rates for Matinines, when furnished. Magnedred Paper \$1.00 per package. Healing by rubbing and laying on of hands. Parties wishing consultation by letter must be particular to state age. sex, and leading symptoms. Liver, Anti-Dyspolic, Liver and Ridney, or Strengthening and Southing Phila, 25 cents per box, or five boxes for \$2.00. Office hours from 16 A. M. to \$2. M. sexept on Tarsdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT.

## J. WILLIAM FLETCHER

Trance, Business and Medical Medium, 2 Hamilton Place, Boston. Hours 10-4.

### MISS JENNIE RHIND,

TYPICAL MEDIUM AND BEER, Letters answored, Typical or Psychonetric Reading, \$1,00. Vision of your condition, \$1,00. Medium powers described and common selfordevelopment given, \$1,00. Letters on Business, \$2,00. Bend own handwriting, age and sex, stamped and directed envelope. Bittings with pellet tests daily at 33 Hoylston street, Bostos, Mass. Circle Thursday, at 3 and 7 r. M. June 2,

DR. H. B. STORER. Office 26 Indiana Place, Boston.

My specially is the preparation of New Organic Remediate for the cure of all forms of disease and debility. Send leading symptoms, and if the medicine sent ever fails to benefit the patient, money will be refunded. Enclose 2 for medicine only. Notherge for consultation. Nov. 80.

MADAME S. F. SNOW, CLAIBVOYANT PHYSICIAN, Test and Business Medicines of all kinds will be found at her office, 240 Tremont street, Boston, All communications strictly confidential. Office hours from 10 to 12 A. M., from 2 to 8 F. H.

MRS. C. M. MORRISON,
BEDNOAL CLAIRVOYANT.

ROB Disgnosis by lutter, send lock of rational's hair and
\$1,00. Drive the name, age and sex. Circular of testimonials sent free on application. P. O. box 2519, Hoston,
Masss. Beadence, 4 Jackson Place, Dorchester District.

March \$1,-15 m.

# DR. C. T. BUFFUM,

Trance, Medical and Business Medium. 422 TREMONT STREET, Boston, Hotel Addison, Hours 8 to 5. 18w\*-March 24.

A. P. WEBBER,

MAGNETIC PHYSICIAM,
OFFICE AND RESIDENCE, 157 West Newton street,
Boston, noar Columbus Avenue, Nervous Discasses
and Discasses of Women, Specialities. Hours from 9 a. m.
to 1 P. M. Will yielt patients.

UNTIL JULY 1st, 1883, Diagnosis of Disease and trial box medicines free, subdice patients hair, ago, sox, and 25 ets. to DR. CARPENTER, 219 A Tremont street, Boston, Mass. May 25, 247.

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cole brated 'Acid Cure," Office, No. 25 Winter street Boom 16, Boston: Patients received from 8 to 5.

Lunc 2...

MRS. JAMES A. BLISS. MATERIALIZING MEDIUM. Séances every funday. Triesday and Wednesday evening, at 8 o'clock, and saturday attention at 8 o'clock, No. 39 East. Newton str. Boston, Mass.

MRS. L. A. COFFIN,

PSYCHOMETRIC READER by letter, \$1.00. William-swer calle to give Public Tests and Readings. Min-eral or Mining Examination, \$2.00. Gives string as Trement street, flower Audison, Boston. MRS. A. E. OUNNINGHAM, MEDICAL, BUSINESS AND TEST MEDIUM, is Office hours from 10 to 5. Circles Sunday evenings.

May 20.—4v.

DR. J. N. M. CLOUCH, MACNETIC and Electric Healer, 635 Tremont street.

M Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit patients. 6w-May 12.

MRS. C. MAYO-STEERS. TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed in 30 Hanson street, Boston Frivate Sittings, Ulessee diagnosed and Treatments, Office hours 9 A. M. 10 b F. M. June 7.

MRS. DR. COLLAMORE,

ECLECTIO and Magnetic Physician. Office 25 Winter Vaporized Medicated Baths. June 2.

MRS. M. J. FOLSOM,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass. Office hours from 10 A. M. to 4 P. M. Examinations from look of hair by letter, \$2,00.

MRS. ALDEN,

TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. May 19.—W

MRS. CLARA A. FIELD.

BUSINESS and Medical Dialryopant, Psychometric Readings, Hotel Van Bensselser, 219 A Tremont st.

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, 183 Tremont street, 2 doors from Mason street. Mass, New Oburch Union Bidg.

MRS. LOOMIS, Test and Healing Medium, answers six questions on business by mail for forents and brief diagnosis from lock of built, age and sex, 50 cents. Diagnosis at office free. Hotel Van Rensselser, 219 A Transcript, Mass. 2w - May 20. MRS; JULIA M. CARPENTER will be at 82
Pleasant street, Boston, (for a limited time only) on
Tussdays, Wednesdays and Thursdays, from 10 A.M. to
4 P. M. Specialty—Examination of diseases, Terms, \$2.
May 20.—2w\*

\* MRS. M. W. LESLIE,

TEST and Business Medium, No. 12 Bond street. Bosto Psychometric readings by letter, \$1,00. June 2 S. HAYWARD'S Powerful Spirit-Mag-A. netted Paper performs wonderful cures. Two pack-ages sent by mail on receipt of \$1.00. Will visit patients, Letter address, 8 Montgomery Place, Boston. April 7. M.S. J. C. EWELL, Inspirational and Medical Medium, Hotel Florence, Suite 1, cor, Florence and Washington streets, Boston. Hours 10 to 8. April 21.—7w

MRS. JENNIE CROSSE, Test, Clairvoyanto Business and Heating Medium. Six questions by mail 50 cents and stamp. Whole life-reading, \$1,00 and 2 stamps. Thendall street. Bosten. DR. M. H. GARLAND'S Office removed to Residence, Brescott street, Everett, Mass. Letter ad-dress. 2 Montgomery Place, Boston. Jan. 6: TOSEPH L. NEWMAN, Magnetic Healer No. 84 Montgomery Place, Room 4, Boston, Mass. Office bours, from 1 to 4 P. M.

BARNICOAT, Magnetic Healer, Lecturer, J. and Platform Test Medium. 475 Broadway, Chelsea. March 10.—8teow. C. H. HARDING, Inspirational Speaker, and Test Medium. Address 188 Esser street, Salem, Mass. May 12.—4w\*

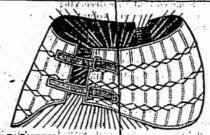
Mrs. Charles E. Whitney,

MATERIALIZATION MEDIUM.

Will for a few weeks holds Seance every Tuesday and
Waturday evening, at 7:30 o'clock, at her residence,
Southworth Court (opposite Boston Store), Brockton, Mass.
As only a limited number can be admitted to the Seance,
seats may be secured in advance. Post-omice address Box 570,
MEY 11.

J. Wm. Van Namee, M. D., CLAIRVOYANT Physician and Psychometrist. Examinations made-from lock of bair. Enclose full name, age, ser, &c., \$1,00 and two stamps. Psychometric Reading, with advice, &c., \$2,00. Great Liver Oure, \$1,00. Address Bridgeport, Conn.

Miscell neous,



MAGNETISM is concentrated and polarized in the MAGNETIS BHIELD if a manner to rotain this wonderful life-force for years. If all the remedial agents ever given to our world, there is not surpasses diagustism. Our MAGNETIC SHIELD is no climax of human skill and largunalty. It is as perfect a scientific research of the present day can make it. We know of no power which will renow all the life-forces and impresent day can which healthful vigor as these SHIELDS. For LAME JACK. Weakness of the Spine and Kidneys, the BELT vill prove a lasting care in every case except in extreme clops and the worst form of Bright's disease. Even in the latter cases, however, the comfort it will give repays the dilay a hundredfold. Our Book and Paper give full internation and particulars as to our Skields. Sent free to any address.

### Magnetic Foot Batteries Will produce refreahing sleep, becrease the circulation, warm the feet and impare new lift to the blood. Sent free to any address for \$1,00.

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Musicifall, Chicago, 111.

#### SOUL READING,

Or Parchametrical Belluction of Character. Or Paychometrical Delineation of Character.

M. 16. A. B. EVBBANCE whild respectfully announce to the public that those who wish, and will visit her in person, or send that those who wish, and will visit her in person, or send that sutegraph of look of thair, she will give an accuracy description of cheft bading traits of character and popularities of disposition; narked changes in past and future life; physical disease, with prescription therefore what business they are best adapted to pursue in order to be successful; the physical and menal samping on order to be successful; the physical and menal samping marriage; and hints to thi inharmonicually married; Full delineation, 2,00, and four teent stamps. Brief delineation, 21,00.

Address.

MRS. A. B. SEVBRANCE April 7.

White Wayr, Walworth Co., Wis., White Wayr, Walworth Co., Wis., Deliver of the change of life, who

A LL persons, ladies especially at the change of 116, who have reason to fear the development of dancer, will find DR. STOREM'S NOTRETIVE COM'S UND B acres proventive of this density disease. If per parkage, six for S. Bent by mail. Address DR. H. B. STOREM. 20 Indiana l'lace, Boston, Mass. 47-5ag 20.

A GRAND OFFER.

CHAS. 25. WATKINE, the famous Median, will, during the one month, answer Sealed Letters by Incependent blace writing for one older and three 8-ct, sample the sheer with the handwriting, sont by express for finy cents extra; or partles can send shade at their expense, scurrely fistened, with question written on instite of slates; lakes will be returned with message, still fastened, for \$2.00 and express charges. This ofter only when not traviling. Address Crooked Lake, Clare Co., Mich., Box 52. 4w—May 26. DRENERVE THIS.

The Nerve Trills.

A simuli Trunk, containing Sir Chairs, Two Beds, and a Large Table. If you want of the rill of the above, send for fluestrated credular and you will be surprised. The most compact, practical and substantial out it over invented. Respectfully.

Mention this paper.

N. H. Phip and Paper Co.

THE undersigned has the control and in part the management of this Company. Any one wishing to invest more or less in a legitimate additional that is now in practical operation, and that is santing and will pay continuously a high rate of interest on the very low price at which a moderate amount of shares are now for said, will not be sorry it they read his statement explaining it, which he will send to any one who wishes to see it.

JOHN WETHERBEE. 24 Monk's Building, Bosto

# $\mathbf{ARE}$

YOU. It is endersed by all home and foreign physicians and scientists. It curs where all other means fails. Do not neglect to send for circulars, it will pay you. EDWIN FEBRIS.

Dec. 18.-13teow 185 Central Ave., Cincinnati. C. "The Temple of the Rosy Cross."

THE SOUL-17s POWERS, MIGRATIONS AND TRANSMIGRATIONS. By F. B. DOWD. This is a work of
233 closely printed rages, containing condensed IDEAS—not
mere words or thoughts—startling and expensive. Invaluable to the student of the soul-copening the read to Immortality—eternal youth and health in this earth. Contains
Principles of the Rosichuckan Fraternity, an order
older than written history. Rules of Will-Outlure, and the
development of Spiritual Citts or Powers, etc. Price, in
paper covers, \$1,00; bound in cloth, glit monogram, \$1,00;
postage free. For sale by the author, Hampstead, Texas,
May 19.

## FAT FOLKS

Permanently DR. HELEN BARNARD DENSMORE, of New York (formorly Commissioner of Emigration), curse Obselty and normalweight malutained. Ricentratism, Neuralgia, and all nervous diseases surely and permanently cur-d or money refunded. DR. DENSMORE he represented in Reston by DR. Abbie Tyler, 67 Dover street. May 10.

### SPECIAL OFFER.

THE PERRY PIANO AND ORGAN CO., of No. 352
North Main street, Wilkes Barre, Pa., call attention to
the latest and best invention in their new Plano. Will be
sold direct, at the lowest rates on a contract. Write for a
capalogue fully illustrating these improvements.
March 31.—[steom. J. R. PERRY, Sup't.

Tents for Sale. D.B. RICHARDSON has a few more tents left that he will sell vary cheap: 10x12 size, El,004 7x7 size, \$4,004, alphy at No. 42 Winthrop street, Charlestown, Mass. May 25.—1f

OBSESSION.

DERSONS or places relieved of aniligm infinences. En-close 47,00 with three 3-ct. stamps and address M. R. STANLEY, Reading, Mass. 2w\*-May 25. PRICE REDUCED.

THE WRITING PLANCHETTE

SCIENCE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either should or mentally. Those anacquainted with it would be astonished at some of the results that have been attained through its agenty, and no demestic circle should be without one. All invest gators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives er riends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it. and directions, by which may one can easily understand how to use it.

PLARCHETTS, with Pentagraph Wheels, to cents, ecsureytacked in a box, and sent by mail, postage free.

NOTIOE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLARCHETTES cannot be sent through the mails, but must be forwarded by errorse only, at the purchaser's expense.

For sale by COLEY & RICH.

#### OLIVER AMES GOOLD. PRACTITIONER IN Predictive and Medical Astrology

It is a stubborn fact that every life upon this planet is originated and governed by the forces and indicances of the Bolar System. Many people do not believe this because they have never received any personal proof of its truth. I offer proof in the following proposition, viz: to any person who will send me their place and date of birth, (giving the hour of the day, if known) and twenty-fivecents, money or neetage stamps, I will give a personal test of the science of Astrology.

or postage stamps. I will give a personal test of the science of Astrology.

For one dollar, with same data as above. I will give advice or answer questions concerning the affairs of life; or presente for disease, or bodily infirmities, in accordance with the rules and aphorisms of the science.

For two dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, vis. the physical, menta and financial condition, years of increase and decrease in general prosperity, marriage—lie sondition and time, with all other events entire the properity of death in any case, unless requested so to do, and then at my own discretion.

Omeo, 25 Washington street, Boom 9. Brief consultation, 41.00.

Dec. 23.

NEW INSPIRATIONAL SANGS.

NEW INSPIRATIONAL SONGS.

ASTONISHING OFFER.

CENII trub sceni stamps, look of tiair, and, early one leading spring to the stamps, look of tiair, and, early one leading to the stamps, look of tiair, and, early one leading to the stamps, look of tiair, and, early one leading to the stamps, look of tiair, and, early one leading to the stamps, and your diseased will be disgnosed free by independent alars writing. Address DR. A. B. DOB.

BY C. P. LONGLEY.

Beautiful Rome of the Soul.

25 come in thy Beauty, Angel of Light.

25 am Going to my Home.

25 in Howen We'll Know Our Own.

26 one statis Home Over There.

27 the Golden Gains are left Aler.

28 the Golden Gains are Left Aler.

29 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

21 two Little Shoes and a Binglet of Hair.

25 two Little Shoes and as Binglet of Hair.

26 the Left Aler.

27 the Golden Gains are Left Aler.

28 the Golden Gains are Left Aler.

29 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

21 the Golden Gains are Left Aler.

22 the Golden Gains are Left Aler.

23 the Golden Gains are Left Aler.

24 the Golden Gains are Left Aler.

25 the Golden Gains are Left Aler.

26 the Golden Gains are Left Aler.

27 the Golden Gains are Left Aler.

28 the Golden Gains are Left Aler.

29 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

21 the Golden Gains are Left Aler.

22 the Golden Gains are Left Aler.

23 the Golden Gains are Left Aler.

24 the Golden Gains are Left Aler.

25 the Golden Gains are Left Aler.

26 the Golden Gains are Left Aler.

27 the Golden Gains are Left Aler.

28 the Golden Gains are Left Aler.

29 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

20 the Golden Gains are Left Aler.

21 the Golden Gains are Left Aler.

22 the Golden Gains are Left Aler.

23 the Golden Gains are Left Aler.

24 the Golden Gains are Left Aler.

25 the Golden Ga

New Books.

NEW EDITION-JUST PUBLISHED.

THE \_ HISTORY

ORIGIN OF ALL THINGS.

THE HISTORY OF MAN.

FROM HIS CREATION TO HIS FINALITY, BUT NOT TO HIS END.

Written by God's Holy Spirit, through an Earthly Medium,

L. M. ARNOLD.

PUBLISHED BY DIRECTION OF THE SPIRITS, AND, IN GOD'S WILL, SUBMITTED TO A HOLY AND SEARCHING CRITICISM FROM EVERY EARNEST SEEKER AFTER TRUTH,

PART FIRST.

Chronology, Geology, Geography and History IN GENERAL, OF NATIONS AND COMMUNITIES SOCIAL-LY, MORALLY, AND POLITICALLY.

PART SECOND.

The History of Divine Kilinx to, and its operations upon, the initalitants of Barth; from the heginning to the

PRESENT TIME. PART THIRD.

DRING PARTICULARLY A RISTORY OF The Spiritual State of Man.

FROM Death of the Body to Knowledge of God.

BY WHICH ALL MEN ARE SAVED, AND, ALSO, Counsel, Advice, and Instructions for the Present Life, by which Men may be Baved from Sin,

Suffering, and Misery. PART FOURTH.

A History of Spirit-Life and of Paradise, IN SEVEN CHAPTERS. ALBO,

A BOOK OF HYMNS, OR FORMS OF VOCAL PRAISE TO GOD.

PART FIFTH. A History of the Relations of Matter to Life.

Of Bodies to Spirits and to God. IN TWO PARTS.

PART PIRST: THE RELATIONS OF MAN TO THE SPIRIT-WORLD. PART SECOND: THE RELATIONS OF MAN TO GOD'S MANIFESTATIONS. . .

PART SIXTH.

A History of the Progress of Man's Spirit, TO KNOW LEDGE.

IN TEN CHAPTERS. WHITTEN BY The Lord Jesus Christ, formerly Jesus of Nazareth

PART SEVENTH.

The Life of Jesus of Nazareth, SPIRITUALLY GIVEN, BY HIS SPIRIT. Cloth, large 8vo. Price \$2,00, postage fres.

For sale by COLBY & RICH. Full and Comprehensive Instructions

## HOW TO MESMERIZE.

Ancient and Medern Miracles by Mesmerism. Also, IS SPIRITUALISM TRUE? By PROF. J. W. CADWELL, for thirty-five years the most successful Meannerlat in America. Contains as Full Instructions as ever given to my Pupils for Full Dollars Each.

Ancient and modern mirscles are explained by measurerism, and the book will be found highly interesting to every Spiritualist.

It is the only work ever published giving full instruction, how to measurerize, and the connection this science has with Spiritualism.

It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books over written. Paper, pp. 128. Price 66 fearts.

For sale by COLBY & RICH.

### BATTLE-GROUND

OF THE

Spiritual Reformation. BY S. B. BRITTAN, M.D.,

This is the book for all lienest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, coming 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 captions critics and distincts tenemies. It spikes their heaviest arithmy, and will torse them to retire in silence from "the Battle-Ground of the Spiritual Reformation."

Price, handsomely bound in cloth, with bevoked edges, portrait of the Author, etc., \$2.00, postage 14 cents. Ten copies, sent to one address, \$15.00, expressage or postage, in all cases, at the cost of the purchaser.

For sale by COLLIY & HICH.

SENT FREE. RULES

#### TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable anthor.

This little Book size contains a Catalogue of Books published and for sale by COLBY & RIOH.

Bent free on application to COLBY & RICH.

### NEW GOSPEL OF HEALTH,

NEW GOSPEL OF HEALTH.

CONTAINING seven sections on Vital Magnetism and cillustrated managuilations, by Dr. Stone. For sale at this office. Price \$1.25; cloth-bound copies, \$2.50.

THE YOUTH'S LIBERAL GUIDE, for their Moral Culture and Beligious Enlightenment. By Prov. R. M. KOTTINGER, A. M. Some years ago the author published a Toxt Book for the Sunday Schoolsof the German Free Religious Congregations in America ("Leitinden für den Uniterficht in den Bonntagsschulen Freier Gemeinden, Milwaukee. Wis.") It was authorised by their Supreme Board, and has been since in general use in most of those schools. This work having subserved so valuable a nurpose in the liberal education of the German youth, the suthor was encouraged to attempt the publication of an English edition. It is a liberal guide for the moral education and mental anilghtenment of children. It aims at the destruction of erroneous theological views, and is adapted to the principles and development of liberal science. It contains first, Adoctrine of human duties and rights, established upon the nature of human duties and rights, established upon the nature of human reason, and illustrated by examples collected from standard English and American authors, both in prose and verse; escondly, the history of the principal religions; thirdly, a criticism of the most important liberal narralives; fourthly, Views of the Universe, represented in the liberal natural philosophore, such as Darvin, Huxley, Tyudali, Spencer, La Place, Le Marck, Humboldt, Buschner, Feuchach, Felke, etc.

Choth, 179 pp. Price \$1.00, postage 10 cents.

For sale by COLBY & RICH.

Under POSTS ON IMMORTAL ROADS.

CUIDE POSTS ON IMMORTAL ROADS.
By MRS. JACOB MARTIN.
This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others.
It is not sent forth as a literary effort, but only as a harbinger of hope to those who hunger for thurre life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.
It proves by the Hiblo that we are immortal and that we are not. It shows how unreliable the acripture is in such matters, and how powerless is Unitstanity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

does not answer prayer.

No woman, were she not upheld by an honest desire to serve humanity, could hur! this book into the Orthodox world and thus invite its criticisms and rebukes. But, in the hope of pointing the weary to "guide-poets" on their roads, the writer of this brave little book accepts the probable results of her convictions.

Prayer, w. 74. Price Scients. Paper, pp. 74. Price Scients.

Rew Nork Advertisements.

DUMONT C. DAKE, M.D., TO. 30 WRST ELEVENTH STREET. NEW YORK NOTY. Chronic and Nervous Diseases a specialty. Treatment, Magnetism and Magnetised Remedies. Diagnosis, personal or by correspondences, 22.00. Lady assistant. TO THE FILLENDS OF SOLIENCE. I take pleasure in stating that I regard Dr. Dumont G. DARE as one of the most gifted individuals I have ever metin the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. J. II. BUCHAMAN, New York.

### PSYCHOMETRY.

MRS. CORNELIA H. BUOHANAN (late Decker) At continues the practice of Psychometry (206 East 87th etreet. New York, Postal Station F.). Terms personal interview not over an hour, two dollars; written opinions, ave dollars; mineral or mining examinations, ten dollars, Jan. 6.

MRS. M. E. WILLIAMS, MATERIALIZING SEANCES Monday, Wednesday And Friday, 6 F. M., and Tuesday afternoon, 20 clock, Admission \$1,00. Psychometric Readings from lock of hair, \$2,00. 462 West 34th street, New York City. May 19.

MRS. M. A. EMERSON, MAGNETIST and Electrician, 205 East 36th street, New York, All Acute and Chronic Casas successfully treated. Highest testimonials given. 4w-May 20.

W. H. VOSBURCH,

65 ROOSICK STREET, TROY, N. Y., Magnetic Healer, will answer professional calls. Terms 22.00 per treatment. Str. Vosburgh's powers are highly developed, and he is remarkably successful in his field of labor. May 20.—2w

AGENTS can now graspa fortune. Outfit worth

THE MAGNETIC HEALER, DR. J. E.
BRIGUS, is also a Practical Physician. Office 128 Word
Eleventh struct, between 5th and 6th Ave., New York City.
Nov. 18.—21w

MRS. ANNA KIMBALL, DSYCHOMETRIC READER, gives searching Diagnosis of Physical and Spiritual Development, Counsel upon all subjects, and sends Magnetized Fabrics for the unfoldment of Soul Mediation. Fee, \$2.00.

Frof. Wm. Denton says: "I recommend MRS. ANNA KIMIRALI, as a Psychometer of great accuracy and remarkable power."

arkabio power." Address Dunkirk, N. Y.

RUPTURES CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUES. Send Stamp for Circular. Address CAPT, W. A. COLLINGS, Smithville, Jefferson Co., N.Y. (Mention this paper.)

May 20.—13w\*

### Received from England. RAPHAEL'S PROPHETIC ALMANAC

OR, THE

PROPHETIC MESSENGER.

Weather Guide and Ephemeris, FOR 1883: COMPRISING A VARIETY OF USEFUL MATTER AND TABLES, Predictions of the Events, and the Weather,

THAT WILD OCCUR IN EACH MONTH DURING THE YEAR.
WER and Accidental Richness and Mirife!
Plenty!
A LARGE COLORED HIEROGLYPHIC. By Flaphacl, The Astrologer of the Nineteenth Century.

CONTENTS.

Sixty-Third Annual Address.
Monthly Calendar and Weather Guide,
Astro-Bieteorologic Table.
Taile of the Moon's Signs in 1883.
Symbols, Planets, Moon's Higns, &c.
Review of Tables, Weights and Measures.
Poot-Omeo Regulations.
Retiness during 1883.
Periods in 1833 when the Planets are best situated for observation.
Reat in the Beorifight.
The Voice of the Heavens for each Month.
General Predictions.
Astrology and Medicine.
Birthiday Information for 1883.
A Table of Calestial Induspose for 1883.
The Orowned Heads of Europe.
Explanation of the Hieroglyphic for 1352.
Funding Predictions.
Useful Data.
Useful Data.
Useful Notes.
The Planets and the Weather.
Reasons why every one should study Astrology,
Hints to Formors.
The Farmer.
Hutts to Gardeners.
Royle Publications, etc.
Price 35 cents, postage free.
For sale by COLHY & HUCH. CONTENTS.

Price 35 cents, postage free, For sale by COLHY & RICH.

WORKS ON HEALTH. THE MENTAL CURE. By REV. W. F. EVANS. I The philosophy of thie; Hustraing the financies of the hind on the Body, both in health and disease, and the Peychological Method of Treatment, 34 pp. The work has received the encontinuous abid critics, and is considered one of the best books in the English language, adapted to both sick and well, also the physician, and shows how persons can ward off and enalicate disease without medicine. Gloth, 41,50, postage 10 cents.

For said by COLBY & RICH.

MENTAL MEDICINE. A Theoretical and Practical Treatise on Medical Psychology. By REV. W. F. EVANS. One of the bost, clearest and most practical treatises upon the against action of psychicor mental force to the curve of the slek. The tear-minded authorians focalized what light upon this great subject he could obtain from accessible sources, and herein so illuminates the subject that persons of ordinary intelligence cannot only understand the theory, but become qualified to practice the leading art, enabling parents to be their own faulty physician.

Cloth, 1,25, postage to cents.

For sale by COLBY & RICH.

THE VITAL MAGNETIC CURE. By a MAGNETIC PHYSICIAN. The Philosophy of Health: A Treatise upon the Electric, Magnetic, and Spirit-Life Forces of the Human System, and their Application to the Relief and Cure of all Cumble Diseases of the Mind and Body. It gives instructions for both Human Patient as far as is practical, and must become a similar work, as these natural forces are eternal and universal.

Cloth, M.00, postage 01 cause.

For sale by COLBY & RICH.

NATURE'S LAWS IN HUMAN LIFE. By a MAGNETIC PHYSICIAN. The Philosophy of Happiness, or an Exposition of Spiritualism, embracing the various opinions of extremists, pro and com. Distinguished Theologians, Professors, D. D.s., and others in opposition to list ruthfulness; Aormal, Inspirational and Trance Speaker and Writers in favor. Is immortally Universal? Knowledge of Nature's laws and the destiny of the race result in happiness, also proves an antidote to "Free Love"-im. 206 pp.

Cloth, \$1,50, postago 10 renis.
For sale by COLBY & RICH.

THE DIVINE LAW OF CURE. By W. F. EV-ANS. This treatise is the result of the author's last six years of careful research, study and experience, and makes its appearance at a time when the necessity of the age seems to demand a work of this nature. It is salapted to persons who desire to remain in good health as well as those sick in body and mind, and especially is it applicable to persons who recognize the growing demand for more knowledge in regard to utilizing the power of initial over disease and the subtle forces that are in the universe.

Price \$1.50, postage 10 cents. Price \$1,50, postage 10 cents. For mie by COLRY & RICH.

TENTR EDITION.

### THE VOICES.

BY WARREN SUMNER BARLOW.

The author has revised and enlarged the Voice of Prays, and added the whole to this Edition without increasing the price. His criticism on the "Parable of the Producti's Son," of vicarious atoomement, etc., in this part of the work, is of egicels interest.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBLE delineates the individuality of Matter and Mind, fracemal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the Gud of Mosea has been defeated by Stann, from the Garden of. Eden to Mount Caivary!

THE VOICE OF PRAYER on forces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Tenth edition—with about one-fourth additional matter; with a new stippied steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted raper, sound in bereied boards.

Frice \$1.00; possage 10 cents.

Full glit (seventh edition), \$1.25; postage 10 cents.

Fries \$1.00; possage 10 cents.

Tenth of the word of the Harlow's new panchiet entitled "OITTHONNA HASH., WITH CHANGE UF DIETT." If they so order.

For sale by COLBY & RICH.

for sale by COLBY & RICH. 00₩ Poems from the Inner Life.

BY MISS LIZZIE DOTEN. The exhaustion of thirteen editions of these fine Poems shows how well they are appreciated by the public. The peculiarity and intrinsic morit of these Poems are admired by all intelligent and liberal minds. Every spiritualist in the land should have a copy.

The edition is printed on thick, heavy paper, is elegantly bound, and sold at the low price of \$1.60, postage 10 cents.

Also, a new edition on extra paper, bevaled boards, full slit. Price \$1.00, postage 10 cents.

For sale by CULBY & BIOH.

# Banner of Wight.

ALL SORTS OF PARAGRAPHS.

FLOWERS FOR THE BRAVE. [Decoration Day, 1883.]

| Decoration Day, 1883.]

Here bring your purple and gold,
Glory of color and seent!

Scarlet of tullparboid,
Buds blue as the firmament:
Rich fires of the gardens and meads,
We kindle these hearts above!
What splendor shall match their deeda?
What sweetness can match our leve?

—Cella Thaxtor, in St. Nicholas for June.

Taken in time, a milk and potato diet is said to be a

cure for kidney diseases. A New York dude fell under a Broadway omnibus, and he crawled out from under the wheel with a sub-

dude look about blm.

Modern aestheticism-appears to worry the Washington Republic, for it fears that "very soon from some pulpit in Washington we will be startled by an aesthetic preacher announcing how 'Evie' ate the apple and gave also to her husband; how 'Mollie' chose the better part; how her sister 'Mattie' gave her attention to household affairs; how 'Ruthle' gleaned in the fields of Boaz, and how 'Sadie' by faith gave birth to Isaac at the age of ninety."—Truth Secker(N. Y.).

Death Riding the Wind" is a terribly suggestive Western phrase just now, in view of the recent tornadoes and cyclones.

"I would like scalloped oysters," she remarked. He answered, meaning to be funny: "I don't know how to scaling systers." "Then blas some," said she.

There is now said to be one physician to every thirteen families in the United States. An unlucky number—for the families.—Lynn Item.

An exchange relates that a Mr. Morso sprained his ankle by stepping on a stone. That was when the rolling stone gathered the Morse.

> THE GREAT BRIDGE. "It is done ! Clang of bell and roar of gun Send the tidings up and down.
>
> How the beifries rock and reel!
> How the great guns, peal on peal,
> Fling the joy from town to town."

One hundred and twenty members of the House of Commons have sent a memorial to Mr. Gladstone, asking for the introduction of a bill granting woman enfirage. The prospect is that England will allow women their rights before the United States.

Be at least as polite to father, mother, child, as to ethers; for they are more important to you than any other.—Rockefoucauld.

A scurrilous editor is a ridiculous thing.

The admirers of Anthony Comatock will be pleased to learn that the Society for the Suppression of Vice has approved the action of the sheriff of New York in depriving him of his commission, and stripping him of authority to make arrests. The Society requests that semebody be appointed in Comstock's place to regulate the morals of the community.—Boston Daily Globe.

The city government of New York voted that the opening of the Brooklyn and New York bridge should not take place on the 24th, because it was Queen Victoria's birthday! But it was opened on that day, notwithstanding. If this sort of spirit is not a timely warning to Americans to manage their own affairs, what is,? The bridge authorities did well in not paying the least attention to "the foreign element" edict

Student seeking board (being of plous turn of mind)
—"I wish a nice, quiet room, where I should be uninterrupted in my devotions." Landtady—"Oh. in that
ease I always require the price of board in advance!"

It is said Mr. Bowker's hirch beer is a most exceltent topic. If this be the case, and doubtless it is, why do n't he advertise it in the Banner of Light, so that our fifty thousand readers may know all about it?

One of our Boston journals was considerably vexed because it had been intimated that it issued a Sunday edition, but it does not feel conscience-stricken in the least in putting out a Monday morning paper, bright and early-though it is known to every one that the work on the former would be done on Saturday, while the work on the latter must be done on the holy Babbath. "Oh! Consistency! thou art a jewel!"

A VIOLET. God does not send us strange flowers every year.
When the spring winds blow o'er the pleasant places,
The same dear things lift up the same fair faces,
The violet is here.

So after the death-winter it must be.

God will not put strange signs in the heavenly places: The old love shall look out from the old faces. Velichen! I shall have thee!—Mrs. A. D. T. Whitney.

The old homestead of William Penn, in Philadelphia, has been torn down-and rebuilt with the old materials in the l'ark.

A voung lady eighteen years of age, Mrs. Anandebal Joshu, a native of India, is on her way to this country for the study of medicine, with the intention of practleing it in her own country.

If we stand boggling at imaginary evils, let us never blame a horse for starting at a shadow.—L'Estrangs.

The statues of William and Alexander von Humboldt were unveiled in Berlin May 22d.

A sidewalk fall on an orange rind,

Came to a man who never sinned.

The Daily Advertiser got snubbed some time since by Goy. Butler, and it is a curious phenomenon to witness the Irate animus of that paper toward the Gov-

Hope is the cordial of the human heart .- Burns.

A bust of the poet Longfellow is to be placed in Westminster Abbey, between the tombs of Chaucer and Dryden.

A printer's towel fell out of a third story window in a New Jersey town the other day and cracked a paving stone. The crash was heard two blocks away, and a little boy ran home, with white lips and trembling limbs, to tell his mother that he had seen "a negro man tumble off the roof and explode his head."—Ex.

A refined drunkard-One who has been twice muleted.

This is a very cold Spring thus far. So was the 8 pring of 1816, and the summer ditto. It is, therefore, predicted that this summer will be a cold one.

PREE THINKER'S MAGAZINE. - This new periodical, issued bl-monthly, has reached its fourth number. It combines with the main purpose of its publication, indicated by its title, a Free Thought Directory for the United States and Can. da. H. L. Green, editor and publisher, Salamanca, N. Y.

Martin Luther's soul bas gone marching on in Germany during the last four centuries. His journey to Worms might, perhaps, have been cheered if he could have looked ahead and seen the Emperor unveiling a statue in his honor on the fourth centenary of his

"Sometimes lies sit in the doors of churches," says Mr. Talmage. Yes, and sometimes in the pulpits.— Boston Horald.

A well-known Presbyterian clergyman of one of the lower Delaware counties, somewhat famous as a wit, was approached by a Baptist clergyman with the ques-"Well, brother, we're going to have a new bell for our church. What sort would you recommend?" There was a twinkle behind the Presbyterian parson's glasses and he answered promptly, "By all means a

A compositor who has traveled all over this country thinks that the bad manuscript of clergymen has helped fill insane asylums.—Boston Globe.

... "Will you accept my arm, Miss?" asked the aid-de "To be sure," was her reply; "it's a favorite stalf offer, air."

"Dr. Benson's Skin Ours has oured my Eczema." John A. Andrews, Attorney, Ashton, Ill.

निर्देशीयकोष यात्र विक्रांकार्यकोष

Spiritualist Meetings in Boston:

Basiner of Light Circle-Boson. No. 6 Heatgemery Fines — Every Tooday and Friday atternoon at 3 o'clock. Admission free. For further particulars, see notice on sixth page. L. B. Witson, Chalman.

Herticultural Hall.—Meeting: Sandays, at 10% a. m. and 7% F. M. J. William Fletcher, Speaker. The public cordially invited.

New Era Hall.—The Shawmut Spiritual Lyceum, 176 Trement street, Sundays, at 10% a. M. J. B. Hatch, Conductor.

Paine Memorias Hall.—Children's Progressive Lyceum No. 1, Appleten street, Sundays, at 1916 o'clock. Benjamin Weaver, Conductor. Eagle Hall, 616 Washington street, corner of Emen. Sundays, at 10% A. M., 3% and 7% P. M. Eben Cobb. Conductor. Meetings also Wednesday afternoons at location.

Harmony Hall, 24 Easex Street (ist flight), -Sundays, at 10% A.M. and 2% and 7% P.M.; Thursdays, at 3 P.M. Prescott Robinson, Chairman.

Spiritual Lecture-Room, 36 Hamson Street. - W. J. Colvide's guides conduct the following meetings: Sundays, 3½ F. M., for Bible Interpretations; Tuesdays, 3P. M., Convertation on Health and Healing; Fridays. 8 F. M., Public Reception for Answering Important Questions.

Ladice' Aid Society, 1821 Washington Street.— Fridays, at 2% F.M. Business Meeting at 40 cleck. Sun-day siteratoons, at 2½ o'clock, Testa, etc.; Conference in the evening. Mrs. A. M. H. Tyler, Fresident. Eagle Hall.—Spiritual meetings every Saturday even-ing, at 7% o'clock.

Wells Memorial Hall, 667 Washington Street, Spiritistic Phenomena Association. Every Sunday at 2%. Charlestown District.— Mechanics' Hall, 212 histo street.—Sunday afternrons, at 30 clock: Sunday evenings, at 7%. J. W. Robinson, Conductor. [Keeps the Bannor of Light for sale,]"

Mystic Hani. 70 Maka Street.—Sunday afternous, at 30 clock. O. B. Marsh, Conductor.

Chelsen Spiritual Association, Odd Fellows' Building, opposite Rellingham-street Horse Car Station, Suning, opposite Rellingham-street Horse Car Station. Sundays, at 7% and 3P. M.
THE LADIES' HARMONIAL AID SOCIETY, Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4%.
Entertainments in the evening. Mrs. S. A. Thayer, President.

NEW EBA HALL.—Again are we obliged to record an unpleasant morning for our session; but it did not serve to dampen the ardor of our children, as the following exercises will show. First came a whistling solo by little Bianche; then followed recitations by Emma Hook, Ernest Fleet, Bessle Pratt. Rosie Wilber, Georgie Wilber, Jennie McGee, Gracie Burroughs and Eddie Hatch, closing with the Target March.

Assistant Conductor Shawmut Lycoum.

6 Webster street, Charlestown District.

PAINE HALL.-Sunday, May 27th, the Lyceum exer. cises consisted of a reading from the "Instructor" by Mrs. Halden and the school; readings and recitations by Maria Falls, Amy Peters, Freddie Stevens, Morton Setchell, 'Maud Cook, and Mrs. Francis; dialogue, 'Spring-time,' by Misses Peters, Huff, Davis and Falls; vocal selection by Miss Helen M. Dill; duetts by Mamie Havener and Jennie Smith, Miss Jones and Mrs. Halden. The sentence word, 'Wisdom,' was answered by twenty five of the scholars and teachers. Calisthenics and Target March closed the session as usual. Next Sunday we observe as Memorial and Floral Bunday. Thanks to the many friends who have promised us newers; please remember to leave them early at the hall. An Interesting programme has been arranged, and by request the dialogue written for and presented at the Soldiers' Home during the visit of the Lyceum at that Institution is report of which visit will be printed next week], will be repeated. Beveral well-known speakers will be present.

Francis B. Woodbury. Cor. Sec. 210 Columbus Avenue, corner Berkeley street. Mrs. Halden and the school; readings and recitations

Ladies' Aid Parlors.—Last Sunday, May 27th, there was a fair attendance. Next Sunday we shall hold Memorial Services, and hope to see agoodly number of our friends with us. Ploral contributions will be very acceptable from all who feel disposed to furnish them, and we shall be at the hall early Sunday morning to receive such favors. Mr. Rich very kindly distributed flowers among our children this morning, for which he receives the thanks of the children, and the older ones as well. Next Friday evening, June 1st, the Association holds its monthly business meeting at No. 21 Dovor street. The attendance of the members, and all who feel an interest in the welfare of our school, is earnestly solicited.

A. A. LORD, Secretary.

CONGRATULATORY MERTING.—An informal but highly successful and entertaining meeting was held by the Ladles' Aid Society, and a delegation of other friends. at the residence of Mrs. Eliza Rowell, 50 Clarendon street, on the evening of Thursday, May 24th. The meeting was called to order by Gen. Wise-well—who later in the evening made and anti-activation of the street of the second street of the second street of the second street of these gentlemen, the people assembled were further edited by a reading of "How the Old Horse Won the Bet," by Miss Jeannette Howell; singing by Mrs. Nellie M. Day (also congregational singing), and kindly remarks applicative of the services rendered by Mrs. Rowell to the cause of Spiritualism in Boston and vicinity from Messrs. J. Edson, John Wetherbee, W. H. Wagner, Prof. Clayton, J. W. Day, Mrs. Tyler, President of the Ladles' Aid Society, and Miss L. Barnicoat. The occasion from first to last was full of the sentiment of kindly regard for the hostess, and hopeful aspirations for the future of the cause of demonstrated spirit-return.

### Boston Spiritual Temple.

This society closed its very successful series of meetings for the season on Sunday, May 27th, with two highly entertaining and instructive discourses by the guides of Mr. Colville. Capt. Richard Holmes, its President, made the following appropriate remarks:

Richard Holmes, its President, made the following appropriate remarks:

On Sunday, the first of October last, at the commencement of our series of religious discourses. I said to you from this platform that not upon the efforts of the management alone was the Boston Spiritual Temple dependent for its ultimate success, but that we needed your cooperation and support, and for this nearty cooperation, for this generous aupport, you are entitled to much of the credit for the satisfactory results thus far attained. I learn from a transcript of the Treasurer's books that he has received for the season \$1619.09, and disbursed \$1637.65, leaving a balance in the treasury of \$52.34, with every bill paid.

With the means thus supplied we have been enabled to place upon your platform an array of speakers who, although widely varied in the form and manner of their teachings, have given excellent satisfaction—which is evident from the fact that not a murmur of dissatisfaction has ever reached the ears of the management, but from the opening address of Mrs. Yeaw on Oct. 1st to the closing of Mr. Colville to-day, all have proved eminently acceptable to the hearers.

The guides of our young friend, who is about to leave us for a season, have given you forty five consecutive discourses, all imbued with heavenly inspiration, and fraught with sound logical reasonings. To these discourses you have listened with rap attention, and have evidently been highly entertained and instructed; and I make no doubt that in the future many a heart will yearn for a renewal of their instructions, and the Great Overruling power that doeth all things well may in his own good time cause these desires to be realized. For services rendered by their valuable instructions, the guides of Mr. Colville are entitled to our grateful acknowledgments.

And now in behalf of the Directors, and in my own behalf, please accept heartfelt thanks for your generous cooperation and support, also for the kind courtesy you have ever extended to the as the representative

In every clime, through every land, Its followers in myriads stand, And join the grand refrain; From northern to the gouthern seas, Un eastern and on western breeze, We eatch the welcome strain.

From every street, from every lane, From mountain's height, from valley's plain, There comes the joyous sound, That God has to his children said, "There is no hell, there are no dead; The true millen nium's found!"

At the close of the evening service it was unanimously voted that the thanks of this congregation and society be presented to the guides of Wm. J. Colville for the able and instructive discourses given the past season while administering the words of spiritual truth to us.

A Grand Musical and Literary Entertainment will be given by the society complimentary to westlement on page 7.

Oscar L. Rockwood and Horace S. George, ushers, on Thursday wening, June 7th, commencing at 7:45. I large number of talented artists have voluteered for the occasion, and it is hoped that thee deserving gentlemen, who have so generouly volunteered their services for the past seson, will receive the liberal patronage of 10 public. Tickets, at twenty-five cents eac, can be procured of the ushers, of Capt. R. Blmes, 14 Sudbury street, of Mr. Wm. A. Dunchee, 113 Blackstone street, and at the door.

#### Fact-feeting.

The customary fat-meeting was held at Horticultura! Hail a last Saturday. Owing to the continued abonce, from illness, of the regular chairman, M. L. L. Whitlock, Prof. Clayton presided: The Professor deserves to be highly commended for the efficient manner in which he conduct these meetings. His remarks last Saturday vere earnest and pointedly appropriate, and its rulings pertinent and wise. He thoroughl understands the objects to be aimed at, and with firmness and courtesy, keeps the spealers' attention directed to the primary purpose for which these factmeetings were called. When those who delred to address the audience were invited to the platform, the following came forward: Mr. Jacob Edson, who made some interesting renarks, and related two substantial facts; Mrs.Dr. Still gave the case of Prof. Hummiston's conversion to Spiritualism through scientific investigation: Eider Miles Grant, as usual, insisted that denders of facts were facts—that "dad men tell no tales," etc., inc. Dr. Lyon spoke earnestly and eloquently regarding the soul mid its unity with the Deity, and insisted that even in the absence of all so-called spiritual maniestations there would still be an infallible means of demonstrating the immortality of the soul. Dr. Baker controverted as a physiologist the strictures of Elder Grant regarding the spiritual utility of the motor and sensory nerves; Dr. Moore related a sealed-message fact that was received with evident interest.

Mr. J. Wm. Fletcher with great felicity and

Mr. J. Wm. Fletcher with great felicity and logic replied to some recent remarks of Rev. H. W. Beecher regarding Modern Spiritualism, and held the undivided attention of the audience with the apt and lucid statement of his facts; Dr. Storer, always as clear and sweet as a mountain brook, made appropriate remarks illustrative of the difference between physical and spiritual effects, then related a coroborative incident; Dr. B. M. Lawrence, of New Jersey, gave the details of a singular spiritual experience that occurred only a few days previously in the hall, and called the close attention of the addence to the remarkable manner in which it was presented to him; Prof. J. W. Cadwell, as one fully cognizant of what the doctor stated, being one of the participators, added convincing evidence to the above statement. Mr. J. Wm. Fletcher with great felicity and

Spiritualist Meetings in New York. The First Sedicty of Spiritualists holds meetings every Sunday in Republican Hall, 55 West 336 street, at 10% A. M. and 7% F. M. Henry J. Newton, President; Henry Van Gilder, Sectetary.

The American Spiritualist Alliance meets every Sunday aftermoon acts o'clock in Republican Hall, 55 West 33d street. H. P Kutdle, Secretary.

### American Spiritualist Alliance.

On Sunday, May 20th, after the reading of a poem by the President, Mr. H. Lawrence delivered the opening address, the subject of which was, "The Progression of Spirits, and its Influence upon the Two Conditions of Life." The speaker said that among independent thinkers it is generally conceded that the universe is composed of one grand principle, distinguished or defined by the comprehensive term spirit. This is resolvable into two divisions, Positive and Negative; through their action results all life. The solar system was organized, not through any individual's freak, has in obscience to applicately law which pervades and controls the function.

and controls the spirit-world, the wenner a unindividual demands that he learn and obey the laws
which govern there. The idea, so prevalent, that
when an individual dies he becomes at once superior
in intelligence to the living, whatever their condition,
is in most instances false. If the individual did not
or could not avail himself of the opportunities for advancement while here, he must take his proper place
there, whether high or low. It behoves us to learn
the phases and applications of the law of procress.
Life once begun is continuous, once organized it can
never be obliterated.
There are many individualities in the applicanters.

The oc.

Life once begun is continuous, once organized it can never be obliterated.

There are many individualities in the spirit-spheres whose intellectual status is lower than the average minds of men of ordinary education on earth, and who cannot be induced without the aid of mortals to improve their mental condition. People who think that death stops the process of spiritual evolution are mistaken; for the laws of chemical action in spiritments that was interesting and satisfactory to all. Next Sunday, June 3d, Mr. Brown, Mrs. Steers and Mrs. Davis will speak and give tests at \$ F.M.

O. B. M.

Roston. 16 ochooves us to learn never be obliterated.

There are many individualities in the spirit-spheres who never knew their, earthly parents, and millions more whose intellectual status is lower than the average minds of men of ordinary education on earth, and who cannot be induced without the aid of mortals to improve their mental condition. People who think that death stops the process of spiritual evolution are mistaken; for the laws of chemical action in spirit. Not one embryotic human life goes from the planet.

O. B. M. improve their mental condition. People who think that death stops the process of spiritual evolution are mistaken; for the laws of chemical action in spiritife act without regard to ignorance concerning them. Not one embryotic human life goes from the planet that does not eventually secure from the planetary conditions the sustenance which it should have obtained by earthly development. The intrusion of myriads of imperfectly development. The interpolation of all who, often ignorantly, are compelled to administer to their relief. The true method of obtaining the highest development of the spirit is to stay in the earth-life till its lessons are learned, and the ripeness of old age invites transition. Barthly life should be considered as of the utmost importance in developing the spiritual nature. Could seep yell stay upon the earth for the perfect development of its spiritual nature, it would not be many generations before the moral and mental atmosphere of the earth would be changed, and to a great extent physical disease be supplanted by perfect health. The draft upon its inhabitants by those dwelling in the spirit-world would ecase, and spirits entering upon the atterlife would not enter it, as now, with spiritual forms so deficient in power, and minds so dwarfed by ignorance that they are wholly unable to act as they should to remedy their unfortunate condition.

We often act from impulse in ways contrary to our own natures; and these impulses arise from the influence of disembodied spirits. As great misery sometimes results from such adds, it is of great importance that we omanelpate ourselves from the control of such unseen yet potent influences by educating them. Oircles should be formed for this purpose; they would result in unfolding knowledge used to the individual, and in disseminating light

We call the attention of our readers to the Prospectus of the Banner of Light, a religious journal published in Boston. Mass. It is a first class family news paper, and has upon its editorial staff some of the best and clearest writers in the United States. The paper is devoted to the elucidation of Spiritual Philosophy, which is worthy of the highest consideration of all intelligent beings. Sample copy sent free.—Ohio Democrat, New Philodelphia.

Life is hardly respectable if it has no generous task, no duties or affections that constitute a necessity for existing. Every man's task is his life-preserver.

Inquisitive people are the funuels of conversation; they do not take in anything for their own use, but merely to pass it to another.—Str B. Steels.

### "A Celebrated Case."

It seems probable that Mr. Michael O'Connor. of Galesburg, Ill., is not related to the celebrated Charles O'Connor. He says: "Samaritan Nervine cured me of dyspepsia and general debility."

The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See ad-

#### Meetings in Portland, Me. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On Bunday, May 20th, Mr. Joseph D. Sities occupied our platform in the afternoon. He was controlled by an influence claiming to be Zenas Thompson. a Universalist minister when here, who related some of his experiences in spirit-life. "Swift-Arrow" came it his usual happy manner, and gave a large number of tests. In the evening he spoke briefly upon "Some of the Objections to Spiritualism," and his control gave the names of over fifty spirits, most of them being recognized at once. Thursday evening, May 24th, he gave a test scance in the hall. May 37th he closed his present engagement with our society. In the afternoon his theme was, "The Law of Psychology." It was an eloquent appeal for the better understanding of the laws governing humanity. In the evening he spoke briefly in commemoration of the brave souls who fell defending the Union; and read a very fine memorial poem. "Swift-Arrow" closed the meeting by giving over seventy tests. Mr. Stiles has a large number of friends here whose best wishes go with him, and they trust that he will again visit Portland.

### Meetings in Worcester, Mass.

To the Editor of the Banner of Light:

The platform at Grand Army Hall was occupied last Sunday, May 27th, by Messrs. Fuller and Emerson. Very large audiences greeted the speakers. In the afternoon Mr. Fuller lectured upon "Mediumship as a Help to Education;" and in the evening upon "The Influence of Spiritualism upon all other Religions." Both lectures were given under spirit-control, and were fully equal to any that the speaker has given in this city. The tests by Mr. Emerson were very convincing. Over fitty names were given, and nearly every one recognized.

ERIO. To the Editor of the Banner of Light:

THE GREAT SUSPENSION BRIDGE (total length 5,989 feet) between the cities of New York and Brooklyn, commenced Jan. 3d, 1870, was formally dedicated to its appropriate uses on May 24th, 1883. Multitudes of dignitaries, including the President of the United States, the Governor of New York, and other celebrities, and thousands of citizens and visitors, attended the opening ceremonies. The occasion was made a gala-day on land and\_sea, as it richly deserved to be. The magnificent structure is an honor to all concerned in bringing it into being, and will in coming time be a mighty monumental demonstration of the far-reaching power of human ingenuity.

The Echo, published in Otago, New Zealand, states that a person nearly drowned lately, in Victoria, said that he struggled desperately at first, then all was dark; next he became unconscious; then recollection dawned, accompanied with pleasing sensations, next he was keenly conscious of all his past life, and shortly after he saw his body lying at the bottom of the water. On being brought to he experienced the same things inversely, and felt annoyed at first on coming to at being disturbed at all

Mr. Peter Thompson, of Saratoga Springs, N. Y., whose name is familiar to our readers from his occasional contributions to our columns, has been called upon to part with the visible presence of one who has been his companion for nearly fifty years, Mrs. Amanda Thompson. For thirty years or more Mr. Thomp son and his wife have been known as Spiritualists, and their home the abiding-place of all lecturers and mediums who chose to avail themselves of its hospitalities. The closing obsequies were held on Wednesday, May 23d, at which time an address was delivered by Mrs. Nellie J. T. Brigham, an intimate friend of Mrs. Thompson, characterized by the Sentinel as furnishing evidences of the true inspiration of the speaker, and showing "that the teachings of Jesus and his disciples are in consonance with the revelations and explanations of Modern Spiritualism."

Mrs. James Leggett, of Malta, N.Y., passed to the higher life on the 18th ult., after a long period of hodily suffering, during which, however, says the Saratoga Beneval, wheling a believer in the truths of spirit intercourse, she had been muheld and encouraged to bear the burdens of humanity by the ald of these triends and relatives who have passed to the world beyond, and as her spirit left its mortal form a smile (which had long been absent from the pain-worn one) came to her face at the glimpse she got of those who were watting to welcome her release." The funeral services were conducted by Mr. E. J. Huling, who read selections appropriate for the occasion, followed by a prayer and address by Miss Kate Schuyler, under inspirational control.

A DOCTOR SATISFIED WITH THE MARKET .- "Yes," A DOCTOR SATISFIED WITH THE MARKET.— '109," said a young physician the other day, "we professional men have had a pretty hard time of it this winter, but they tell me now that the pneumonia crop is looking better, the prospects of summer consumption are A No. 1, and, thank heaven, there is every indication of another smallpox epidemic. Yes, I begin to see light ahead."—Saratoga (N. Y.) Eagle. This was a "Regular," of course—as New York gives

them the monopoly of her medical practice.

\*\*BUCHU-PAIBA.\*\* Quick, complete cure, all annoying Kidney and Vrinary Diseases. \$1.

## Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known City Missier ary in New York, and brother of the late eminent Judge Wilds, of the Massachusetts Suprem. Court, writes as follows:

"78 E. 54th St., New York, May 10, 1882. Massus, J. C. Ayen & Co., Gontlemen: Last winter I was troubled with a most uncomfortable itching humor affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear any clothing over them. I was also a sufferer from a severe catarrh and catarrhal cough; my apnetite was poor, and my system a good deal run down Inowing the value of AXER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dese. After a short time the fever and itching were allayed, and all signs of ir-ritation of the skin disappeared. My estarth and cough were also cured by the same means, and my general health greatly improved, until it is now excellent. I feel a hundred per cent, stronger, and I attribute these results to the use of the BARBAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used in all less than two bottles. I place these facts at your service, hoping their publication may do good. Yours respectfully, Z. P. WILDS.

The above instance is but one of the many constantly coming to our notice, which prove the perfect adaptability of AYRD'S SARSAPARILLA to the cure of all diseases arising from impure or impoverished blood, and a weakened vital-

### Ayer's Sarsaparilla

cleanses, enriches, and strengthens the blood, stimulate the action of the stomach and bowels, and thereby enabled the system to resist and evercome the attacks of all Scroftlove Diseases, Bruptions of the Skin, Bheumalism, Catarrh, General Debility, and all disorders resulting from poor or corrupted blood and a low state of the system. PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass

Sold by all Druggiste; price \$1, six bottles for \$6.

CATHARTIC PILLS. Cure Consilpation, Indiguation, Headache, and all Billous

# LYDIA E. PINKHAM'S VEGETABLE COMPOUND

A Sure Cure for all FEMALE WEAK. NESSES, including Leucorrhea, Irregular and Painful Menstruction, Inflammation and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in pregnancy, and relieves pain during labor and at regular periods.

Physicians use it and Prescribe it Freely. FOR ALL WEARNESSES of the generative organs of cither sex, it is second to no remedy that has ever been be-fore the public; and for all diseases of the Kidnars it

KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use.

in the Greatest Remedy in the World.

LYDYA E. PANKHAM'S BLOOD PURITIES will enadeate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvelous in results as the Compound.

see Both the Compound and Blood Purifier are prepared at 233 and 236 Western avenue, Lynn, Mass. Price of either, \$1. Six bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, it per box for either. Hrs. Pinkham freely answers all etters of inquiry. Enclose 3 cent stamp. Send for pamphlot. Mention this paper.

LYDIA E. PINEHAN'S LIVER PILLS CUR CONSTIpation, Billoueness and Torpidity of the Liver. Twentyfive cents.

June 10, [6]

### HEART DISEASE, HEART SOUND?

Many people think themselves sick and doc-

tor for kidney or liver troubles, or dyspensia, while if the truth lacre known, the real cause is at the heart.

Therenouned Dr. Clendinning startlingly says, "one third of my subjects show signs of heart disease." The heart weighs about nine ounces, and yet man's twenty-sight pounds of blood pass through it once in a minute and a half, resting not day or night! Burely this

subject should have careful attention. Dr. Graves, a celebrated physician, has prepared a enceths for all heart troubles and kindred disorders. It is known as Br. Graves's Heart Regulator, and can be obtained at your druggist's, \$1 perbottle, six bottles for \$5 by express. Send stamp for Dr. Graves's thorough

and exhaustive treatise. P. B. Ingalls, Sols American Agent, Concord, N. H.

# TROUBLES.

NERVINE Stoknass, St., Vi-tus Dance, Aleo-THE GREAT NERVE

holism, Opiam Eating, Syphilis, Berofula, King at Buil, Ugly Blood Discasce, Dys-popela, Norvous-ness, Blok Headache, Bhenma-

A SPECIFIC

For Epilepsy,

Spaeme, Convai-

CONQUEROR tism. Nercous Warry, Blood Sores, Billousness, Costooness, Norvous Prostration, Kidney Troubles and Irregularities. \$1,50. Sample Testimentals.

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemein, Alexander City, Ala. "I feel it my duty to recommend it."
Dr. D. F. Laughlin, Clyde, Kansas. "It cured where physicians failed." Rev. J. A. Edle, Beaver, Ps.

All Correspondence freely answered. Et ... The DR. S. A. BICHMOND MED. CO., St. Joseph, Me. At Druggists'. C. N. Crittenton, Agent, N. Y. May 19.—Ivrow (7)

# KNABE

PIANOPORTES. UNEQUALLED IN Tone. Touch. Workmanship, and Durability.

WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore.

No. 113 Fifth Avenue, New York. E. W. TYLEP. Agent, 506 Washington street. Boston, over Williams & Everett's. Steowis—March 24.

### BANNER OF LIGHT: THE OLDEST JOURNAL IN THE WORLD DEVOTED

ISSUED WEEKLY At No. 0 Montgomery Place, Boston, Mass. COLBY & RICH, Publishers and Proprietors.

SPIRITUAL PHILOSOPHY

LUTER COLET BUSINESS MANAGES, LUTER COLET BUTTOR, JOHN W. DAY......ASSISTANT EDITOR, Aided by a large corps of able sortlers.

THE BANNER IS A first-class Family Newspaper of EIGHT PAGES—CORDAINING FORTY COLUMNS OF INTER-ESTING AND INSTRUCTIVE READING—embracing A LITERARY DEPARTMENT BEFORTS OF SPIRITUAL LECTURES.
ORIGINAL RESAYS—Upon Epiritual, Philosophical and Scientin Subjects.
EDITOBIAL DEPARTMENT.
SPIRITA RESAGE DEPARTMENT, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE: Per Toar Sales Six Menths Last Three Menths Postage Free.

In remitting by mail, a Post-Office Money Order on Botton, or a Draft on a Bank or Hanking House in Boston or New York City, payable to the order of COLDY & RIGH, is preferable to Bank Notes. Our patrons construct using fractional part of a dollar in postage stamps—ones and two preferred may published at twenty cents per line for the first, and fifteen cents per line for each sallegamn insertion.

Subscriptions discontinued at the expiration of the time paid for paid for.

COLBY & RIOB

Publish and keep for sale at Wholesale and Retails com-

Spiritual, Progressive, Reformatory, and Miscellaneous Books, AYER'S

Among the stitions are Abdrew Jacks. July Hongother Daily Owns. Dr. Jacks. Durk Hongother Daily Owns. Durk Hongother Daily Owns. Durk Hongother Daily Owns. Durk Hongother Daily Owns. Dr. Jacks. Durk Hongother Daily Owns. Durk Hongother Daily Owns. Dr. Jacks. Dr. Jacks.