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## The Spiritual Rostrum.

#### The Religious and Scientific Aspects of Modern Spiritualism.

To the Editor of the Banner of Light:

I send you herewith for publication in your valuable 'paper a' very able discourse upon the above topic, delivered by Mr. Jules F. Jeanneret at the Sunday afternoon meeting, (May 13th.) of the American Spiritualist Alliance, of which body Mr. Jeannerst is an honored member.

- The author of this address is of European birth, and his familiarity with our language, as with matters upon which he discourses so learnedly, has been acquired amerile duties of an active business life. But hells by inclination and habit a student, whose off hours have been devoted to the acquirement of knowledge somewhat beyond the common range. Having become interested in the subject of Modern Spiritualism, and more especially those questions which divide the opinions of Spiritualists regarding the materialization of spirit forms through medial means, Mr. Jeanneret became, some months ago, a constant attendant upon the tri-weekly materializing seances of the admirable medium, Mrs. M. E. Williams of New York City, and was allowed, during a lengthy period, to assist in their conduct. Hence his opportunities of minutely observing the different phases of these phenomena have been so rare and so well embraced, as to entitle this well-considered essay to more than ordinary consideration, for the conclusions to which the author has arrived, after a course of investigation covering so much time, with phenomenal presentments so varied and continuous, are not the offering of conjecture, but of knowledge, as absolute as the human understanding is capable of achieving of inexact science through the instrumentality of the five senses. At all events, imposture in the instance of the researches of Mr. Jeanneret was next to impossible. I am very respectfully yours, etc., NELSON CROSS. 36 1 Beach 

THE RELIGIOUS AND SCIENTIFIC AS-PECTS OF MODERN SPIRITUALISM.

BY JULES F. JEANNERET.

Religious and scientific! To many these will appear as contradictory terms. To many a decided antagonism exists between science and religion, a wide chasm separates them. Established through and based upon demonstrated facts, courting none but mathematical propositions, advocating none but results of mechanical regularity or of unfailing recurrence, modern science has been led, to accept but very little outside of the realm which the senses can encompass—the realm of matter. Satisfied with their very elaboraté, although very incomplete system of material philosophy, the disciples of exact science have found religion as it is generally understood not only useless, but decidedly antagonistic. The teachings of theology have ever been dogmatic and arbitrary in character Blind faith is there a requisite. No matter how little they accord with reason, or how inconsistent and contradictory they may be, those teachings must be be lieved. Therefore they can only appeal to the emotional side of man's nature, they have nothing for the intellectual. Through love, hope, fear, and the power of imagination, the originators and teachers of religious faith from the remotest antiquity until to day have been able to shackle man sintellect, bind him with bonds of abject superstition, and keep him in the fetters of a narrow and enhancing bigotry. Consult history, and you will see what mighty power the priest-hood has always wielded over mankind. Torrents of blood have been blied, millions of human lives have been sacrificed, vast treasures have been expended on the alters of the priest-made gods which humanity has always been taught to fear and to venerate.

Take the Christian religion: Is not its history re plete with deeds of merciless orugity and ghastly horror? Are not its pages dripping with the blood and with the tears of its victims, who, as ligrefles, were consigned by thousands to the swords of hirefles coldiery, the axe of the executioner, and the tortures of the stake?

To this day a feeling of terror takes possession of us when we recall the fearful sufferings, the agonizing tor-ments to which the foul and hideous Inquisition condemned its martyre. And it was in the name of a just God, of a God of love and mercy, that such terrible deeds were perpetrated by those who dared to call themselves his representatives among men. Happily there is a bright side to this dark picture. The light of eternal truth was never entirely extinguished by the mass of admireration and fallacy which obscured its original simplicity, and noble souls among its exporcents imbred despite their theological training, with life and that spiritual progression will seeder or later great mysteries. The knowledge of spirit-control and the spirit indeed of the letter of what has been called by each individual soul. More or less of spirit affinity is a powerful solvent to metaphysical

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the word of God, have ever held aloft the banner of natural religion—the religion of love, justice and charity to all mankind. To such a religion science cannot and will not object, for it is the religion of truth; and what is the object of science if not to demonstrate truth? It is to that eclentific demonstration of truth that the old and effeto lieas of creeds and dogmas must unconditionally surrender. Geology has fossil ized theology, which is fast becoming a relic of the past. Its race is run, its days of usefulness are over; may its remains rest in peace. In this age of intellectual freedom and social liberty, men are learning more and more to think for themselves, and clearing their minds of the accumulated rubbish of the past are becoming more and more receptive to progressive and liberal ideas; for behold the heavy clouds are slowly lifting and rays of effulgent light are gleaming through the darkness. A vast network of metallic rails and wires encircles the earth, and through that great circulatory system steam and electricity are sending knowledge in rapid pulsations to every part of the globe, while millions of printing presses are dif-fusing it in every variety and form within the reach of all. And it is to science, it is to its patient toilers, to its laborious investigators, that such great attainments are mainly due.

Exultant, therefore, in the triumphal power of its mowledge, and in the efficacy of the methods through which it was acquired, ipexorably relating every doctrine, unable to stand its crucial tests, excluding everything which it could not place under demonstrative subjection, shall we wonder that science was led to confine itself almost exclusively to materialistic de-

It has rescued mankind from the breakers and the logs of theological abberation only to surround it by the dangerous icebergs of materialism. And what are man's prospects in that chilly atmosphere? Considered only as a material organism, a perfected product of material evolution, man stands amenable to the laws controlling lower organisms. To be born, to live and to die, and to be taken up again in Nature's great receptacle, and used in the formation of new organisms -such is man's glorious destiny. All his loves, all his hopes, all his aspirations end at the grave. Intelligence and volition, thought and reason, all those facullies constituting man's individual mind, are only accessories or functions of matter; only matter is potent and eternal; not an atom of it can ever be destroyed; intelligent individuality is alone perishable, and this, the greatest ultimate of matter's potentiality exists-only to be annihilated at death. What a cheering prospect! It is in such a narrow manner that materialists attempt to solve the Phindings problem of universal life. Natural laws to them the law of matter, teaches them that life is purely physical, the life of the protoplasm, and ,that mind is an effect and not the cause of law. If so, why is not mind exhibited in every organism endowed with physical life? If mind, which has the power to understand the law, has not originated it, what has? Look at the body of a man after life has departed. The body is there, but where has man gone? Where is that which made of him a man distinct from other men? The brain is there, the organs are there, all apparently intact in their anatomy. Where are the thoughts and their ex-pression? Where are sensation and consciousness? One e limbs will move, the chest will heave, the mouth will open. Is the body coming to life again? Nay! for it is but a mechanical tenement which your own intelligence, using galvanism as a vehicle, is endeavoring to animate again. Evidently we have not here all that constitutes man, and we must admit that something which we cannot deflue, but which is neverthe-

less the real and most important part of him, is miss-

That this part is not material there can be no doubt.

materialistic science having never discovered it. It must therefore be of an entirely different nature, of a nature which perception acting through material organism cannot appreciate : of a nature unrestricted by the limitations of substance, therefore superior to it and capable of controlling it; that something which we cannot see, which we cannot restrict, which we cannot define, is spirit. As life, it permeates the universe, vivides all organisms, controls and shapes matter, attaining in man its highest expression of embodiment, and individualizing itself as an immortal soul. Buch is the power which materialism refuses to recognize, and which theology, notwithstanding its acceptance of it in principle, as an article of faith, has never logically demonstrated. Faith, unless it is supported by facts, is of but little avail in this age of skepticism and doubt arising from the conflict between materialism and theology, and thinking minds, who, having emancipated themselves from the absurdity of the latter, yet intuitively feeling a soul within themselves, still loth to enter the barren waste of the former. will understand the vast importance of a religion based upon demonstrated facts and challenging scientino investigation. Buch a religion is found in Modern Spiritualism. Coming into the world at a period of transition, when humanity, in a ferment of revolution. to asserting more and more its right to political and intellectual freedom; when on all eldes old institutions are crumbling before the resistless impulse of new conceptions of truth, Modern Spiritualism, the friend of progress and emancipation, brings its radiant light and its magnetic harmony to the children of earth, proclaiming universal brotherhood as a result of the spiritual development of mankind. It is essentially a religion, grand, rational and comprehensive free from superstition, free from supernaturalism whose faith is resting on a foundation of facts so solid and firmly established that no power in the universe can overthrow it. As a religion of truth it foreibly disclaims all creeds and dogmatic assumptions, corroborates the simple truth found in previous revelations, and dissipates those erratic and erroneous doctrines which abound in all the religious systems of the past. As a progressive religion it brings to man a higher conception of Delty, recognizing no personal, revengeful or arbitrary God, but a great principle of implyotent, omnipresent love, permeating the universe ; it brings to man new and broader ideas of divine and human justice, based upon an equitable law of compensation and retribution, extending not only to his present state of existence, but also and principally to that immertal life which shall follow the dissolution of his material body.

Having demonstrated to him above the possibility of a doubt his thevitable immortality, it teaches him that through his own exertions, and not through faith in any vicarious atonement, can be obtain happiness in the life to come; that through his own self only can his misdeeds be atoned. It teaches him that by thoughts, words and actions is he constantly building how his own auroundings in spirit-life, and that his immediate unit there will be in exact correspondence with what he has been in the material form. Rejecting the monstrous doctrine of eternal damnation; it teaches us that progression is therent to all life and that appricual progression will somer or later than the material form.

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misery and suffering must be the result of any violation of natural law; yet through suffering and misery will the spirit be purified and lifted to a higher plane of existence. It teaches him that good is a positive element of universal being and the consequence of perfect harmony with divine or natural law, while any infringement upon such harmony results in evil or wrong. Evil, therefore is only conditional, not absolute, and endowed as we are with volition, we become responsible for our wrengdoings in proportion to our knowledge of the law and our ability of harmonizing with it. But by what authority does Modern Spiritualism assort its right to enlighten mankind on these momentous questions? By the same authority on which science rests its claim for knowledge; by the authority of demonstration. And there Spiritualism and science join hands and meet on the same ground, the ground of cause and effect, the realm of universal law. In this realm, however, Spiritualism unfolds wider horizons than science, for its philosophy outlines the finality of absolute science, including the relation of the outer to the inner man, the physical to the psychical, and to everything above and below man. Originated by intelligences keenly alive to the wants and inclinations of this age, phenomena of an apparently abnormal nature are their chosen methods of present ing Spiritualism to the world. However insignificant these phenomena may at first have appeared, their continual recurrence under stated conditions, and the unquestionable element of intelligence which governs their manifestations, and which is decidedly not attributable to any human agency, soon convinces investigators that these manifestations are what they purport to be, exhibitions of spirit power acting independently of organism; that they are substantial and tangible demonstrations of spirit presence, spirit-control over matter, and spirit-immortality; and however improbable these spiritual phenomena may look to the many, they stand to day before the world as confirmed and demonstrated facts.

To deny the truth of this fact on the plea of improbability does not make the fact less true, nor does it savor of selentific investigation. In the presence of phenomena science should be without projudice, and look for evidence; but as soon as evidence is obtained, mprobability must disappear precisely in proportion to the value of such evidence. Pending our investigation of apparently abnormal phenomena, we must always carefully discriminate between objective and subjective reality; the objective is the conception produced by a real object outside of us, the subjective the conception obtained by causes within ourselves. The former we denominate as this perception the latter as nation of the latter of the latter in the latter as gators are simultaneously affected in a like manner by the observation of the same phenomenon we must infer that true perception and not halincination is the result of such observation, If results of this kind multiply themselves in different places and at different times and are obtained and obtainable by numerous investigators, they form a chain of uncontroverted evidence of effects produced outside of ourselves by causes

which to us may be unknown, yet our ignorance of the

cause does not in the least lessen the potency of evi-

dence which proves these effects as demonstrated Once convinced of the reality of the effect, should we Apply to that inert mass a strong galvanic current, find the cause to be intelligent, and claiming and often proving individuality, there is no afternative, and we must admit that cause to be a spiritual entity existing independently of a corporeal body. As for any intellectual display in the way of communications received through the different phases of spiritual phenomena It must be considered as Independent production, and as such submitted to our reason, and accepted or rejected according to our own sense and comprehension of truth. Yet in passing judgment, always consider that it will be preposterous on our part to set ourselves up as judges unless we understand the law, and that what we do reject may be accepted by others equally as competent to judge as ourselves. Always bear in mind that the greatest truths, and the most im portant discoveries which science has demonstrated and given to the world, and which form to-day a ne cessary part of human knowledge, have been in their origin treated as absurd impossibilities. Therefore in ill cases when the communicating intelligence has a better opportunity for information than ourselves, and is in fact the only vehicle for knowledge, let us ans pend judgment, and patiently investigate; for what is to-day shrouded in darkness may become radiant with

light to-morrow. The study of spiritual science in its more easteric spects is beset with difficulties unknown to the physicist, who, dealing exclusively with exact quantities subjected to fixed laws and conditions, and concerning which he has at his command a body of facts upon which to base further observations and experiments, finds himself able to control phenomens and to know the reasons perialning to failure if any failure occurs It is altogether different in dealing with spiritual phonomena. There we find ourselves face to face, not with inert substance or spontaneous phenomena. but with the will of an intelligent being, to whom we cannot dietate conditions and with whom we have to reckon. Restricted himself while operating on the material plane by laws, the subtility of which our own intellect, confined as it is, can but faintly appreclate, this operator refuses to be fettered by any preconceived ideas and methods of investigation and dictation, which would deleat the purpose he has in view, for if the intelligence controlling the manifestation is of a superior order, his purpose will always be to guide, to teach and to elevate. Should the investigator succeed in controlling the manifestations and secure the cooperation of an intelligence willing to submit to dictation, he may rest assured that the result of his investigation will only be the reflection of his own mind, which has psychologized an influence inferior to his own. This psychological influence of investigators upon the manifestations is one of the most fruitful cources of confusion and failure often noticeable in the presence of promiscuous circles. If we add to that the influence of atmospheric conditions and the susceptibility to change in the physical and moral conditions of the instrument acting as medium, and take into view that a great amount of valuable evidence and facts which has been privately obtained is withheld from publication, we can easily understand the uncertaintion and drawbacks which attend the study of this momentous phenomenon, and how difficult it is to analyze and formulate the laws by which it is governed. How far we as finite beings will ever be able to com-

prehend these laws is more than can be said at this time; to what extent of development these manifestations will attain, is also a question that we cannot presume to answer. Comparatively little has as yet been done to bring their investigations to a scientific basis. Perhaps it is best so, for as soon as we get shove the rudiments of the science, we find ourselves confronted by the Infinite. Modern Spiritualism is but In its, infancy, yet, it has opened to science immen fields of inquiry, and it has given it a key unlocking al welling tell bear

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problems. The time is at hand when this much depised truth can no longer be ignored. Science will have to take cognition of its merits and acknowledge its power. Think you that power only consists in oducing more or less surprising manifestations? This is only a gleam of light showing us that the light exists. More powerful is the silent work, the invisible labor, impressing, assisting, lifting higher, guiding each receptive and aspiring soul through pathways often widely divergent, yet leading all to the great thoroughfare of progression and to its ultimate accomplishment-the spiritualization of mankind. To this end Modern Spiritualism is a necessity. The tendency of this age toward materialism is fast extinguishing what little of religious light theological assumption has not been able to smother, and the human family, oblivious as to its soul, nourishes its mind with such knowledge as science has devised and rushes to the grave as to the ultimate of progression. Spiritual pauperism in man will be the inevitable result of following such a course. But fear not. Revond the grave are watchful ones who see the danger and come to the rescue. They bring to man the true science, the knowledge of the seen and of the unseen, united to the grandest and most rational of all religions, the religion of love and truth, of peace and good will toward allthe religion of humanity.

#### Mrs. Elizabeth T. Porter Beach.

MEMORIAL BERVICES.

[Roported for the Bannen of Light by George H. Mellish.]

The First Society of Spiritualists of New York City held a Memorial Service to Mrs. Beach, on Sunday morning, May 20th. Mrs. Beach was a lady of more than ordinary attainments, and was well and favorably known in this city. About the year 1864 D. Appleton & Co. published an illustrated work of 424 pages, entitled, "Pelayo: An Epic of the Olden Moorish Time." This book was written by Mrs. Beach, and she received a very handsome and rich bracelet from the Oueen of Spain, a beautiful brooch from the Empress Eugenic, and also a gold medal, appropriately inscribed, from Queen Victoria. These several tokens were presented by the royal families in recognition of Pelayo."

Mrs. Beach dedicated the book as follows: "To the beloved who have passed away; to the beloved still remaining, this poem is most lovingly inscribed." We give the first stanza of Canto One: -MAII bright thirlied of day now turns

His glowing course unto the west, That rich in crimson blushes burns, As now, within her bosom placed, Ho clowly sinks, while evening star Smiles brightly over hill and glade. Her dewy yell, in deep ning shade : When turneth, too, Pelaye hold,
With lever's slep, toward myrtle bower, Ilis maiden pure foud to enfold At balmy eve's sweet trysting-hour: When, one by one, the stars of night, As angel's eyes, gleam through the vell

Of heavenly azure, beaming bright
O'er tower and mosquo, through grove and date." After the invocation and singing Mrs. Neille J. T. Brigham spoke, in part, as follows :

of these mansions has removed from earth one alike dear and treasured, one that most of you well knew. Probably no face here was more familiar than that of Elizabeth T. Porter Beach, no one person more no ticed; restless, enthusiastic, watching, waiting for crumbs of spiritual comfort; ever ready to speak a kindly word to the stranger, full of sympathy, of an impetuous nature, this friend was well known. And now the place that knew her on earth will know her visible presence no more forever.

Naturally you ask when a friend goes from you. there is this friend? where has she gone? And so from the many texts that arise. like blossoms whose fragrance is comfort divine, we cull this one: "In my Father's house are many manzions," and from it un-fold the answer to the question which has been asked. In this earthly life we are apt to feel and speak as though we expected to remain here; and yet we know that among the uncertainties of existence one thing is certain, and that is we shall not remain here: that this earth was not made for us to continue in. Instanton garments wear out. as the fabric that seems most substantial wears out, becomes thin and threadbare, and finally breaks away, so our bodies wear out. There are very few human bodies so constituted and carefully treated while fiving that they give away all at once. They break, as garments, at the weakest points, and at last, with all the mending and patching that we can do for these garments which we call our bodies, the time comes when we can wear them no longer, and then we put them aside, to be clothed upon by those beautiful garments of the soul, which grow purer as time goes on. What a wonderful contrast from this earthly life. The longer those spiritual garments are worn by the spirit the whiter they become, the finer they are, the stronger and purer, and the better they fit, and are adapted to all the needs of the awakened intellectual and unfolding immortal nature. As we witness the crumbling and falling to pieces of everything on earth, these old words seem to take on a new force: "We all do fade as a leaf." We turn from these earthly lives, and feel that everything is changing and perishing; and our spirits are never satisfied, but are ever reaching upward toward a better life, toward that mansion not made with hands, eternal in the heavens. As this is true, then these longings, these aspirations, these needs, these deathless yearnings, are like the index finger, pointing to a certainty, and

that certainty is immortality.

When we find immortality can be demonstrated to us, and that from the other side of this river messages have come to us, if we have received only one or two, or if the world has only received, two or three positive evidences of immortality, there lies the fact, and no one can controvert it. There is a bridge open across the river called death, and it has always been there: and though we may not see our friends, yet we may have messages from them—they can come to us. The bridge is there; it is open and free to the immortal soul. And helieving that this is true, we turn to this great fact which Spiritualism has demonstrated—the fact of immortal life—and standing on that as on a granite foundation, we seek to know something more about it, and to draw from it all the strength, inspiration and comfort that can come to us from that direction.

If it were not for the hope of immortality, what would this life be? Life would not be worth living. All the happiness and pleasure we anticipate would be like so many bubbles painted with glittering ringlets which, when grasped, would leave only a tear in our hand. Why, if there is no immortality, should we strive to learn so many things that cannot be put to practical use in this life? All of you have learned some things beautiful which you cannot use practically, and yet it is a pleasure to possess the knowl-

edge. Now'as there is a hereafter, and Spiritualism can demonstrate it, and has, everything you learn here is of eternal value to you. You may not use all your knowledge here, but you have it in store. When it is naked if life is worth living, we answer, and wisely, yes, because we live forever. Life beginning here on earth is like the stem of the rose—It upholds that which is beautiful and bright; of itself it is thorny, and there are briers about it, thorns that pierce the dingers which grasp it; but the life hereafter is the rose of immortality, beautiful in tint and color, the sweet expansion and high unfoldment of existence.

When Spiritualism has unfolded itself to us and has answered this question and has demonstrated immortallty, we ask what Hes beyond the dead-line, so-called. We ask, What is beyond? what light can be brought to shine upon mortal eyes? When a little light is shown you, you ask for more. You complain because many things are vague, because you cannot gain all knowledge while bere upon earth, because you cannot know all that belongs to the great life beyond the grave. You ask why a spirit cannot tell you the pariculars, leaving nothing vague, just as an earthly friend could tell you all by writing to you from a distance. You have been told that the spirit-land is a real land, and that the life there is a real life. Some, with their strange philosophy, might lead you off into their bare assertions and tell you all these things are subjective, that they are purely the outgrowth of your imagination. We tell you the life in the spirit-world is stable. You are conscious that your life here on earth is fading away, changing. Gather the resebuds and place them where their fragrance fills the room, and in a little time their sweet heads are bowed, the edges of the leaves begin to curl; they are fading and dying, and their sweet breath is but the benediction of their passing souls. It is so with everything here.

Jesus taught his followers that in his Pather's house are many mansions. The church says be brought life and immertality to light; there are some who seem to think he gave life and immortality to humanity. There is a difference between revealing and giving; he did not give us life nor immortality; he did not give us the hereafter. The future life of the soul is as fixed a fact in the divine plan as the soul itself. The Bible says he brought life and immortality to light; he brought them into the light where they could be seen. He brought the religion of love. When he knew the time was near for him to go from his disciples he spoke to them, saying, "I will not leave you comfortless. Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father's house are many mansious; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself: that where I am, there yo may be also." Why, the love in those words is as tender as the love of a mother southing a frightened child, or consoling it with counsel and tender words for some trial it must go through. And lest they should feel lonely when he went from them, lest they should try the pass of this dark river, he savs. " I will come again and receive you unto myself." That they might feel they would not be compelled to take this journey, this desolate journey, alone, he said, "Where I am there ye may be also." We cannot imagine anything more that should have been said or could have been said at that time to bring them conolation. How beautiful it was 1 And yet how many have misunderstood. They have preached to us as if heaven was a very, very narrow place, so narrow that only a few tolling and journeying through life would be able to reach it and dwell therein. And yet there is a word Jesus used in this connection which we would emphasize, "In my Father's house are many mansions": it does not say a few, it says many.

When we speak of these many mansions you wish to know what they are like—if we can form a conception of them. Now, friends, tmagine the most beautiful home on earth; a house the rooms of which are anited to its occurants. That is a rare thing, for most houses are built without special regard to those who are to live in them. But in the spirit land every home is exactly adapted to the taste and requirement of the occupants. All is perfect in these many mansions not made with hands. Earthly houses are made with hands; whether the marble is taken from the quarry and shaped into proper proportions, or the granite is shaped into huge blocks, or bricks are pressed into shape, or timbers are hewn, the house is builded with hands. But in that other land the houses are not builded with hands.

It is the soul that is beautiful. Every good and loving word you speak, every pure and exalted purpose, all that ennobles character, goes up through space, up through light and shadow, and builds with unseen hands your mansion eternal in the heavens. These things are not fancy, they are true. All evil is perishable, all wrong finally crumbles; though evil may at times appear to be strong, it will crumble in the end; It is only the good that is eternal in the heavens. As you journey onward, seeking for those mansions in the skies, remember that indelence does not open the path to them; but the labor which fills you with strength, the good endeavor which blesses you, will lead you to the Father's house where those many maneions are.

We remember to-day this friend of whom we have spoken. The question she was wont to ask was, if her friends still lived? And again the question would be shaped as though the writer believed in immortality, but still longed for more evidence. She could not see her dear, departed friends, could not hear their voices, she would say. Why was it so? Because in the body at best you see as through a glass, darkly; you only know in part. White some may see a little plainer than others, all see but dimly. These bodies are prisonhouses, and receive but little light from the outside world. At times there are angel voices that come as of old they did to Peter when he was in prison. But when at last the thick walls are broken down, and the doors are opened wide, and the captives are led out by kind, tender hands into the higher life, then the questions are all answered. Like the bursting of a flood of light in the morning, the soul receives the light, the questions are all answered.

She has found the mansion which was prepared for her, and in it she has found those her heart yearned for so many years. You perhaps know with tection she clung to her friends. When her husband was called to the better land her heart was crushed, as it seemed, beneath the great blow. You remember the power which she received at that time for writing poetry—true poetry, not simple rhyme. The writing of those epics shone through the light of her spirit. She said she wrote to keep back the tears. As she wrote it seemed, for the moment at least, that life had lost its sorrows; but then the tears would soon flow again. Years passed on and her mother was taken away; and then her soul cried out anew, she feeling that she was left almost alone on earth. And then there went over into the spirit-land a little child, a niece, and this little bud of humanity was as dear to her as though it had been her own. Then it seemed as though the summertime of her life went out, and the autumn winds

were blowing, and the winter-time was drawing near; but still she clung to the sunshine of the summer and wore the heliotrope or violet. Suddenly the announce-ment came that she had gone, and you ask, Where is she? So we bring to you this teaching : " In my Father's house are many manelons."

We will keep for her a memory and we will keep it green. We will remember she was true and faithful; that her spirit was pure and full to overflowing with affection. And for any of the little defects she may have had that are common to humanity, we leave them where the mist is left when the sunshine kisses it in the brightness of the perfect day

And for those of you whose friends have gone into the other life: remember they send back the message like the message that Jesus gave, " I will come again and receive you unto myself, that where I am there ye may be also."

## Banner Correspondence.

#### New York.

ALBANY .- A correspondent who furnishes us with his name and that of the relative referred to, writes: "Through the kindness of Mr. James McClure of this city I nave been put in possession of several copies of the Banner of Light, all of which I have perused with much attention; and noticing frequent communications from individuals on spirit-phenomena, I feel constrained to relate an incident from an anti-spiritual source, hoping it may prove of interest to some of your many readers. My wife is not a Spiritualist, though she has been informed by mediums that she possesses sirong mediumistic influences. She is not only skeptical, but from her religious convictions is very much opposed to the organization of the society of Spiritualists.

While on a recent visit to a friend in New York City city I have been put in possession of several copies of

very much opposed to the organization of the society of spiritualists.

While on a recent visit to a friend in New York City she was engaged in making her toilet early in the morning, and while so occupied attempted to sing a hynn she had frequently heard her good old Christian uncle, a resident of Schuylerville, Saratoga Co., sing. She had not proceeded beyond the second or third line when her memory failed her in her attempt to recall the words. In an instant the deep, sonorous tones of a voice, unmistakably that of her uncle, were heard close to her side, prompting, in clear, musical tones, the familiar hymn in question. She had no difficulty in recognizing the voice, but her astonishment was unbounded, knowing that he was far away from her presence at that moment. Having finished her toilet, she proceeded to Jersey City to visit her aunt—the sister of the uncle alluded to. It was her intention to relate to her the occurrence, but before an opportunity presented itself for her to do so she was handed a telegram announcing his decease that morning. I have no explanation to offer regarding the phenomena, but simply relate the facts, that others may draw their conclusions."

HENDERSON.-Mrs. Marion Helen Bassett writes that a few earnest and fearless believers in Spiritual lem reside in this place, among whom may be numbered Mr. and Mrs. Simmons, Mrs. Sylvester Kelley bered Mr. and Mrs. Simmons, Mrs. Sylvester Kelley and Mrs. Aspinwall. "There are others who tell me of their belief in regard to this beautiful fruth, and at Acart they are true believers. Occasionally speakers find their way down here by the shore of Lake Ontario, and they always have a full house. Miss Anne Hinman recently gave a few lectures here, which were received with much satisfaction by all who had the pleasure of listening to her eloquent remarks. As regards myself, I have long been a believer in spirit-presence and spirit-communication, and feel confident that at times I am impressed to write words that seem to be given by some power outside my own mind; and though my life-lines have been east in shadowed places, I thank the angels for the light thus given to banish those shadows that otherwise would have made banish those shadows that otherwise would have made

NORTH BAY .- J. A. Fletcher writes: "One more of the faithful workers in the cause of Spiritualism has gone to the higher life. Brother Warren Woolson. a gifted medium and an able lecturer, who resided in

of the faithful workers in the cause of Spiritualism has gone to the higher life. Brother Warren Woolson, a gifted medium and an able lecturer, who resided in this place, quietly and peacefully breathed his last in the mortal at ten A. M.. March 2th. His last public effort was to preach a funeral sermon of a fellow-mortal. For months he was a great sufferor, even to the end, though his mind was clear and caim. He expressed his wishes about his funeral, who he desired to speak, and the sentiments he wanted expressed over his lifeless hody. He declared he would be preeent in spirit at his funeral, and if he was, his spirit must have rejoiced at the complete and successful manner in which his views were presented and his wishes carried out. Mr. A. A. Wheelock, one of our ablest speakers, a friend and co-worker with the deceased, responded to the call, and his intelligent and eliquent discourse justified Bro. Woolson's choice of a person to represent his views and the cause for which he labored so honestly.

There were short and appropriate services at the residence of the dec. ased for the family and friends, at the close of which the procession moved to the church, the use of which he pen kindly tendered for the occasion. The house was well filled with friends of the deceased. The services were opened by singing 'The Home Over There.' Mr. Wheelock commenced his able discourse by considering 'The Chance Called Death, asking and anewering what it was and what results attended it. After a clear exposition of his subject, he read the following, dictated shortly before his decease by Mr. Woolson, remarking that it was seldom a man had the courage and calminess of mind to dictate to autother his sentiments to be presented and maligned after I have left the mortal form, I desire to make a few statements declaring the true semiments of my mind. I believe that true religion consists in honest dealing with my fellow-men, and doing unto other as I would that they should do to me under like circumstances. I discard in full a

Taller development and higher attainments of the soul, spirit, mind and body of every human being.

The speaker commented in glowing terms upon the principles and sentiments, grand and sublime, enunciated by the departed spirit of our brother on his deathbed, and which he not only believed in and taught, but illustrated in his quiet, honest, upright life; and closed by educing from that life the noble lessens it furnished, enforcing them with great power and cloquence upon the minds of all within hearing of his voice."

## Vermont.

EAST HIGHGATE .- "W. R." writes at some length in illustration of the effect which priestly authority and man-made creeds have had in keeping back the advance of the race in matters of a scientific and intellectual, and even of a moral nature. For instance, he

advance of the race in matters of a scientific and intellectual, and even of a morai nature. For instance, he says, and truly: "Every means, whether 'fair or foul,' that can be brought to bear upon the New Dispensation of Spiritualism is unscrupulously wielded to retard and overthrow the important truth of spiritreturn. At this the writer is astenished beyond measure, since, instead, I should have supposed that every man and woman, born to die, would have hailed with keenest pleasure anything going to demonstrate the claims of such a soul cheering fact to human recognition. After considering and reflecting upon this subject for many years, (nearly haif a lifetime.) I have arrived at a conclusion with regard to the malter, and the source from which the opposition emanates: it is from priesteraft or priestly rule."

In this connection he clies the case of the humble Nazarene, who, though an innocent man whom the Roman governor would of his own motion have set at liberty, was brought to a cruel death on the cross because of the outcries of the Jewish priests, reckined by the Jews, who were a priest-ridden people. Jesus, he says, while on earth, formed no churches and formulated no distinctive creeds, his efforts being to advance the principles of common moraity among the people and to 'real the sick of "whatsoever disease" they had; but modern ministers, in contradistinction to his teachings, make the salvation of the soul from hell (of which he sald but little) their main point, and seek through fear (not for the low of charity and goonness), which is an interested motive in which there is no goodness or virtue."

As proof of the legitimate results of priestly mismile he no litts to the condition of those negleton who have to

hesa), which is an interested montre in which there is no goodness or virtue."

As proof of the legitimate results of priestly mismle he points to the condition of those nations who have to the greatest extent submitted themselves to its sway; he also recalls to mind the fact that almost every im portant advance in knowledge, and for the betterment of human conditions, has been made in despite of the priestly date death.

or numan conditions, has been made in despite of the priestly spie digit;
"The priesta," he saye, "are even ready to resort to the misquetation of the Bible to fortify their opinions; for one instance, in order to sustain the idea that there is to be a great general judgment in the future after the resurrection of the dead, they will repeat as Beripture: It is appointed unto men once to die, but after

this the judgment.' They take the mtddls of the sentence, cutting off both head and feet. To take the text as it reads, resiring the head and feet, it teaches a very different thing from natural death, or of the death of the body, which death yet all the conclusion. It is found in the must chapter of Hebrews, contrasting the death of Christ with the sacrificial death of the high priest, and that is all anybody can make out of it. I hope the readers of the Banner of Light will turn to the chapter, and peruse it. Take this text from the ministers, and they are lame indeed in the direction of proof as to their supposed 'general judgment.'. . In the whole course of my life (which has been almost fourscore years) I have heard the gospel ministers quote (or rather misquote) the passage, but never as it reads—thus leading their bearers to a false conclusion. Americans have reason to thank high heaven that the freethinkers of 1787 gave to our Republic a free Constitution, which has effectually destroyed the langs of the priestly bigots who have wrought so much woe for other lands."

other lands."

He concludes his letter as follows: "When will men learn to think, reason and judge for themselves, investigate honestly, and embrace the truth and truth only? If there has ever been any truth emphatically proved in history, the power of spirits to communicate with mortals has been proved. My labors on this side of Jordan are nearly inished, and I rejoice because of the light of this modern revelation, in the glorious knowledge of immortality beyond the grave."

#### Ohio.

FOSTER'S CROSSING .- Valentine Nicholson writes that the people of Mainville and Foster's Crossing were highly privileged in an opportunity to listen for two Sundays to inspirational lectures by a new speaker, and encloses the following:

or, and encloses the following:

We who are desirous of listening to the inspirational teachings of our glitted speakers, must not fall to give voice to our joy when a new light arises in our midst. Knowing, as we do, that those who have long been our teachers and guides in the 'new and better gospel' will soon pass on to other and broader fields, we leel to be ready at all times to welcome those who are able to fill their places. To all desirous of listening to such teachings we introduce and recommend Miss E. M. Gleason, of Geneva, Ashtabula Co., Ohio, having listened to her with pleasure and profit. The questions or subjects selected by the audience were ably answered, and the inspired teachings imparted to us lead us to a higher and better appreciation of the duties and responsibilities of life. Miss Gleason is modest and unassuming, a lady we should prize as an acquaintance, and cherish as a friend. [Sign.d.] Lida B. Crowell, Rachel L. Hadley, Louise Howe, Abner Howe, Callsta Eastman, Horace P. Danforth, H. T. Butterworth, Carrie Danforth, Naucy Butterworth.

NEW LISBON .- John Frost writes : "Many of our citizens recently heard something to them entirely new-viz., lectures on Spiritualism, by Mrs. R. S. Lille. She was listened to for more than two hours each evening, with respectful and close attention, and made impressions which cannot be erased, although the priesthood, after her departure, were very busy one or two Sundays in impotent efforts to neutralize her influence on the minds of the people. The speaker may not have thoroughly imbued many with the teachings of the grand truths she pronounced, yet the tendency was to at least liberalize some who heard her earnest and eloquent language, clothed in the most chaste and commanding style of oratory. Mr. Lillic added much to the interest of the meeting by his musical renderings I may say the ice is broken here, and liberal and spiritual lecturers who visit this part of the country can now command a respectful hearing. For the able lectures delivered here, we are indebted, in a great measure, to the efficiency of a life patron of the Banner of Light, John S. Hunter, of this place."

RAVENNA.—A correspondent writes: "I have to new-viz., lectures on Spiritualism, by Mrs. R. S.

RAVENNA .- A correspondent writes: "I have to inform you of the departure from this sphere of existinform you of the departure from this sphere of existence of one of the oldest subscribers to the Banner of Moht, General David McIntosh, after an active and useful life of nearly eighty-line years. He was a native of Haverhill, N. H., and descended from revolutionary stock, his father having been one of the party who, disguised as Indians, threw the tea overboard in Boston harbor. He came West when about eight years of age, and was subjected to the rigorous discipline the first settlers of this region underwent. In 1884 he built two stores in Ravenna, and has ever been active in advancing the interests of his town and county. In 1838 he served on Governor Bartley's staff. In 1845 he was a member of the State Legislature. The rank of Major-General of the 20th Division of Ohio Militta he held five years. At the outbreak of the Rebellion his age unfitted him for the front, but he was made Chairman of the County Military Committee, and worked in season and out of season in rateing and equipping men for the field. He was among the first to buckle on his knapsack and go for the defense of Cincinnati. His patriotism was unbounded and his love for the flag of his country unlimited, as is evidenced by a provision in his will, to furrish our national emblem to the several townships of Portage County. He has lived in the administration of every President elected by the people of the United States. He was sincere in his convictions, a firm believer in Spiritualism for many years, true in his friendships, urbane and geolal in his intercourse, and wholly unassallable by corruption." ence of one of the oldest subscribers to the Banner of

## New Hampshire.

MANCHESTER .- "D. B." writes, after a retrospect of the past condition of Spiritualism in this city: "The cause is steadily gaining ground. People are beginning to learn that they already possess an active soul instead of thinking, as in the past, that they, if good and worthy, might some day in the far off future be introduced to it. Circles are being held each week, and members of evangelical churches, brought up in the lap of the catechism, noulished for years on the five cardinal points of Calvinism, are regular attendants at those circles, mediums are being developed, and the glorious principles of this grand philosophy are growing in public favor every day."

With regard to the recent labors there of Miss Jennie B. Hagan our correspondent says: "The attention given the speaker was very noticeable. The perfect quiet in which Miss H. holds an audience for an hour and a half is something unusual; no higher compliment can be given her. She is a test herself to every one who listens to her." cause is steadily gaining ground. People are begin-

DOVER .- Charles Stansfield writes: "Mrs. K. R Stiles, of Worcester, Mass., gave two parlor meetings at the residence of Major Pierce, Sawyer's Mills. The first was held Sunday afternoon, Jan. 6th. Altersinging by our choir and a short address from the guides of the medium, tests were freely given, and nearly all of them recognized, to the entire satisfaction of those to whom messages of love and truth were brought. The evening meeting was similar to that of the atternoon, and in some respects, if possible, more interesting. A few Sundays previous to Mrs. Stiles's visit Miss Ewer, of Portsmouth, N. H., was with us and made many warm friends, and we were much pleased and cuffled by the address of her guides. Her psychometric readings were instructive, and there is a very general desire that before long she will be with us again." at the residence of Major Pierce, Sawyer's Mills. The

## Massachusetts.

WEST DUXBURY .- Ribridge H. Chandler writes: 'The attendants upon our meetings come from a distance—Marshileld, Kingston, Pembroke, Duxbury and other places: For that reason we are not able to continue during the winter, but in the warm weather we resume them and have very good sized audiences. We have just entered upon a new series, which is to be continued on alternate Sabbaths until Dec. 1st. We are obliged to get along this season without the visible presence of our friend and co-worker, Briggs T. Weston, who passed to the spirit-life a few months since, and whose loss we feet deeply. Mrs. Byrnes and Mrs. Yeaw have spoken for us; they are too well known to require any word of introduction from us. On the 20th of May Prof. W. W. Clayton, of Boston, occupied the platform. His finescholarly attainments, aided and intensified by a high order of inspiration, render him an entertaining and instructive speaker, and we recommend him as such to societies. Our speaker for June 3d was Mrs. S. Dick, of Boston; June 17th Mrs. N. J. Willis, of Cambridgeport, will address us." other places: For that reason we are not able to con-

## Wisconsin.

MILWAUKEE.—A correspondent speaks highly of the work wrought in this place by Mrs. Spencer. She came, a stranger, to Milwaukee some three years came, a stranger, to missaukee, some three years since, and, notwithstanding the usual creedal machinery—social ostracism, the enmity of the local press, etc.—was set in motion against her, the effect of her labors is now plainty to be perceived. Men and women of acknowledged influe see in society are now, so the writer avers, not asraid to be seen as Spiritualist meetings, and the tests given by Mrs. Spencer from the public rostrum are rapidly increasing the number of inquirers and believers as well; while the local press is now willing to give candid treatment to that which, at the outset, it so determinedly opposed.

## Tennessee.

CROSSVILLE -Etiza I Suodgrass writes: "I would coner think of dispensing with the bread that pershes than that which administers to the immorts part—the bread of life to famishing souls so richly provided with a feast of good things through the columns of the Banner of Light. Long may its folds be unfuried to the breeze, and the glad tidings which it proclaims be borne upon every wind, until the groaning millions of earth's children find liberty from the leundage of sin and superstition."

In the aggregate the deaths from heart disease are said to be inferior in number only to those from consumption. And yet no one need die of heart disease. There is one recognized specific for it, and only one. It is Dr. Graves's Heart Regulator. Your druggist sells it for \$1 per bottle.

#### Written for the Banner of Light. MY. LAY OF LOVE. BY WARREN BOYNTON.

Immortal level how deep, how warm, How sweet, how pure its lucid stream ! How vital to the mortal form Its rays divine, its ambient beam!

Oh i, ye immortal ones that fill And throng those peaceful courts above, Where Truth pervades—no deathly chill Can ever mar your holy love :

But here the things of time and sense Enwrap, enfold us as a shroud; With elight relief from dread suspense, O'ershadowed with a sombre cloud.

How long, our Pather, must this be? Oh! when will dawn the perfect day, When, clad in immortality, We shall be free from this our clay?

Let pity Heaven's warm hearts employ, Let sympathy for mortal weal-Let love prevail, enhance our foy, That we may more divinely feel;

That we, like you, beneath the rays And lucid light of worlds above, May chant the songe of coming days, And overflow with warmest love. Rockford, Ill.

## Spiritual Phenomena.

#### "INTERRUPTED GRAVITATION"! o the Editor of the Banner of Light :

In the Boston Transcript of March 1st, 1883, in the course of an article on "Facts and Fact Meetings." I and the following surprising statement :

"Sifted down to the most generalized form, all these furniture and elate-pencil tests have one basis— a temporary interruption of the action of gravitation." Will the writer of the above please inform us how 'Interrupted gravitation" can account, for instance, for this fact, taken from my own experience? viz: In my own house, in a lighted room, with my own guitar, only four persons in the whole house (which stands in a lot by itself); not one of these four persons knowing enough about a guitar to tune it; yet, under these circumstances, any tune, from the gravest to the gay, was instantly played on request, and with a delicacy of touch which showed a perfect mastery of the instrument! And all this with the guitar lying in full sight in my daughter's lap and touched only by one hand of a lady medium-Mrs. H. W. Cushman-grasping the handle between the screws which tightens the stringe.

More than this: The gultar belonged to my decease son, and the lady who held it by the end was a total stranger to us, visiting us then for the first time. After many tunes had been played we were saked to select another. I asked for the one my boy liked best, and instantly the only piece he ever learned on the gultar was played.

Does "a temperary interruption of the action of gravitation" account for these results? Do they not, on the contrary, prove intelligence, individuality? can any mere force, such as gravity, magnetism or electricity, be so educated as to exhibit trained musical talent? The "Drummer Boy" was played on this occasion with such expression that when it repre sented the march as being far distant, the ear had to be strained to catch the delicate notes, which faded almost into silence.

Since the searching scientific investigations of Profs. Crookes, Wallace and Zöllner, it will hardly do for any one to take such an exalted critical position as to ignore the existence of fapts in this new science, and to look down upon investigators as weak, deluded supernaturalists. I claim that nothing is supernatural. Whatever is, is so because some law of nature permits or rather demands it to be. Nothing can be above nature, nothing can exist contrary to nature; for law governs everywhere, and the spiritual forces at work in every phenomenon operate in exact obedience to

Let investigators, then, and would be critics, like this Transcript writer, put aside skeptical timidity, which is as debasing as unreasoning credulity, and call nothing "supernatural," but investigate, and strive to ascertain the laws of nature, which, though hitherto unknown to man, yet have existed eternally, and they will find that the zoul of man has powers and capabilities...the existence of which is now being do monstrated in this age-which have never yet been proved to exist by any of the teachings of ancient

#### EVIDENCE OF SPIRIT-IDENTITY AND RETURN FROM SPIRIT-LIFE

## To the Editor of the Banner of Light:

I desire to give additional testimony in favor of Spiritualism, by narrating a test of spirit-identity that occurred at a scance held May 20th, at the residence of Mrs. Pennell,344 Harrison Avenue, Boston, Mrs. P. being the medium. I do this to show that the spirit survives the body, both as to entity and intelligence after the death-change. A man of undoubted integrity, a materialist, relates to me his experience at the

scance in question thus: "I attended this public sitting out of curiosity, with out any faith in the survival of the identity of the spirit after the death of a person. I was an entire stranger to Mrs. Pennell. A spirit came through the medium and claimed to know me; said I buried her at sea white bound for the land of gold." The gentleman admitted that thirty years ago, while on the bark Lanark, bound for California, a lady died; the Captain requested him to prepare the body for burial at sea; the Captain read the service; subsequently he slid the body from a plank into the ocean. It is need less for me to say that the man is now "on the anx lous seat." and desires to know more concerning the subject. He said he received other truthful information of a different nature at the same séance.

There does not seem to me to be any other way to explain the recalling to his mind of this event that oc curred so many years ago, except that which Spiritual ism reveals and demonstrates. Does Henry Ward Beecher designate such facts trivial? In view of his recent severe strictures on Spiritualism and spirit-me diums, I would like to ask Mr. Beecher the following

Is it any higher in the scale of morality to take money for preaching concerning a future life without demonstrating it, than it is to demonstrate the exist-

ence of such a life? Why should mediums not be paid for demonstrating a future life, as well as ministers for preaching concerning such a life without giving proof of its ex-

If Spiritualism is not a fact, what positive proof have we that the spirit holds its individuality after the change known as death?

Will Mr. Beecher please answer publicly?

#### Greeted by the Dead-Shaking Hands with a Spirit.

"I saw him as plain as I see you now," remarked a gentleman to a Journal representative, the conversation touching upon Spiritualism and Materialization.

"I have never been converted to Spiritualism," replied the Journal man.

"Why, he walked toward me just as he did when alive, held out his hand, and took my own, speke to me, and then vanished in an instant."

"Did you feel the touch?"

Did you feel the touch?"
Just the same as if I should shake hands with you. I saw him for some distance before he reached me, but when he left me it was like You are a medium, are you not?"

"Yes, and a very strong one, but I was com-pelled to abandon sittings on account of my This chat was about the spiritual appearance of an old and well-known citizen of Hartford, recently deceased, and the circumstances were

related by his former partner in busines "I tell you there's a good deal to it, and some things I can't account for," said the gentleman in conclusion.—Hartford (Ct.) Sunday Journal.

Brookiyn (E. D.) Spiritual Conference.

Monday evening, May 14th, Mrs. Mary F. Lovering opened the exercises with singing and an invocation, after which she began her address by saying that gerss of truth are found in all anolent records, quoting the words of Faul, "And now abideth faith, hope and charity; follow after charity and desire spiritual gifts whereby ye may prophesy." She defined charity as fove, benevolence, etc., and spoke of the fruity of the spirit, love, joy, peace, purity, and the rewards given to earnest aspiration and faithful endeavor after advancement in spiritual unfoldment: "Let all cutivate love and strive to lift up the failen and downtrodden. At the present day many are taught of God as were the olden prophets, and are, through struggle and discipline, developed into a condition receptive to the highest inspirations. We should be willing to receive and to give unto others as freely." The speaker advocated the cultivation of that charity which thinketh no evil, suffereit long, and does not credit evil report; that spirit which raiseth up and casteth not down, and is more ready to soothe and succer than to condemn and villy. She spoke of the advancement of woman to her proper place; of her intuitive faculty and her finer perception of truth and purity; of her future mission in elevating her own sex and reorganizing and regenerating the world and society. She olsimed that the Scriptures verify the facts of Spiritualism and embody the truths of its philosophy, and described the mission of the Nazarene as one of love and peace. "Spirit-power sees hand in hand with every human effort and inspires every mortal utterance. From almost every pulpit in the land, Spiritualism is taught under more or less disguise. Behold what a revolution has been brought about in the religious thought of the age." The speaker described the reclamation of the drunkard brought about in the religious thought of the great attention. She closed by yound prejudice, and that the advancement of spiritual knowledge on the Brooklyn (E. D.) Spiritual Conference.

made a few remarks, and the conference was closed by Mrs. Lovering with an inspirational composition for the plane entitled "The Anniversary March."

MONDAY BYENING, MAY 21ST,

Dr. Sara Somerby spoke on "Psychometry," introducing the subject by remarking that the word Psychometry meant soul-measure. The psychometrist must have the interior spirit or soul so unfolded that it can intuitively perceive all the interior qualities of things. The soul or spirit is the real individual, and a soul which has been free from the body for some time, and has advanced in unfoldment, can more readily come into rapport with the soul of things. The psychometer must come into rapport with the soul of things. The psychometer through the touch; generally placing it on the forehead, where the psychometric organs seem to be located. The speaker referred to the supposed location of the soul in the pineal gland, and said that the nervous system ciothed the soul power. All persons communicate from their organism to any and every object which they touch or come into contact with, their own characteristic emanations, from which the psychometer reads their whole character and condition. Psychometer reads their whole character and condition. Psychometry is a science, and will rank as such as soon as it is mathematically proven by scientific observers. Almost all persons are psychometry is not meditumship; mediumship is the control of mortals by spirite, but psychometry is the inherent power of the individual. To excel in psychometry a person must be pure in life and character, for the sensuous and physically salimai minded are velled from spiritual things. Intuition or soul-force is pretemently a characteristic of woman, who can perceive the solution of a problem immediately. As long as man is living in the external he will be deprived of this unfoldment, but when he unfolded spirits have the psychometric power in the spiritual living, abstaining from food that is gross, and make the soul receptive to spiritual forces. The highest power in

#### American Spiritualist Alliance, New York City.

The conference of the 27th inst, was opened with a song," The Lost Chord," by Mr. Andrews, after which the President read an extract from Leigh Hunt's poem," An Angel in the House," written twenty years before the advent of Modern Spiritualism, and also the well-known poem, "Abou Ben Adhem."

Prof. Henry Kiddle's lecture upon "Inspiration, Past and Present," was most excellent. One of the principal ideas emphasized was that inspiration has not been sparingly doled out by God to a chosen people for a limited period of time, but that all inspira-

principal ideas emphasized was that inspiration has not been sparingly doled out by God to a chosen people for a limited period of time, but that all inspiration, past and present, results from the action of a universal law which affects all to a greater or less degree. But as the Professor has promised to send an abstract of his lecture to the Banner of Light, I shall leave that field entirely to him, and pass on to a consideration of subsequent events.

We were again greatly favored by the presence of Mrs. Maud E. Lord, whose spontaneous and earnest words must have gone straight to the hearts of her listeners. She said that she had recently taken part in a funeral service at which the relatives were represented respectively by a Catholic priest, a Presbyterian dergyman and herself. Before going she chose for her text the passage, "Let not your heart be troubled..." and desired that her spirit friends should impress the clergyman to select the same text. Her discourse was colored by the Spiritual Philosophy; she pictured the deceased as living, as near and in their misst, the wrinkles all smoothed out and the comeliness of youth returned, etc. During this address there were raps upon the comm. The elergyman, who had not heard her remarks, entered soon afterward and took the same text—but the treatment! His was the old, the dark, the separation of the good from the bad. Many of the Catholics and Protestants would not listen to a Spiritualist, and were in another room while Mrs. Lord spoke; but to those who had the liberality

old, the dark, the separation of the good from the bad. Many of the Catholies and Protestants would not listen to a Spiritualist, and were in another room while Mrs. Lord spoke; but to those who had the liberality to listen to both, what a contrast was presented between the Old and the New Dispensation! It is a crime, said Mrs. Lord, for Spiritualists and mediums to be ashamed of their knowledge and their gitts. They ought not to enjoy the greater light unless they are willing to diffuse it more among those with whom they come in contact.

After a song with the appropriate title, "Guardian Angels," Dr. J. V. Manafield read somewhat reluctantly a private communication from his wife which furnished to him very conclusive profes of identity by the use of household terms, by giving the names of many mutual friends whom she had seen in the spiritworld, and a recital of some of the most impressive swents of their family history. Mrs. Manafield said: "We did not tabor for riches or fame, but for a truth; and Spiritualism is an ism which has come to stay.".

Dr. Lewis cited many instances given in the Bible of the communion of spirits with mortals. He also stated that he had a relative developed as a medium in bis own family, and that for ten years he labored to establish spirit-identity. He had reserved communications from at least one hundred spirits, thoroughly proving their identity by their statement of facts of a personal nature not known by any one present, but atterward confirmed. This put mind-reading out of the question.

atterward confirmed. This put mind-reading out of the question. The Rev. Mr. Richards, formerly an Episcopal minister, said that Spiritualism was taught by Moses, and that the Bible was given as a foundation for Spiritualism. In reference to the creation of the material universe, God had said, let it be, and it was, but when man was considered, the gods (inco rectly translated God) held a consultation, and decided to make man in their image and likeness, and the Bible says that God made man in his image, out of the dust of the earth. This accounts for the image, but not for the likeness, and the speaker thought that the likeness was to be found in the development of the spiritual nature, which was destined to take place after man was made. After the expression of these and other interesting ideas by Mr. Richards, the meeting closed with music.

June 10th Mr. Albert A. Wood with read a second pa-Mr. Richards, the meeting closed with music, June 10th Mr. Albert A. Wood will read a second pa-per upon "The Coalescence of Spirit and Matter."

The first instance in which physicians are mentioned in the Bible is 2 Chion. xvi: 12,

and this instance is by no means flattering to the profession: And Asa, in the thirty ninth the procession: And Asa, in the thirty-initial year of his reign, was diseased in his feet until the disease was exceedingly great, yet. in his disease he sought not the Lord, but the physicians. And Asa slept with his fathers."—Clay City (Ind.) Independent.

As Asa was king, of course the Court Physiclans must have been of the "Regular" persua-

ONE DAY TO REST.—I do wish that all tired people did but know the infinite rest there is in fencing off the six days from the seventh, in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride pracefully upon the flow or the abb uniti Monday morning comes again. Anna of the

"Dr. Benson's Colory and Chamomile Pills cured my mether's headache." R. P. Cornell, Pittaburg, Pa. porand

#### June Magazines.

Sr. Nicholas .- One of the most interesting and useful articles in this month's number is " The Fresh Air Fund," Illustrated, showing by what means and in what way six thousand poor children were last year taken from the stifled streets and demoralizing infinences of the lowest parts of New York City and placed for a short time among the sweet fields and pure surroundings of country life. It indicates a work for our churches which should not be left by them to charitable scoleties specially organized for conducting it, and to the contributions of the wealthy, who, in making them, tacitly admit that what they give to the church is for some other purpose. The interesting reminiscences of the Western floods are continued. A delicately beautiful poem appropriate for Decoration Day, "Flowers for the Brave," by Cella Thaxter, will find response in many hearts. Several complete atories are given, "How Tommy went to Jail," "The Baptist Sisters," etc., and the sorials grow in interest as in length. "A Beautiful Charity" is a poem by Margaret Johnson, of which what we have said above of " The Fresh Air Fund " may be repeated. On the whole, St. Nicholas for June is a most excellent number. The Century Co., New York. Copples, Upham & Co., 283 Washington street, Boston.

THE HERALD OF REALTH gives some valuable instruction as to the best course to pursue "When Fever Invades the House," by a hospital physician. The editorial departments of "Answers," "Topics of the Month," and "Studies in Hygiene for Women," are filled with information indispensable to the mainte-nance of good health. M. L. Holbrook, M. D., publish-er, 13 Laight street, New York.

THE HOMILETIC MONTHLY contains a condensed report of a large number of sermons of the evangelical order, several essays, criticisms and miscellany relating to the ministerial profession. D. H. Wheeler, LL. D., furnishes what he calls "A Key to Faith Cures." in which, among some sensible ideas, are some that are more in conformity with theology than with truth. For instance, alluding to the inherent power of man to wield a magnetic influence over another, and by that means restore him to health, he says, "If a living man can capture and hold a human soul for beneficent ends, may not a disembodied spirit do even the same for evil ends?" This seems to imply the writer believes that as soon as the spirit of a man becomes disembodied, he loses all power to de good, and gains all power to do evil. What hope is there for this world if it is to be forever subjected to disembodied spirits whose only purpose is to work evilon manking; while all the good, pure and holy spirite are shut up in a heavenly prison, the glitter of whose "golden streets" and "crystal walls" can but poorly compensate them for the less of an opportunity to come to earth and minister to their friends and others "for beneficent ends"? But this is the direct teaching of Mr. Wheeler, the utter folly of which is apparent to all, and will he admitted to be so by every one who has a mind of his own, and the courage to use it. New York: Funk

& Wagnalls, 10 Dey street. OUR LITTLE ONES AND THE NURSERY opens this month with "All Kinds of Crabs" for a frontispiece, continues with a very pleasing variety of short stories, sketches and versifications, bandsomely illustrated, and closes with "A Bumble Bee," a piece of music for voice and plane. Russell Publishing Co., 36 Bromfield

VICE'S ILLUSTRATED gives a beautiful colored lithograph of that queen of roses, "La France," a possession of which, as the editor remarks, only increases our dissatisfaction with all that has yet been done in our floral kingdom, as it shows more clearly what may be accomplished. This number contains much to ensble one to call out the beauties of nature as participants in the coming festival of fruits and flowers. James Vick, Rochester, N. Y.

### New Publications.

HISTORY OF CHRISTIANTY; Comprising all that ISTORY OF CHRISTIANTY; Comprising all that Relates to the Progress of the Christian Religion in the "History of the Decline and Fall of the Roman Empire," and a Vindication of some Passages in the 15th and 16th Chapters. By Edward Gibbon, Esq., with a Life of the Author, Preface and Notes by the Editor, including Various Notes by Guizot, Wenck, Milman, "An English Churchman," and other Scholars. 12mo, cloth, pp. 782 and 86. New York: Peter Eckler, 35 Fulton street.

It is not necessary that we should say anything in

It is not necessary that we should say anything in the way of introducing this work to our readers, as it has been before the public for more than a century; but this is its first appearance in a volume by itself, independent of the author's great w rork, "The Declin<del>e</del> and Fall of the Roman Empire," of which it forms a vital and most interesting part. It shows when, and where, and how Christianity originated, who were its founders, and what were the sentiments, manners, character, numbers and condition of the primitive Christians. Editions of Gibbon in popular use, notably the "Student's Edition," edited by Wm. Smith, LL. D., and having a wide circulation in schools and colleges, do not contain portions that are antagonistic to the claims of the church. Mr Smith apologizes for his maltreatment of the book, by saying, "The most important omissions relate to the history of the church, in which Gibbon too frequently displayed the hostility he felt toward the Christian religion." Remarking upon this the publisher of this volume says: His religion, or want of religion, was entirely his own affair. It is, however, very important for us to know that he was truthful and impartial in his historical statements. The attempt to throw discredit on his-History of Christianity,' because his critics mistrust that his religious views do not agree with their religious views, is unworthy of men claiming to be civil-

The contents of this volume are those portions of the "Decline and Fall" which relate to the history of the Christian religion; given in full precisely as first published under Gibbon's personal supervision. In the 'vindication," at the close, Mr. Gibbon replies to the attacks of his theological opponents. The book isfinely printed and bound, and is illustrated with ongravings of numerous gods and goddesses. 🗆 😥 🧢

Wealth-Cheation. By Augustus Mongredien, author of "Free Trade and English Commerce," Etc., with Introduction by Simon Sterne, author of "Constitutional History and Political Development of the United States." 16mo, cloth, pp. 308. New York: Cassell, Petter, Galpin & Co.

The author, who has been actively engaged in the affairs, and thereby familiar with the practical sides of exchange, barter, and monetary transactions, has with great clearness demonstrated in this volume that all trade is barter, and that the intervention of money is a mere lubricant to facilitate barter. An appreciation of this must be preliminary to any advance that may be made in the science of political economy. Few If any writers can compete with Mr. Mongredien in afair and instructive elucidation of free trade, and sound economic doctrings, as viewed from the standpoint of this book. It will therefore be studied with deep interest by all interested in seeking to harmonize the two great powers of social life—Capital and Labor. THIRD BIENNIAL REPORT OF THE STATE BOARD

THIBD BIENNIAL REPORT OF THE STATE BOARD OF AGRICULTHER, to the Legislature of the State of Kansas, for the years 1881-82, embracing Reports of Appointed Officers, together with Statistical Exhibits, also a Colored Outline Map of the State, and Sectional Maps, in colors, of each County, showing their Relative Size and Liddation, Railroads, Towns, Post Offices, School-Houses, Water Powers, etc. 8vo, cloth, pp. 716-17 Topeks, Kansas: Kansas Publishing House, 17

This finely printed volume must be of great value to all residents of Raysas and all who have thoughts of becoming such, presenting, as it does, in a most ex-haustive, clear, and comprehensive manner/ the immense resources and capabilities of that State.

## Wells's Rough on Corns," 160, Ack for l. Complete, permanent dire. Corns, warts, buildon.

ton the purple the spirits and absolutes the beral the onergies of the billion of the billion of the beauties of the beauties and the onergies of the beauties and the onergies of the beauties and the onergies of the beauties are beauties. only to get Lydis E. Rinkham's Yerstable ComBeaconsfield.

## Pearls.

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

Tis thus that on the choice of friends. Our good or evil name depends. If you are not clover you should be conciliatory.

> The thoughts that be shall think Shall not be forms of stare, but stare; Nor pictures pale, bu: Jove and Mars. -Emerson

Courage is generosity of the highest order, for the brave are prodigal of the most precious things .- Col-

> Oh I gather roses while they blow, To morrow's not to-day; Let not one moment vainly flow, Time fleeth fast away.

By proclaiming a gift its fruit perishes. - Monu.

Let our unceasing, earnest prayer Be, too, for light-for strength to bear Our portion of the weight of care That crushes into dumb despair One half the human race. -[Longfellow.

#### An Open Letter to Henry Ward Beecher, by Prof. Cadwell.

REV. SIE-The Boston Daily Herald of May 28th contains a synopsis of your remarks, on Friday evening, entitled "Sunday's Lesson." You are reported as saying: "While I was in London I had a [spirit] message purporting to come from my father. . . . There was something in it that was very impressive. I can't deny that. While I was in England I was under the greatest strain of my life. My father purported to come to me on a table. . . There was a medium present. I suppose that everything was strictly honest. I had no thought that there was any deception. When my father purported to come I heard the table acting as if it was he. Robust, ... energetic action was there. It was not until he began to talk that I learned that the table was a fool. [Laughter.]"

Mr. Beecher, will you tell us what your father purported to say to you at the time when, to use your own words, "I was under the greatest strain of my life"? Quoting from your own statement, he said to you, "My son, you are exciting yourself too much; you are in great danger of breaking down." Your reply was, "Father, I guess I know that. What shall I do?" You say that his answer was, "You should

obey the laws of health."

I remember that many years ago I was giving a course of experimental lectures in this city, on mesmerlem. I had given three hundred and nineteen public lectures during the previous twelve months (besides many private séances), and I conceived the idea of making an effort to increase the number to three hundred and fifty in the following year. Each lecture, with the experiments, required over two hours of great mental strain. I managed all my business affairs, such as engaging halls, bill posters, etc., and from early morning till ten at night I was almost constantly engaged in carrying on my undertakings. I was not fully aware how much the mental strain was affecting me, until one day an old friend, a physician, advised me to desist, as I was in great danger of breaking down. The advice came none too soon; and on relaxing my efforts a reaction took place that convinced me that my friend had spoken words of wisdom for me. I have remembered with gratitude the kind admonition of that dear old friend, never dreaming, until I read your masterly (?) statements in the Boston Herald, that that old physician "was a fool." Mr. Beecher, may I be allowed to ask you (without being considered importinent) to state, through the columns of the Herald, anything that was more appropriate for a loving father, who had entered the heavenly kingdom, to say to his son who was far from home and kindred, than the words you say he spoke to you at the time when, to use your own words, "I was under the greatest strain of my life"? Was the intelligence in very deed "a fool," when it, or he, said, "My son, you are exciting yourself too much; you are in great danger of breaking down"? If Spiritualism is true, could your sainted father have done a better thing than that for you?

Forther on you are reported as saying, "My own impression is that more scientific men should give attention to this subject" (Spirituallem) "and people not instructed should give a great deal less investigation." Can none but learned men find out scientific facts? Is it not a scientific fact that potash, grease and water, by being heated, become soft soap? What is science if not the accumulation of simple facts? Who so well able to obtain "scientific" facts as those who investigate, whether in the realms of Modern Spiritualism or ancient mythology? How long would your religion stand if turned over to "more scientific men"? Suppose we ask them, "How long could Jonah live in a whale?" ["Laughter."] Or how long could eight human beings and two of every kind of animals live in the hold of a ship, or an ark, without fresh air? I think all "scientific men" would agree that it would be a great deal less time than one year, two months and Respectfully, ten days.

J. W. UADWELL, Mesmerist. Boston, Mass., May 27th, 1883.

#### Children's Progressive Lyceum No. 1 at the Soldiers' Home.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

On the evening of May 17th a large number of the scholars and teachers of Children's Progressive Lycsum No. i gathered at the Soldiers. Home in Chelses, After visiting the veterans who are so disabled as to be confined to the hospital department, the soldiers were called to order by Gen. Cunningtham, who introduced the Lyceum and Conductor Weaver as master of ceremonies. The entertainment consisted of readings, recitations, etc., as follows. Lena Onthank, Amy Peters and Maria Falls, the rendering of "Poor Joe", by the latter bringing tears to the eves of many of our audience. The selection given by Morion Setahell, "Powder Horn Bill," was exceedingly appropriate and well delivered, as were also the readings of Conductor Benjamin Weaver and Mr. Fred Cooley. A very interesting sud amusing dialogue by the Walter Walter whith one of his earnest orations from his "original platform," a chair, Planosolo May Waters. Annie Setchell, Jennie Smith, and Miss Helen M. Dill gave some very fine: vocal selections. A dialogue written for the occasion by Assistant Conductor Basell was then introduced by Misses Peters, Ohthank, Havener. Frazier, Waters and Wood, Mr. Russell richly deserved all the thanks and praise bestowed upon him, as did also the young laddes who so earnestly cooperated, with him in presenting this very interesting and instructive dialogue: Gen Cunningham made of the best entertainnents we have ever entertainnents. dering of "Poor Joe" by the latter bringing tears to the eyes of many of our audience. The selection given by Morton Setchell, "Powder Horn Bill," was exceedingly appropriate, and well delivered, as were also the readings of Cooley: A very interesting said atmining dial logue by the Waitt obliden was followed by Master Waitt with one of his cancest orations from his "original platform," a chair, Planosolo, May Waters. Annie Setchell, Jennie Smith, and Miss Helen M. Dilligave some very fine vocal selections. A dialogue written for the occasion by Assistant Conductor Russell was then introduced by Misses Peters. Oh thank, Havener, Frazier, Waters and Wood Mr. Russell richly deserved all the thanks and praise, bestowed upon him, as did also the voung ladies who so carnestly cooperated, with him, in presenting this very interesting and instructive dialogue. Gen. Connaingham made in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed and singularity; for the coldinar for what he termed in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed in the coldinar for what he termed in behalf of the coldinar for what he termed in behalf of the coldinar for what he termed in the coldinar for what he termed

tlemen who are Spiritualists, including Mr. Mann, who are spiritualists, including Mr-Mann, who was formerly a member of our Ly-ceum: Several of the soldiers presented the children with little trinkets manufactured by them with their pen-knives alone. The thanks of the Lyceum are due Gen, and Mrs. Cunning-ham for their hearty reception, and kind atten-tion and aid. Those who participated in the ention and aid. Those who participated in the en-tertainment we know desire no thanks. The anthusiastic applause, the earnest attention, the "God bless you," and hearty hand-shakes for those who had railled around the stars and stripes, risking life, health, all, will be long re-imembered, and the memory will be a pleasant one by those who labored so earnestly to make the visit pleasant and profitable.
FRANCIS B. WOODBURY, Cor. Sec.

210 Columbus Avenue, corner Berkeley street, Boston.

#### A Ghost on Shipboard.

Two young Englishmen sailed together or oard a Cunard steamer from Liverpool for beard a Cunard steamer from Liverpool for New York Tribune. They had never met be fore, but they happened to come together in the first evening on board, and finding that they had a good deal in common, soon became something more than mere acquaintances. They were both university men; one had been at Oxford and the other at Cambridge. They were both fond of sport, and each was crossing for his first time; that was quite enough to recommend them to one another, and before they had been two days at sea they had become fast friends. It was a rough passage, and they fast friends. It was a rough passage, and they were seldom able to get on deck, so they spen most of the time playing ecarte in a corner of the saloon.

The saloon of an Atlantic steamer, however, is never a very airy place, and one day the atmosphere got so bad down there that these two young fellows agreed that anything was better than sitting there; so they pocketed their cards, made a mental memorandum of the score and whose deal it was, and then adjourned to one of their cabins, and sitting one on the lower bunk and the other on the couch, they went on with their game. It was between the deals, and the one who was sitting on the bunk (whom we will call Mr. A.) was shuffling the cards, when both became aware that a third person was standing at the cabin door The saloon of an Atlantic steamer, however, third person was standing at the cabin door

looking at them.
"Good God, Jack!" exclaimed Mr. B., jumping up from the couch, "how on earth did you get here?"

The figure at the doer said nothing, but quietly turned round and walked away again. The boat was rolling badly, and when B. had done tumbling over the portmanteau and had made his way to the door some few seconds had his way to the door some few seconds had elapsed. A. was naturally somewhat astonished at the mysterious interruption and the way his friend had treated it, so he threw the cards on the bed, and hanging on to the door, sorambled out after him. When he got into the passage he saw B. standing some ten yards off, looking up and down in a bewildered kind of way, and nobody else in sight. A steward came along from the saloon just then, and on being questioned he said he had met nobody but the cathat way; and as the "fire-hatch" was battened down, and the two men had been playing in the last cable but one, it was not likely that the strange visitor had gone the other way. strange visitor had gone the other way.
"Who was it?" asked A., as the other came

"Who was it?" asked A., as the other came slowly back to him after questioning the steward. "I have not seen him on board before."

"He was my brother, and he is not on board," was the startling answer. "I left him in Liverpool, and I know he can't have come away."

"Nonsense, my dear fellow; it must have been some one of the passengers. I certainly don't

some one of the passengers. I certainly don't some one of the passengers. I certainly do not believe it was your brother. He was as utterly unlike you as one man can be unlike another;—he was tail and you are short, he was fair and you are dark, he was atout and you are slim,

you are dark, he was stout and you are sind, and your faces are completely different."

"Yes, I know. I call him my brother, but he is really my half-brother. His name is C., and we are totally unlike each other. But that man was my half-brother, Jack U., as sure as I am standing here, or—his ghost."

Well, there was no more ecarls that afternoon;

Well, there was no more ccarte that afternoon; none of the officers or passengers had seen anybody answering to the description of the supposed U., and he never appeared again until they reached New York.

When they landed B. found a cable message telling him that his half-brother was dead.

Now, so far, this incident was not different from a score of others which have been reported and published at various times; and, beyond the fact that the appartition was seen clearly by the and published at various times; and, beyond the fact that the apparition was seen clearly by two persons, it supplies no further evidence of the existence or appearance of ghosts or "doubles" than has been adduced over and over again. But there was a sequel to this which lends a ghastly circumstantiality to the whole affair, and makes it very hard to laugh the matter off as a mere critical illusion.

A lost sight of B entirely a few days after arriving in America. While the former went West at once, the latter stayed in New York three or four days and then recrossed to England. Two years had passed before A. went back again, and he had pretty well given up puzzling over the mystery, when one day as he was walking along Piccadilly he saw the man who had appeared in the state-room that day

who had appeared in the state-room that day coming to meet him.

"Pardon me, sir," he began, "is not your name 0.?"

"Yes," was the answer, "my name is C., but I must confess you have the advantage over me."

"I dare say. I only saw you once before, and that was on board the steamship Papua in mid-Atlantic."

Atlantic" "Good heavens! Then your name is A., and you were with my half-brother, Charlie B., when he saw Jack. No, that was not I—that was my brother. We were exactly alike, and were continually being taken for one another. Charlie is utterly different—but then, Jack and I took after our father. I wish you would turn in here," he said, pointing to a club house close at hand, "and tell me all about that day. You know, of course, that Jack died that very afternoon?"

Oh, yes, A. knew it well enough, but the horrible difficulty was this: He had never seen Charlie B. until he met him on board ship, and had never seen either of the brothers C. at all. The only knowledge which he had of their festures, or could have, was from that one short glimpse on board ship. Whom had he seen, then? Scarcely another person altogether, when the remembrance of his features enabled him to recognize his brother. If it was an optical illusion it was a very wonderful one that could so picture a face which he had never seen before; and if it was not an optical illusion; what was it?

#### A Touching and Interesting Experience from a Western Correspondent.

How. T. B. Hazard. Dear Str. For some twelve years i have been the careful reader and admirer of all that has reached me from your pen. During that time I have been trying, under the most adverse con ditions, to investigate the truth of spirit-return. My father was a minister. I was relead in the church with strong creedal prejudice. My medical education sided to still further darken the soul's intuition. Then I was prevailed upon to accept a license as a Then I was prevailed upon to accept a license as a local preacher. These are some of the chains that held me; but reason would absert its power, and I lost all belief in the future resurrection and judgment, the fall of Adam, vicatious and other atmements for sin. etc.—in fact, was well night an unbeliever in a future life.

do? if so, why can I not be made sensible of it? Are doy it so, why can I not be made sensible of it? Are there none that can tell me? and, if so, who are they? can I aid them in any way? These and other questions trouble me. I cure some of my patients without medicine. Can and will you kindly glyp me some of the benefits of your great advantages and experience? I hate deception and fraud. I know you are in earnest. Ever yours in the love of truth, \*\*\*, M. D.

## The Bebiewer.

MORAL EDUCATION: Its Laws and Methods. By Joseph Rodes Buchanan, M. D. Second edition.

I have a few pages to read to complete the perusal of this grand work, but from what I have read I am prepared to say that it is the most important publication this or any other cycle of time has witnessed—this expression, of course, being limited to what I have seen and known of the literature of to-day and of past times. We are all more or less convergant with the great Greek and Latin authors and the learned productions of modern times, and are prepared to award to each its value in the field of its special endeavor; but none of them embraces so much that is of such vital importance to a whole race of sentlent beings. Dr. Buchansn's "Moral Education" is a pyramid of momentous facts about which may gather the barren sands of inconsequential persiflage, adverse orudities, vicious and wicked antagonisms; but it will stand as a sublime monument of an emprise whose effects will be as a breath of divine inspiration imbuing the ages.

As a compilation (though incidental) of statistics in respect of crime, insanity, pauperism, drunkenness, dissoluteness and increasing mortality, characteristic of the times in various nations, this book has a peculiar value; more especially as it points out the causes and the remedy: the remedy being, in fact, its very spirit and essence.

No publication that I am aware of has so conclusively shown, that the mere training or crowding of the intellect, such as obtains in our colleges and schools generally, imparts to the subject of it no moral basis on which he is to build up a character for integrity and virtue that will ennoble and beautify his life here or prepare him to enter into the sunshine, the high beatitudes of the hereafter; and there is no mother or father and no educator who can afford, for a moment longer, to ignore this fact. Bealdes, it is here irrefutably demonstrated that what is now called education rather tends to increase suicides, vice and pauperism than to diminish them. This seems at first a startling and improbable assumption; but we have only to read what Dr. Buchanan has furnished in his book relative to this, to be thoroughly convinced that it is, as his figures show, gathered not only from his own country, but from progressive Sweden, literary France and learned Germany.

But last, but by no means least, are "Industrial Schools," which every teacher, parent, guardian, philapthropist should be conversant with. Such schools are here named and the nations they adorn; but Dr. B. would turn every institution of learning into, partially. seminaries of practical utility, over and above the mere mental drill. Every scholar should have something to depend upon besides Homer. Virgil and Euclid. A portion of each day should be devoted to some trade, some handicraft, something by which each one, departing from these nurseries, could earn his living. The converse of this is wherein is proven that cities prowded with learned drones (necessitated to be thus by the lack of proper training) are the scenes of suicide and misery, such as the nonobserving have no conception of. The terrible array of the proofs of this state of things makes what has previously been here penned not problematical, but verities crying with trumpet like voice for reformation. And shall we not heed this cry, this moan of the enffering, pining millions, the tears of sous and daughters k unavailingly through our streets the means with which to buy their bread?

In Dr. B.'s methods we find assungement ay, a positive surmounting of these ills. While the moral, the physical and the purely intellectual are to have an equal share of attention. music is not to be ignored; indeed, the harmony introduced in schools, in prisons even, through the instrumentality of song, is deemed of very paramount importance; a celestial concordance or afflatus in keeping with our better nature, which is thus stirred into elevating thought and sentiment whose end for good cannot be overestimated.

That every parent guardian and teacher may read and ponder over this work is the desire, the earnest wish indeed, of a father who has children to educate.

GEO. L. DITSON, M. D., F. T. S., etc. P.S.-I have neglected, among many other things, Dr. Buchanan's treatment of the subject of ventilation; a subject with which people are generally little conversant, but shown here to be of very great importance; yet, however great, has been almost wholly ignored, as a scientific matter, in the structure of our schools, court-houses, theatres and private residences.

## Verifications of Spirit-Messages.

MRS. HANNAH VAN WINKLE. To the Editor of the Banner of Light: The message from MRS. HANNAH VAN WINKLE, published in the Banner of Light May 12th, is correct. In company with one of the Baptist cleraymen of Newark, N. J., I officiated at her funeral. She was for many years an active assistant of mediums and apirtual meetings.

L. K. Coonley, M. D. Marshfield, Mass., May 21st, 1883.

DR. H. O. WRIGHT. To the Editor of the Banner of Light:

The Banner of May 19th, contains a message from Spirit Dr. H. O. Wright, of Bartonsville, Vt., which is characteristic of him, and I am truly pleased that Dr. Ruigs Kitredge has aided him to make himself known to your many readers who had an acquaintance with him. I am the lady medium spoken of by him, and the son he mentions as passing away by accident was drowned Sept. 2d, 1877. He never met Dr. Wright in the mortal. I thank them much for the encouraging words given me through this message. May the Banner's medium long live to be the means of carrying comfort to many suffering souls.

In a late number of the Banner was a communication from Mrs. Annie R. METCALF, of Holiston. Mass., that I also reconsided, having been a guest at her gental home. Fraternally yours.

Mes. S. A. Jesmer.

Amaden. Vt., Health Retreat, May 21st, 1883. Spirit Dr. H. O. WRIGHT, of Bartonsville, Vt., which

Ameden, Vt., Health Retreat, May 21st, 1883

MRS. ANNIE E. METOALF.

To the Editor of the Banner of Light:

On May 18th, through the Banner of Light, I received a communication from my wife, Mrs. Annie E. Mett-Calf, who passed to spirit life four years ago last No-vember. She has fulfilled the promise she made me before her departure; and I would eap in reply that her communication is recognized by me and many friends. The tone and phraseology are characteristic, and the statements correct.

Respectfully,

Bannel Metcalf,

Holliston, Mass., May 23d, 1888. To the Editor of the Banner of Light:

4

JUDGE NEHEMIAH WADE.

To the Editor of the Banner of Light:

The Bonner of Light of Wareb 10th had a communication from Judge Neural Wade of Hamilton, Ohio, Being acquainted with one of the firm of a large manufacturing establishment of that city, I marked the article and sent it to him, requesting to marked the article and sent it to him, requesting to marked the article and sent it to him, requesting to anow wholes he ever know the Judge, and it so, was a large marked the article and sent it to him, requesting to anow wholes he ever know the Judge, and it so, was a large of the first the large marked the article and sent it to him, requesting to anow wholes he ever know the Judge, and it so, was a large of the first the first

the communication characteristic of him? Only a day or two since I accidentally met the gentleman in this city, and on inquiry he said that he received the Banner containing the communication from the Judge; that he knew him well, and the communication was entirely characteristic of him.

St. Louis, Mo., May 19th, 1833.

St. Louis, Mo., May 19th, 1883.

#### U. S. District Attorney Speaks.

Stinging, irritation, inflammation, all Kidney and Urinary Complaints, cured by "Buchu-Paiba." \$1.

Col. H. Walters, U. S. District Attorney, Kansas City, Mo., authorizes the following statement: "Samaritan Nervine cured my nlece of spaams," Get at druggist's. \$1,50.

#### Passed to Spirit-Life:

From Hannibal, N. Y., May 19th, 1883, Benjamin F. Gifford, aged 77 years,

ford, aged 77 years.

Mr. Gifford was born in Washington County, N. Y., but when shouts it years of age, moved with his father's family into Hannital, where he resided till called to his home "beyond the shining river." His circle of acquaintance was large, and he was respected fly all who knew him. He served his town in the capacity of dustice of the Peace forty-four years. In his religious views, he was formerly a Universatist, but as people are exhorted to "add to faith knewledge," he by investigation and indultable proof became an intelligent and positive Spiritualist, in which faith and knuwledge he calind and in the passed on, "leaving a wife, three sons, two daughters, other relatives, and many friends in earth lite. His funeral was attended on Sunday, May 20th, by a large concourse of people, to whom a Spiritualist address was given by J. H. Harter, of Auburn, N. Y.

From Wercester, Mass., March 20th, 1883, Mrs. Maria

Heald.

A true and levely lady, against whom none could say aught. Kind and affectionate in her home-life, she was beloved by all who know her. She was a true believer in the philosophy of Spiritualism; and a chosen one of God's children for the callightenment of a true religion. Pure and spiritual in all things, she has gone to the home of beauty, when her mind and soul can find rest. May she over watch over the darling son, who is left upon the earlie-plane, and may be be guided and guarded by her loving spirit, and may it be truly said, She is a bright and beautiful spirit. May the angels call her blessed.

Com.

From the home of ffer son, O. W. Norcross, at Worcester, Mare., May 25th, Margaret A. Norcross, relictof Joses B. Norcross, of Salem.

B. Norcross, of Salem.

Her belief in Spiritualism has sustained her through many years of for his health, and the communications which she received from husband, children and friends cheered and comforted her in her last days. Yes, dear mother ity pilgrimage is o'cr. Yet thy whisporing voice I shall hear, and thy losing presence I shall feet, hidding nucle firm and true, and trusting in a universal feed who is amply able to give his children rest and peace. The pirit-friends attend losded thee throwing off the conditions of life that thy spirit might not be weighted down by the thesome things belonging to earth. We shall meet thee, dear mother, and thou with wait our coming.

JULIA CHARTE SMITH.

From Hannibal, N. Y., May 19th, 1883, Ervin Sheidon, aged 35 years.

aged 35 years.

Mr. Sheldon was extensively known, and highly respected by all who knew him. His sudden and unexpected departure from earth-life cast a gloom over the minds of all. His funcal took place at the Mr thodist Charch in Haminian on the Elat of May, and was attended by the Masonic Frater-nity, accompanied by the Brass Band of Hamilial, together with many friends, neighbors and citizens, all of whom deeply sympathized with the sorrow-stricken widow in hur affiction. A spiritual secanon was preached on the occasion by J. H. Harter, of Anburn, N. Y., akied in the services by the Masons, the Band, the choft, and also by the paster (Rev. D. Marvin) of the church.

Com.

(Obtivary Notices not exceeding twenty lines published gralutiously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an accrage make a line. No posity admitted under this heading.

## A NOTED BUT UNTITLED WOMAN.

(From the Boston Globs.) ...

Mesers. Rditors:-The above is a good likeness of Mrs. Lydia E. Pinkham of Lynn, Mass., who above all other human beings may be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is real ously devated to her work, which is the outcome of a lifestudy, and is obliged to keep six lady assistants, to help her answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or oy at release from it. Her Vegetable Compound is a medicine for good and not ovil purposes. I have personally in vestigated it and am satisfied of the truth of this.

On account of its proven merits, it is recommended, and prescribed by the best physcians in the country. One says: "It works like a charm and saves much pain. It will cure entirely the worst form of falling of the uterus, Leucon rhosa, irregular and painful Menetrustion, all Ovariau Troubles, Inflammation and Ulceration, Floodings, all Displacements and the consequent spinal weakness, and is especially adapted to the Change of Life."

It permeates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, desiroys all craving for atimulants, and relieves weakness of the stomach. It cures Bloating, Headaches, Nervous Prostration, General Debility, Sleeplessness, Depression and Indigestion. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or slx for \$5, and is sold by druggiste. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be obtained by addressing Mrs. P., with stamp for rooly, at her home in Lynn, Mass.

For Kidney Complaints of either sex this compound is unsurpassed, as abundant testimonials show.

"Mrs. Pinkham's Liver Pills," says one writer, "are the best in the world for the cure of Constipution, Billousness and Torpidity of the Liver. Her Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

All must respect her as an Angel of Morcy whose sole mbition is to do good to others.

Philadelphia, Pa. June 8, r51

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## BANNER OF LIGHT

MAY OBTAIN FOR THEMSELVES AND FRIENDS TH FOLLOWING PHEMIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

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

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, upturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Nother the expiring candle nor the moon, "cold and pale," shining through the rifted clouds and the partially curtained window, produces the soft light that fails over the woman a face and illustinates the room. It is typical of that light which nows from above and floods the soul in its sacrad moments of true devotion. Painted by Jeseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x28 inches; engraved surface, 10x21 inches.

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

A river, symbolizing the life of man, winds through a landscape of hill and plath, bearing on its current the timeworn bark of an aged Pilgrim. An Angel accompanies the boot, one hand resting on the helm, while with the other she points toward the open sea—an emblem of elemity—reminding "Life's Borning "to live good and pure lives, so "That when their barks shall flust at eventtle," they may be like "Life's Evening," fitted for the "crown of immortal worth," A bond of magels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x20 inches; engraved surface, 15x20 inches.

#### "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and fovcais the guarnians of the Angel World. In a boat, as it lay in the awollen stream, two or plants wore playing. It was late in the day, before the storm ceased, and the clouds, tight ned of their burdens, shifted away before the wind, leaving a clear, tright sky along the horizon. Unmofred, the boat bucume detached from its fastenings and floated out from shore. Quickly the current carried it beyond all cartily help. Through the foaming rapids, and by pracipitous rocks, dashed the bark with its precious charge. As it neveral the brink of the fragil calaract the children were stricken with terror, and thought that death was inevitable. Suddenly there cause a wandrous change in the little girl. Fright gave way to composure and reasingation, as, with a determined and resistless impulse that thriled through her whole being, the grasped the rope that lay by hor slide, when 10 ders surprise the boat turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in desputir foll toward his heroft sister, his little farin nearly paralyzed with fear. Engested on steel by J. A. J. Whony, from the original painting by Joseph John. Size of sheet 22x28 inches; engraved surface, 18x29 inches.

## "HOMEWARD."

An illustration of the first line in Gray's Elegt: The curfew toils the knoll of parting day, """ from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plots his weary way," and the thred horses look cagerly toward their home and its rest. A loy and his dog are cagerly hunting in the mellow earth. The little girl inparis life and beauty to the picture. In one hand she halds will flowers in the other grass for "my colt." Seafed under a tree in the churchyard, around which the twilight shadows are closing in, the poet writes, "And leaves the world to darkness and one." "Now fades the glimmering landscape on the eight." Stein, copied in black and two tints. Designed and painted by Joseph John, Sizo of sheet, 22x28 inches.

## "FARM-YARD AT SUNSET."

The scene is in harvest time on the backs of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting bleedings of a happy family with the minma kingdom. The companion-piece to "Honeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Bleth, copied in black and two tints. Size of shoot, 22x28 luches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirations Artist, visited Hydesville, in Arcadin township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undylug mission of light and love. The artist deling 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 "wark of love" and enthusiasm to him, as his hand was guided in designing and parfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Size: sheat, 2022 inches.

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

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's look of happy hours." The mother is scafed in the forest shade. Her fittle gir! "Bo-Peeps" around a tree through the follage, her face radiant with a loving, gleeful rogustal expression. Both faces are full of sweetness and joy. Painted by heyer Von Bremen. Engraved on sceel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

## "THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an cin standing on the edge of a grove made vocal with the song of birds. The farmer spreads the mounday feast from a basket brought there by his daughter, "All kindled graces burning o'er her cheek." From a pitcher abe is filling a brother's cup, while another is waiting for the cooling draught. A fad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most pleasing effect. A rustle youth, proud of the team, leans against his taworth horse. A little boy and girl ser passing a lunch to brother and sibter froiteking on the loaded day. Stein, cupied in black and two tints from Joseph John's noted painting. Size of sheet, 22x28 inches.

## BOOKS.

GHOST LAND; OR, RESEARCHES INTO THE MYSTERIES OF OCCULT SURITISM. Illustrated in a series of anteblographical papers, with extracts from the records of Magical Réances, etc., etc. Translated and edited by Emms Hardinge Britten. Paper, pp. 484.

THE PHALMS OF LIFE. A Compliation of Psalms, Hymnes, Chants, Anthoma, etc., with music, embodying the Spiritual, Progressive and Reformatory centiment of the presentage. By John S. Adams, Paper,

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

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TALES OF THE SUN-RAYS. What Hans Christiau Andersen tella adear child shout the Sun-Rays. Dedicated to the Dear Child Sanda. by the Spirit Hans Christian Andersen. Written down through the mediumalip of Adeima, Baroness Von Vay, of Gonobits (in Styris). Austria, and translated by Dr. &. Bloods, of Broolype, N.Y. Paper

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater than dictation has. "MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E.

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SPECIAL NOTICES.

In quoting from the BLANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed crotherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to enderse the varied shades of opinion to which correspondents give utterance.

As We do not read anonymous letters and communications. The mame and address of the writer are in all cases 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 person.

perusal.

Notices of Spiritualist Mootings, in order to insure prompt insertion, must reach this office on Monday; as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Pight.

BOSTON, SATURDAY, JUNE 9, 1889.

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THE WORK OF BRIHITUALISM Is as broad as the universe. It extends from the highest spheres of angelle life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless manking.—John Pierpont.

#### Religious Liberty and Equality.

A Philadelphia judge some time since rendered a decision, to the effect that certain religious opinions are the necessary condition of giving competent testimony in the courts of justice. The decision furnished the text for a discourse to Prof. Felix Adler, in Chickering Hall, New York, his audience filling the place. As the God in-the-Constitution bigots are showing their heads once more in this nation, we revert to the matter again in order to emphasize to our readers the deep concerns involved in the question at issue, and the keen, analytical views which this distinguished orator and thinker then and there expressed on the subject of religious equality—a right whose perpetuity should ever be held of the utmost importance by lovers of freedom in America. The witness whose testimony was refused by the Philadelphia judge because he did not believe in a personal God, admitted that he did believe "in the Creator of the Universe and in a Supreme Power which would punish him for false swear-The judge ruled that "belief in a Supreme Power simply as a power or principle" would not answer; before a person could be a capable witness, he said he must believe "in the existence of an omniscient Supreme Being. who will impose divine punishment for perjury, legal condemnation." So far the judge. The age has left him and his dogma far behind.

There is no question that in a number of the States of our Union this old dogma still leads a lingering life, but it is fast being set aside by more liberal and rational forms of thought. The constitution of the State of New York, for one, declares that "no person shall be rendered incompetent to be a witness on account of his opinions on matters of religious belief"; and the same provision is inserted in the constitutions of a number of other States. We boast of the superior religious liberty we enjoy, comparing it with that of England unfavorably to the latter; but atheists in England have a right equally with all others to testify in a court of justice. Prof. Adler handled this decision of the Philadelphia judge and the whole matter of religious liberty with the vigor and clearness for which he enjoys such wide repute. He observed, at the beginning, that it was a decision which may well strike dismay into the hearts of-these who flatter themselves that the reign of mediceval ideas is entirely over.

The testimony of an American citizen, said he, has been excluded for no reason affecting the competency of his judgment or the soundness of his morality, but solely because of certain opinions on religion which he professes, and which are not in harmony with the Christian dogma. Can it be posible-he breaks out -that in a republic of which Thomas Paine was one of the founders, and whose Declaration of Independence was penned by Thomas Jefferson, such a flagrant contradiction of the principle of religious liberty and equality should be suffered to continue in the laws? Yes, it is even so. Invidious discriminations against those who do not hold Orthodox views have by no means vanished from the statute-books. In six States of the Union, all persons who do not believe in the existence of a personal God are disqualified for holding office, and thus are deprived of one of the essential rights of a citizen. Among those States is Tennessee, whose constitution declares that "no person who denies the being of a God or a future state of rewards and punishments shall hold any office in the civil department of this State." Astrict believer, therefore, must have been

Orthodox Treasurer Polk, who ran away after taking nearly half a million from the State Treasury. Pennsylvania requires of a witness that he shall acknowledge the being of God and the existence of a future state of rewards and punishments. Wherever the common law remains unchanged, only those can be witnesses who believe in a superintending Providence, in a God who rewards goodness and punishes evil, either here or hereafter. A belief in rewards and punishments bereafter was at first held indispensable; but theological zeal basso far abated as to allow a witness to believe in rewards next. But it must be a personal Deity who is trustworthy." Even in New York, any man H. Tyler, 87 Dover street, Boston.

who belongs to an association of Liberals. or though he belongs to none, if he has only expressed advanced opinions in the presence of others, is liable to have those opinions quoted in a court of law to cast a slur on his character and to weaken his testimony with an ignorant

We boast as a people that our country is the refuge for the oppressed and persecuted of all nations-that it affords absolute religious liberty and equality. The very first amendment to our national constitution declares that "no law shall ever be made by Congress respecting any establishment of religion or prohibiting the free exercise thereof." How is it, then, that such discriminations as these are made? The first thing to be done is to find out what we really mean by religious equality. Cooley, a recognized authority of the highest rank, says the authors of the Constitution "to preserve religious liberty and guard against the slightest approach to the establishment of an inequality in the rights of citizens, which shall have for its basis only their differences in religious belief." Yet a little further on in his work on Constitutional Limitations," he does not deem it inconsistent for the public authorities to make selemn recognition of a superintending Providence in public transactions; and he asserts that it is no violation of constitutional law to appoint thanksgiving or fast days, to designate chaplains for the army and navy, to open legislative sessions with prayer or the reading of the Scriptures, or to encourage a religious teaching by exempting the houses of religious worship from taxation.

Prof. Adler thinks that all we mean by religious equality is Christian equality; that what it is designed to guarantee is the equality of all the Christian denominations. It does not even yet include the recognition of the equal rights of all who believe in a personal God. He asserts that the band of equality is not elastic enough; has not been stretched enough to include the Jews and the Mohammedans; and the masses of the community are very far as yet from understanding that a deep and inspiring religion is possible, that is not based on the worship of a personal Deity. They do not as yet understand that religious equality must respect the non-theistic as well as the theistic religious; that the principle of religious equality really implies that no citizen shall be deprived of a single right of citizenship because of any religious opinions which he may or may not hold.

Religion is a matter that lies between each human being and his own conscience. The right of the State to consider the faith of its citizens is admitted only so far as it is called on to protect them from interference in the free exercise of their forms of worship. This, however, is a far different matter in principle from that which allows the State itself to endorso the religious opinions of any number of its citizens, whether a majority or a minority.

This opinion, however, has not yet penetrated the consciousness of the great masses of this nation. It has not penetrated, says Prof. Adler, into the chief seats of learning, into the leading colleges of our land. Unsectarianism with us does not yet by any means imply religious liberty and equality; it means simply the equality of the Christian sects, and does not mean that opinions of others shall be entitled to the same respect. Prof. Adler finds that this idea has not even penetrated the minds of jurisprudents of the greatest celebrity: that their minds, too, are warped by the narrow influences of education, or perhaps by the respect for custom and tradition which their profession is apt to engender.

It is for these reasons that they confine themselves to partial applications of the principle of either in this world or in the next. If the be- religious equality, not caring to give it full, lief be short of this, it falls under the ban of fair, and free scope, and thus become the perpetrators of injustice rather than of justice. The Colonists, when they separated from England, took with them the Common Law as it then was; and Christianity was then understood to be a part of the common law; hence Christianity is still a part of the law of this republic! The highest judges are cited in support of this proposition. What more can any fanatical Christian desire than that the divine origin and truth of his particular religion should be admitted by the fundamental law of the nation? which is done in the opinion of Judge Story, who says that "Christianity is a part of the common law only in the qualified sense that its divine origin and truth are admitted." This country, then, as Prof. Adler correctly reasons, is indeed a Christian country; and those who do not believe as Christians, do are outsiders and interlopers, to whom the free exercise of citizenship is granted as a boon, instead of a right, and from whom such rights as they do possess may be taken, whenever the God-in-the-Constitution party is strong enough to carry out its plans.

Prof. Adler illustrates his inference, which cannot be successfully disturbed. In this way: "If you would know how deep a hold the idea that religious equality is to be granted only within the Christian lines of demarcation, has upon the minds of America's most famous statesmen, you must read a speech delivered by the prince of American orators, Daniel Webster, in the famous Girard will case. Stephen Girard enjoined that no ecclesiastic, missionary or minister of any sect whatever should be appointed to fill any office in his Institution; nor should any such person even be admitted as a visitor upon the premises. Webster, in opposing the will, went so far as to say that Mr. Girard's charity, because it tended to weaken men's reverence for the Christian religion, was no charity at all! But there has been an advance since Webster's day. Religious qualifications for office have been partly done away with. A movement is up for doing away with the formula of an oath, and to declare and defend the complete secularization of the State in all

its dealings." If the truth of Christian dogmas were recognized by the State, Prof. Adler pertinently asks, who is to prescribe what particular dogmas are necessary for the support of public morality? To give dogma the first place and morality the second, is to insure the triumph of dogma, if need be, at the expense of morality.

The Spiritualist Ladies' Aid Society of this city contemplate publishing a Book of Songs and Hymns for use in their devotional exercises, we understand. Although the committee has already at its command sufficient poetry and music to make a large work, yet that the selection may be more choice and deand punishments, either in this world or the sirable, it invites selected poems and original hymns from friends interested in the matter. believed to administer these punishments and | Contributors are requested to respond as early rewards. As Prof. Adler expressively puts it, as convenient, in order that the book may be "Without the belief in a divine chief of police ready for use at Camp-Meetings it desired." no man's asseverations are considered to be Those interested should address Mrs. Abbie M.

#### "Departed Spirits."

A striking discourse on this theme was preached not long since by Rev. William Taylor, at the Universalist church in Troy, New York, a pamphlet copy of which is before us. It is enough to say of it that it is spiritual to the core. He not only asserts the fact of the constant presence of departed spirits all around us, but he proves from the Bible that such was the case from the earliest known days. He declares that if there is a teaching, briefly but emphatically put forth by Christ and his apostles, it is that there is a spiritual as well as a natural life in every human being. They do not teach that there will be such a life by-andby, but that it now is. Christ taught that this spiritual life is superior to death; and so also believed and taught the apostles. He insists that Paul taught that there is now a spiritual that nothing is plainer than the intention of body corresponding in form and feature with this natural body, and on the indwelling of which the life of the natural body depends. When, says he, this spiritual man or woman goes out of this house of flesh, then the flesh dies, hecause the spirit has gone out. But the spiritual body lives right on, a man or woman still. It is the same man or woman still. It is this that gives life and power to flesh, as the diver does to the cont of armor he wears or the hand to the glove.

The flesh is the house of the spirit, the latter giving it its form and life-power. When the spirit, with its life and form, moves out, the house is empty, and falls to decay. The spiritual man or woman lives right on without hurt from the removal, conscious of greater power and freedom, and released from the bondage of corruption. He sums up his investigation by asserting that angels are spiritual men and women, and that the spiritual lives right on at the death of the body, similar in form and feature, and becomes a ministering spirit.

In answer to the inquiry, where is the abode of spirits, where is the spiritual world, he says that all that he can deduce from Scripture is that, wherever it may extend to, it is also here and now, all around and about us, as the atmosphere is around the earth. The abode of spirits, he asserts, may be anywhere, their happiness depending on their condition, their knowledge, their loves, and not on their locality. "I can see no reason," adds our preacher, "why these same delightful scenes of earth which fill our souls with the thoughts of the beautiful and the good, which lift our thoughts reverently to God while we are in the flesh, may not quite as well be abodes of joy and beauty to us when we have quit the flesh and done with all the busy cares for meat and drink, and for body clothes."

He says he does not think that spirits are confined to this or any other one location, for that would make prisoners of them and mar their bappiness. He believes that God's angels, departed spirits of this earth, are around us here and deeply interested in us for our eternal welfare. His reasons are three: Because God's word teaches it; because reason confirms it; and because the intuitions of every loving heart rise in joy to welcome the thought. God does not intend to mislead men in all these aspirations and teachings, but would encourage them to make progress in the course on which they have entered. And he prays that the heart of every one who hears him may open itself to the desire of tasting the joy that comes from the belief, in the presence of God's angels. He asseria his belief that the Scriptures assure us we are now living in contact with the spiritual world; that its inhabitants are here in our midst, in our homes, in our public walks, in our private thoughts; and that it only needs that spiritual eyes be opened in order to be sure of it. The proof of this he declares to be in God's Word. If, he reasons, there was a law and there were means by which the spirits could be near and help men in the times of the prophets, that law and those means are in existence still—for God's laws are not transitor;

any more than God's nature is. Mr. Taylor cites a number of instances to prove the fact of spirit-communion from the Bible record. Then he comes to the actual facts of the life around us. We have abundant evidence, he says, from the bed of the dying that the eyes of the spirit can be opened ere it has quit the flesh; and in all such cases the testimony, from young and old, goes to prove that departing spirits do see the beauties and glories of a spiritual world right here about them, and see and recognize loved ones gone before as still being about them here, at their dying bed to cheer, help, and welcome at the change which we call death. He says that he could give evidence by the hour from his own personal experience to this effect; proving conclusively that this occurs not unfrequently in the last hours of life, when there is no fever or delirium, when the mind is clear on all subjects. The eyes of the spirit are then opened, and the dying do see and describe the presence of loved ones gone before. It is all as true now as it ever has been: spiritual messengers not only know what men think and feel, and what their circumstances are, but they are ministers for man's deliverance. It is as inhospitable, said he, to shut your spirit doors against angelic suggestion and ministration as it is to shut your house door on the hungry or the desolate, or against your best friend.

## Parker Memorial Hall.

Sunday, June 3d, W. J. Colville delivered his closing lecture in Parker Memorial Hall, at 3 P. M. The fascinating subject, "The Lost Atlantis," was treated ably and effectively, and held the attention of the large assembly unfalteringly throughout. Mr. Milligan gave some beautiful selections on the organ, and Miss Wildor sang pleasingly. This interesting and instructive lecture brought to a close one of the most successful and harmonious series of spiritual meetings ever held in Boston. All the money needed for their support was raised without the slightest difficulty. The hall has always been amply filled, and it can scarcely be doubted much good has resulted to all who have attended.

## Notice.

The public is informed that there will be no Free-Circle Meeting at this office on Tuesday afternoon next, June 12th, the medium, Miss Shelhamer, having a special private engagement on that day. The Friday afternoon Circle, however, will be held on the 15th inst. These meetings will be continued every Tuesday and Friday thereafter until the end of June, when the medium takes her summer vacation.

25 Our sincere thanks are tendered to W. C. Clark, Mabel and Julia of Auburndale, and Mrs. M. H. Fletcher of Lowell, for boxes of choice flowers for our Public Free Circle-Room

13 The address of Jules F. Jeanneret, Esq., on our first page, merits a thoughtful perusal.

#### "That Pharmacy Bill."

In our issue for June 2d we adverted to the efforts then making by the friends of the proposed law to "regulate" (?) the practice of pharmacy in this State, whereby they hoped to soften the unfavorable impression which the mere mention of this restrictive measure was sure to create in the public mind, by stating that their intended statute did not interfere with any druggist or practitioner now engaged in the business of dispensing medicines, etc. We then asked if the proposed bill had neither present stringency nor ulterior meaning, why such persistency in asking its enactment? All persons in any way acquainted with the operations of those who seek to foist "doctors'plot laws" upon the citizens of any State (and this pharmacy bill belongs to the same hydraheaded family of sumptuary laws in the interest of clique and monopoly, and against the broadest rights of the masses) will not have to go far for an answer to our query last week: It is symboled in the case of Rhode Island, where in process of time, and by gradual steps, from a measure which meant nothing of itself, but which established a precedent, a proscriptive and restrictive law has reached a place on the statute books of that State. That is what the friends of the "Pharmacy Bill" in the Bay State also mean to do, and we repeat what we have previously said: Let no one be deceived by such hidden enterprises, for a trap for the people's liberty lurks somewhere in them all.

It seems that since our last number went to press, the Committee on Public Health, to whom this measure was a second time referred, have as a majority again agreed to report "leave to withdraw"; but that Mr. Bowker, the Chairman, in view of the palliative and disclamatory efforts of the clamorers for the bill, has decided to place, as a minority report, before the public and the Legislature what amounts to a rescript of the main provisions which have really been more or less broadly demanded of this and other like Committees by advocates of pharmacy "reform." (?) We need add nothing to what is said in the subjoined introduction which he puts forth. It tells the whole story in a strong vein of concise English; and the episode which has called it out, and the ideas it gives expression to, are alike recommended for retention in the memory of readers in every part of the country who desire that equal rights between man and man-not close-corporation statutes for the few-may exist in all branches of medical and remedial practice:

While agreeing with a majority of your committee that no logislation is necessary or desired by the people to restrict or monopolize the sale and use of medicines, yet in justice to a very small number of people who have come to the Legislature year after year, seeking some enactment that shall give to them the right to prevent others from engaging in the trade and profession of selling or prescribing modicines except upon such terms and conditions as they may dictate, it seems but fair that the petitioners should have the opportunity to test the opinion of the people through their representatives, and settle the question one way or the other, whether the people are competent to select their own medicines and physicians, without the aid of commissioners; or, in other words, whether trades or professions shall be restricted by law to a privileged few. The bill herowith submitted contains exactly what has been asked for and recommended by various parties at different hearings during the past ten years, their demands having been rejected so often that of late they have only sought to obtain by degrees what is ultimately desired. The petitioners at the last hearing given by your committee trankly stated that they did not expect to get what they wanted at first, but some kind of a bill as an "entering wedge," and perfect it afterward. This subsequent patching menus to act in detail what they cannot get primarily. Legislative steading of this kind is the method by which all great monopolies are obtained, and that which ultimately subverts the liberties of the people. The bill submitted is, in substance, what the petitioners want, and what they mean to obtain in the end, but have not the courage to ask for it at once. It seems but just to all that the issue should be fairmet. If the Legislature in its wisdom sees fit to grant the prayer of the petitioners, let them have what they want: and at the same time let the people know what rights and privileges they part with. For the reasens herein set forth, I feel it my duly to give all parties a fair opportunity to present their claims, and therefore submit the accompanying bill for your acceptation or rejection.

The following is the text of his bill. No wonder the bigoted advocates of such measures are (as we are informed) already ashamed of their mental portraits, as herein given by him:

Section 1 .- The President and Tensions of the Massachus. setts College of Pharmacy, and their successors in office, are hereby authorized and directed to appoint annually three competent persons to act as commissioners of pharmacy and niedicine, whose duty it shall be to examine all persons who sell drugs and medicine, or prescribe the same for any human ailment or disease, and to perform such other duties as are herein and after set forth.

Sec. 2.—After Jan. 1st, 1834, all persons who sell drugs or medicines, or whose profession or business it is to prescribe them for any human discass or allment, except as provided in section 3 of this act, shall be examined by the commis sioners named in section 1 of this act as to their knowledge of drugs and medicines, and their qualifications to com pound or prescribe the same, with such other requirements as the commission may deem requisite for the health and safety of the community.

Sec. 8 .- Graduates of any approved medicinal college of college of pharmacy may carry on their business or profes sion by furnishing satisfactory evidence of the fact to the commissioners and paying them a fee of three dollars for

registration and the required fee for a license. Sec. 4.—It shall be the duty of the commissioners to regis ter, in a book kept for that purpose, the names of all persons who are examined, their age and place of business, whether physician or dealer in medicines, and for this examination they shall receive a fee of eight dollars. If the applicants pass a satisfactory examination it shall be the duty of the commissioners to furnish them with a license or diploms of not less than twelve inches square, which shall be kept posted in a conspicuous place in their office or place of business. For said license or diploma the commis-sioners may receive a fee of ten dellars.

Sec. 5.—Sixty days after this act goes into effect any per-son selling any drugs or medicines, or prescribing the same, that has not been properly licensed and commissioned, as provided by this act, shall be punished by a fine of not ices than one hundred dollars or more than two hundred dollars for each and every offence, and upon a second conviction they shall be punished by fine and imprisonment not ex-

ceeding one year,

Sec. 6.—It shall be the duty of the commissioners to take cognizance of any artificial drug and compound not officinal that are offered for sale, and if in their judgment they are designed to defraud or cheat the public, or are injurious to the public health, they shall order the sale of the same to be discontinued, and any person who shall receive a written notice to discontinue the sale of any such article. and shall continue to sell the same or offer for sale, shall be subject to the fines and penalties prescribed in section 5 of

Sec. 7 .- Nothing in this act shall prevent any person who cannot pass an examination from procuring a licensed person to carry on his business. Sec. 8 .- This act shall take effect on the first day of Jan-

State Miller

цагу, 1884.

BF The fifteenth anniversary of the New England Woman Suffrage Association was observed by public meetings in Tremont Temple. this city, May 28th and 29th. The President, Lucy Stone, being absent, Henry B. Blackwell called the assembly to order. The speakers. during the sessions were Col. T. W. Higginson, Mrs. Clara Neymann, Miss. Mary F. Eastman, Rev. C. H. Eaton, Mrs. B. B. Hunt, Mrs. C. M. Bisbee and Mrs. A. A. Clafiln. Rev. Frederic A. Hinckley read a paper on Woman Suffrage in the Light of Evolution. An organ concert was given by Emma LeB. Kettelle, and excellent vocal music was furnished by Mrs. George W. Brett and Miss Foskett, Mrs. S. E. Lassile. being the accompanist. The meetings were fully attended, the addresses spirited and of quent, and a very hopeful feeling prevailed in the rapidly approaching triumph of the cause.

#### A Dark Scance with Mrs. Pay.

On Sunday evening last a sitting of this description was held at No. 14 Dover street, Bos. ton, by Mrs. H. Fay, the excellent materializing medium, for the especial gratification of a select company of invited guests. The circle was convened at the request of Prof. J. W. Cadwell, one of the most devoted Spiritualists in our ranks, who desired to test the dark-circle phase of the spirit manifestations, in order, as he said, to set at rest forever in his mind the mooted question of their genuineness, and because several writers on both sides of the Atlantio have made it a point from time to time of late to recommend the doing away of such seances -because of the alleged liability of the practice of deception thereat. Accordingly Mr. Cadwell invited the editor of this paper, the assistant editor, Mr. Day, Mrs. Day, Dr. Shelhamer, and Miss Shelhamer (the Banner of Light medium); while Mr. and Mrs. Fay invited several ladies and gentlemen.

The manifestations taking place for nearly two hours were, from first to last, of a convincing character. What tended to so successful a result more than anything else was unquestionably the complete harmony existing in the circle-a condition which Mr. Thomas R. Hazard has so often and so carnestly enjoined upon those who desire good results when present at circles formed for the purpose of witnessing spiritual phenomena:

During the evening the usual manifestations attendant on this order of séances transpiredsuch as the ringing of bells, the sounding of a tambourine, the playing of a guitar, touches by agile fingers which were evidently directed in what they did by a power which could see in the dark as easily as ordinary vision can perceive objects in the light, etc.; voices independent of the vocal organs of the medium or any person present were heard in the room, giving directions to Mrs. Fay or words of advice to the sitters.

The lights appearing, especially at the latter part of the scance, were of marked brilliancy, and the faces illuminated by these lights were recognized in several instances, by parties present, as belonging to spirit-friends or those they had known in the mortal.

#### How to Obtain a Spirit-Message.

On the sixth page of this issue, under the beading of "Questions and Answers," will be found an important query by a correspondent in regard to how a person in the material form can secure a message from one in the life beyond. The answer by the controlling spirit follows, and is of so much importance that we call especial attention to it. Persons anxious to hear from their spirit-friends often write to us, giving the names and data concerning such friends, thinking thereby to facilitate the spirit in coming en rapport with our medium. But we have many times informed such writers that this should not be done. Besides, were the spirits who are thus called upon allowed to communicate under those circumstances, it would be no evidence to the unbeliever of direct, spirit-return: he would naturally say at once that we had all the facts in advance, and therefore he could not receive any such message as of supermundane origin. We do not require any information whatever in advance regarding deceased persons from whom a message is hoped for By keeping the medium in entire ignorance upon this point, when a stranger spirit takes control he or she can use the brain of that medium independently of any knowledge of names, dates, or other facts-thus allowing the controlling spirit to tell its own story in its own way with much greater facility than it could possibly do under other oircumstances.

## A Just Tribute.

It having come to our knowledge that an impression was gaining ground in certain minds, through the prominence given in these columns to the grand and brave words of Prof. Alfred R. Wallace, in defense of materializing mediums (called out by the persecution of Miss Wood, in England), that this distinguished scientist was the originator of the idea that owing to the conditions attendant upon the building up of spirit forms at such séances, any violent interruption, such as seizing one of these forms, would react so severely upon the medium as to draw him or her irresistibly to the spot-in other words, that the seizing of a materialized spirit must in the nature of the case be tantamount to the seizing of the medium—we desire to bear witness to the fact that, to the best of our knowledge and belief, Hon. Thomas R. Hazard first placed that view of the matter before the American public some years ago, and has since defended it on the pages of the Banner of Light and elsewhere with the vigor and ability for which he is so well known. As a matter pertaining to the history of the cause it is but just to Mr. Hazard that we make this statement.

We noted in a recent issue that a certain bill signed by Gov. Cleveland of New York had greatly modified theeproscriptive Sabbatarian law of that State. While its fiercest rigor lasted it brought forth many occurrences ridiculous and the opposite, calculated to set men thinking as to the atter foolishness of its provisions, and the cruelty with which it bore upon the general public, that the hearts of a few sanctimonlous bigots might rejoice. One of these cases, in which both the ludicrous and the sad were blended, is embodied in the bllowing narration: On a certain Sunday a school of whales was sighted by the fishermen of Southampton, L. L. not very far from shore. Men of this sort are very apt to improve their opportunities, whether they come on Sundays or week days; otherwise they might have to go without their bodily sustenance altogether. But on this occasion coast crews and Long Island fishermen, especially those at the eastern end of the Island, stood idle around their boats on Sunday, on account of the Sunday law, which forbade the doing of all unnecessary Sunday work. The fishermen who saw this inviting school of whales in the distance could hardly restrain themselves from jumping into their boats, and making eager pursuit. They hesitated, not because their reverence for Sunday was superior to their desire to turn an honest peupy, but because they were alraid that their over-zealous neighbors would inform against them to the authorities, as violators of the Sunday law by doing "unneces-Bary Work.

The Southampton school of whales escaped, no doubt rejoiding at the conscientions regard of the New York State, authorities for the Roof the New York State authorities of the man Stinday, which is a very different thing from the Jewish, Babbath. It is said that for items at several the daherman work heart mutterlike unress against Those who with responsible for the Penki Coll. the while medition to the penki Coll. the while medition the dispuriting the high of the medital that it is the liquid hads of the "waty deep."

#### The Bigots at Work.

The clergy in Berkshire County in this State recently presented petitions against running trains on Sunday; but the railroad company disregarded them, in consequence of which the Massachusetta authorities ordered them stopped last Sunday. For the present, therefore, no Sunday trains will be run further than North Canaan, Conn., near the Massachusetts line. Now the question arises, will the people of this State tamely submit to have their rights thus invaded by a few bigots? Ought such "blue laws" to remain on our statute book? We believe the people have just as much right to ride. on Sunday as they have to walk ! If this edict is carried into effect in one county it can be in every county. Is Suffolk County ready for the issue? Will the railroad and steamboat companies hero cease running Sundays because a few zealous churchmen desire them stopped? We hope not. The same epirit that hung innocent people and expelled the Quakers from the State nearly two hundred years ago is still rampant in our midst.' Will the people submit to these clerical bigots? is the question of the moment. Nous verrons.

#### The Neshaminy Camp-Meeting.

The many improvements made since the gathering of last year at Neshaminy Falls Grove by the Board of Managers of the Camp Grounds at that delightful summer resort, have caused it to fully equal if not exceed all similar places. Of these improvements may be mentioned a new and much larger pavilion, several new tents, and a sufficient increase of rowboats to make the full number on the river one hundred. The location is unsurpassed for the beauty and convenience of its surroundings, and for the landscape views it affords to the lovers of Nature in its most charming aspects. Not the least of its many advantages is the ease by which it may be reached, being but eighteen miles from Philadelphia. The Camp-Meeting is to open July 12th and continue until Sept. 2d. For list of speakers and other particulars see advertisement in another column.

#### .. Onset Bay.

Those who would avail themselves of the invigorating ocean breeze will not fall to embrace the opportunity afforded them to do so on the opening day at Onset Bay Grove, Saturday, June 16th, particulars respecting which will be found in another column. The excursion will be a most delightful one, while to those who remain over Sunday, the public exercises in the grove will be deeply interesting. The price is so low that few, if any, will find the expense an obstacle in the way of their being present.

#### Special Notice.

W. J. Colville, we are informed, sails for England in the Cunard steamer "Soythla," from New York, Wednesday afternoon, June 20th, and is therefore compelled to cancel all his summer engagements in America.

The Spiritualist Society of Ottumwa, Iowa, under the ministration of Mrs. N. P. Fox. has by constant growth attained a very prosperous position in the community of which it forms a part, and is exerting a widely extended influence for good. It has a choir of singers that is excelled by none in the place, and it was decided a short time since by the leading members of the society to express their gratitude and appreciation of its services by making a present to each of its members of something that could be kept as a souvenir: and to make it more effective it was kept a secret, the gifts to be presented at the close of the discourse on Sunday evening, May 27th. On the morning of that day it became noised around that something out of the ordinary routine was to take place, but it was not known what that someicing them on the rostrum divulged the secret in a few appropriate remarks. The presentations were then made by Mrs. Fox. The following were the recipients: Miss Laura Mc-Carroll, Miss Edna Douglass, Mrs. L. W. Kilby, Miss Sadie Nichols, Miss Phobe McCarroll, Mr. E. B. Hill, Mr. Ed. L. Kilby and Mr. Ira Phillips.

On June 9th and 10th the annual picnic and Sunday Assembly of the Cassadaga Lake (N. Y.) Association will take place at the camp ground of the organization at Cassadaga Lake. O. P. Kellogg and C. B. Lynn bave been engaged as speakers. A fine band of music will be present. We take this occasion to state that during the present summer Mr. Lynn will officially represent the Banner of Light. He is well known as an earnest worker, and we sincerely hope that, in conjunction with his efficient labors on the platform, he may be successful in enlarging our subscription list. Mr. Lynn will distribute circulars of the Eastern campmeetings, to which gatherings we invite our Western friends.

ET On page six will be found a call for an INTERNATIONAL ARBITRATION CONVENTION. to be held in Philadelphia next November, to which the attention of our readers is specially directed. The object of the proposed gathering is a very commendable one, and it is to be hoped the friends of the cause it is intended to represent will do all in their power to make it a success. The annual report of the Secretary of the National Arbitration League, recently presented, makes a good showing of work and progress during the past year. It is published in The Council Fire and Arbitrator for May, in remarks introducing which the editor says, "the outlook for peace is encouraging."

THE FACT MEETING was well attended last Saturday, and the session one of great interest Many valuable ideas were presented, and won derful phenomena related, that could not fall to astonish the multitudes of skeptics who from week to week attend these gatherings, and inspire them with a desire to investigate these things for themselves.

These Fact Meetings will be held at Onset Bay and Lake Pleasant Camp-grounds in July and August.

Two months ago, at the close of a morning lecture, by Mrs. Fox, before the Independent Congregation of Ottumwa, Iowa, a spirit control, unknown to the medium and whose identity has not yet been ascertained, an nounced that he would deliver, through her, a series of Sunday morning discourses upon the subject, "Is Nature an Ultimate Standard of Appeal P.U. He faithfully and ably fulfilled that eugagement—Sunday morning, May 27th, delivering the eighth lecture in the course.

Read what is said on our eighth page regarding the Mississippi VALLEY CAMP-MUET-

#### W. J. Colville's Closing Services.

Sunday last, June 3d, W. J. Colville conducted services at 10:30 A. M. in Horticultural Upper Hall. The spacious auditorium was well filled with a remarkably fine audience. The lecture upon Henry Ward Beecher's views of Spiritualism was a fine effort, and freely criticised the utterances, of the great preacher without indulging in any sarcasm or expressions of disrespect. Mr. Colville's guides in the course of their eloquent remarks made many very telling points, and graphically illustrated their subject by the introduction of much valuable historic matter, and the narration of many incidents calculated to make a deep and lasting impression upon their numerous and attentive auditors. While freely eulogizing Spiritualism and pointing out much of the real good which in its form it has already accomplished, the speaker freely condemned all intercourse with the spirit-world which is not prompted by pure and hencest aspiration, and ended his able and instructive lecture by requesting Mr. Beecher and all others who essay to limit intercourse with the spirit-world, to substitute "pureminded" for "scientific" when they classify those who should be its especial investigators. Nevertheless every manifestation was declared to have its value, and as a revelation of the ism was a fine effort, and freely criticised the

those who should be its especial investigators. Nevertheless every manifestation was declared to have its value, and as a revelation of the actual condition of the unseen world, communications from the darkest planes of spiritual being have their especial value. After the lecture a collection was taken up which more than covered all the expenses of the occasion. Mr. Bradshaw rendered valuable service as organist, and Miss Latham as soprano soloist did very effective work.

Sunday next, June 10th, Mr. Colville will deliver his farewell lecture on the public Boston platform, in Horticultural (Upper) Hall; services to commence precisely at 10:30 A. M. Subject of discourse: "The Moral Harmony of the Universe"—all seats free; everybody will be cordially welcome. On the same day at 3 and 7:45 P. M., Mr. Colville will lecture in Temple of Honor, Hawthorne atreet, Chelsea. He will remain in Boston until Saturday morning, June 16th, when he departs en route for England. At 30 Hanson street his last appearances in this city will be made as follows: Monday, June 11th, 8 P. M., lecture on Oashpe, the New Bible. Tuesday, June 12th, 8 P. M., public reception. Wednesday, June 12th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., lecture on "Marriage and Divorce, Here and Hereafter." Friday, June 18th, 8 P. M., farewell reception, to which all friends are sincerely invited.

Mr. Colville will speak in Greenwich, Mass., Sunday, June 17th, and leave New York for England Wednesday, June 20th, at 4:30 P. M.

Ar 36 HANSON STREET a concert will be given Friday, June 15th, at 8 p. m. During the inter-mission Mr. Colville will deliver a few closing words to his Boston friends.

A Spiritualist meeting in Scranton, Pa. having been rudely disturbed by a party of (doubtless sectarian) interlopers, the Democrat of that place remarks:

"In this country, where free thought, free speech, free press, and free worship are the nation's boast such action is reprehensible to the last degree. This Association has charged nothing for admission, has treated all courteously, has permitted every one to voice his own sentiments unmolested whether favorable to them or not, and its meetings deserve to be treated with some sort of decency. Anybody not pleased or interested is permitted to retire when he pleases, and nobody takes offence or makes remarks about it. The offenders in this case should be discovered and dealt with to the full extent of the law in such cases made and provided."

A person whose zeal outran his discretion endeavored by a public exhibition held at Low's Grand Opera House, Providence, R. I., on the evening of May 27th, to throw discredit on the mediumship of Mrs. Hannah V. Ross, of that city, well known to our readers through the testimony of many reliable correspondents as a materializing instrument of great power. As might have been expected, this quixotic "exposer"(?) came speedily and deservedly to grief, pecuniarily and otherwise.

Mrs. Mary A. Newton informs us that the discourse next Sunday morning, at Republican Hall, New York City, by Mrs. N. J. T. Brigham, will be specially for old people. Conversant as we are with the powers of Mrs. Brigham's controls, we feel certain that this disthing was until Col. Fox brought in the gifts, | course cannot fail of being full of that comfort which Spiritualism brings to those whose loved. passed on before, await their nearing footsteps in the Better Country. The public are respectfully invited to attend.

> A lady correspondent at Newark, N. J. writes that she perused a spirit message published in the Banner of Light of May 12th, purporting to have been given by Mrs. Hannah Van Winkle, of Covgress street, Newark, which, upon inquiry, resulted in finding that there was such a person, and that the entire message is substantially correct: She did pass through great trials and struggles, her daughter being an invalid from childhood; and her husband sick for many years before his demise.

> LADIES' AID SOCIETY.-A report of the Memorial Service at the Ladies' Ald Parlor, Sunday, May 20th, is received, but its appearance in our columns is unavoidably deferred until next week. The last meeting of the Society for this season was held on Friday evening, June 1st. F. D. Edwards presided. Addresses were made by Mrs. Waterbouse, J. W. Fletcher, Prof. Clayton, Dr. Storer, Mr. Lincoln, Dr. Richardson, and others.

> The Spiritualists are industriously at work, getting ready to have a good time at the camp-meetings soon to be held in various portions of the country during the heated term. Attention is specially called to the advertisements of the managers of these meetings, the particulars regarding which may be found in our advertising columns.

> MILLER'S PSYCHOMETRIC CIRCULAR makes its appearance each month filled with interesting reports of experiences in the line of occult phenomena to which it is more specially devoted, as also of events of general interest to all Spiritualists and investigators. Publication office 15 Willoughby street. Brooklyn, N. Y.

Movements of Lecturers and Mediums [Matter for this Department should reach our office by

Tuesday morning to insure insertic n the same week. ]

Mrs. Hattle W. Hildreth, 12 Linwood Place, Worces ter, Mass., will respond to calls for lectures. Mrs. A. H. Colby has returned from her Western

visit much improved in health. She commenced : summer's engagement in Western New York by lec turing to a large and appreciative audience in the Town Hall, Clarendon Village, on the last Sunday of May. Her Sundays are not entirely engaged, and those wishing her services should address her at once at 123 West Ragle street, Buffalo, N. Y.—which will be her address till Beptember next.

Mrs. Anna Kimball may now be addressed at 29 Carolina street, Buffalo, N. Y.

Mr. J. W. Pletcher addressed a crowded audience on Sunday afternoon in the Wells Memorial Hail. Boston, and at the close of his lecture gave some very remarkable tests. Mr. Fletcher has cancelled all camp-meeting engagements, with one exception, for the present season

Dr. J. R. Baller, pooke during the month of May cooperation of all last at Mandan, Ind., on the 1st; fouth Chicago, III.; Pacific Coast in 6th; Mendots, III.; 19th and 18th; Meriden, III.; 18th; to investigators.

Oltawa, Ill., 20th; at Logansport, Ind., 25th. His Home" address is still at Milan, O.

The Commercial Gasette of Cincinnati, O., for May 28th, states that "the religious society of Union Spiritualists has engaged the services of the Rev. W. C. Bowman, late of Atlanta, Ga., for the coming year," .

E. M. Davis will lecture on Spiritualism and cognate subjects anywhere within easy distance of Indianola. Warren County, In.

J. Frank Baxter is to speak on the morning and afternoon of Bunday, June 17th, in Lyceum Hall, Freeville, N.Y.

A. B. French is to speak in McLean, N. Y., Sunday, Auguet 5th.

Miss L. Barntcoat spoke in East Saugus, May 6th; Boston, May 13th; Brockton, May 20th, and at Wakefield, June 3d. For platform tests and lectures, addres her at 475 Broadway, Chelsea.

Mrs. Willis-Fletcher has but slightly improved in health since her removal to Boston; but, we are informed, strong hopes are still held out for her ultimate recovery.

Lyman C. Howe expects to speak in Clarendon, N. Y., June 10th; at Neshaminy Camp-Meeting, July 25th, 27th, 20th, and Aug. 1st; at Lily Dale, July 21st and 22d; at Cassadaga Lake Camp-Meeting, Aug. 6th to 11th.

Hon. Warren Chase lectured in Jamestown, N. Y., June 3d; will be in Corry, Penn., June 10th and 17th, and in Ellicottsville, N. Y., June 24th.

In Brockton, Mass., the lecture course was opened by Dr. R. W. Hopkins of Boston, who delivered a series of six. He was followed by Miss Barnicont of Chelsea, Prof. W. W. Clayton, Mrs. S. Dick, J. Frank Baxter, Mrs. N. J. Willis and Mr. G. E. Pratt. Tho closing lecture of the season will be given by Mrs. Dick, Sunday, June 24th.

Jennie B. Hagan spoke at Washington, N. H., Sunday, June 3d. Will be at the Convention Plymouth Vt., Friday, Saturday and Sunday, June 8th, oth and 10th. At West Randolph, Vt., Sunday, June 17th. Will make other engagements. Address South Royalton, Vt.

Mrs. Eilen M. Bolles can be addressed at City Hall, Taunton, Mass.

Dr. J. M. Peebles has of late devoted his time to continuous journeyings as a lecturer on Foreign Travel, medical topics, etc.: and now proposes-unless other projects at present under consideration make changes in his plans—to pass the summer as a vacation at his home in Hammonton. N. J.

Mr. Fred. A. Heath spoke in Wakefield, May 27th; in Brockton, June 1st; will be at the Grove Meeting, North Scituate, June 16th and 17th. Would like engagements for the remaining Sundays in June. Address F. A. Heath, 27 Lawrence street, Charlestown Masa.

Dr. L. K. Coonley will speak in North Scituate, Mass. Sunday, June 10th, at 2:30 and 7:30 P. M.

#### God's Poor Fund.

Amounts received since our last acknowledgment: Mrs. H. W. Hunt, Brooklyn, N. Y., 30 cents; Frlend, Attica, Ind., \$2,00; A Subscriber, Cambridgeport, Mass., \$2,00; Charles M. Walker, East Andover, N. H. \$1,00; Peter McAuslan, Yuba City, Cal., 76 cents: F. M. Ashby, North Brookfield, Mass., 50 cents; A. F. T., Boston, \$1,00; A friend to the poor, \$2,00; II. Warren, Chicago, Ill., 25 cents; Friend, Harvard, Mass., \$1,00 A. F., Boston, \$1,12; L., Walpole, N. H., \$6,00.

[We cordially thank these friends for adding their mite, each, to this fund. If the public could know, as we do, how much good is accomplished by its judicious distribution, we have no doubt much more would be

Mr. Pulisor, of Brooklyn, died suddenly while attending church last Saturday evening. Warnings of this kind multiply, but no one needs them.—The (N. Y.) Truth Seeker.

Mesers, William B. Butler & Company have a full line of ready-made goods in styles and prices which will please sensible people to buy for themselves and their children. Their made up underwear is in sizes for the smallest child and all ages, up to that of the young miss at school. They have a new department of trimmed hats, and a full line of ribbons in all the new shades. Smyrna Rugs and Lace Curtains are now an especial attraction of the house-furnishing department

15 If dyspeptic invalids would avail themselves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happi- THE ONSET BAY GROVE ASSOCIATION ness. See Magnetic Shield, advertised on page 5.

RUPTURE CURED. - New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

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

#### Funds Received. In aid of the sick and destitute medium, Charles H. Foster.

since our last report: A widow's mite, Thompsonville, Ct.....

Donations. In aid of the invalid, Horace M. Richards, received at this

office since previous report: 

SECULAR PRESS BUREAU. ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 206 Brondway, New York.

Henry Hiddle, Proc.

C. P. McCarthy, Cor. Sec.

T. E. Allen, And t Sec.

The Sacular Press Sureau has been recognized for efficient work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to

NELSON Unders, Secretary.

Die Broadway, New York City.

## Subscriptions Received at this Office

THE OLIVE BRANCH, Published monthly in Utics, N. X. \$1,000 per annum.

LIGHT FOR ALL. Published semi-monthly at San Francisco. Cal. \$2,00 per annum.

LIGHT: A journal devoted to the Highest interesta of Humanity, both Here and Hereafter. London, Eng. Price

\$3.00 per year.

The Spinitual Oppening. Published weekly in Ottumwa, lowa, by D. M. and N. P. Pox. Per year, \$1,50.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. Price \$2.00 per year, postage 50 centa, The Theosophist. A Monthly Journal, published in India. Conducted by H. P. Blavataky. \$5.00 per annum.

## RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.
Rasiness Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 19 M. on Enterday, a week in advance of the date where-on they are to appear.

## SPECIAL NOTICES.

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

J. V. Mansfield, Test Medius, answers caled letters, at 100 West56th street, New York. forms, \$8 and four 8-cent stamps. REGISTER YOUR LETTERS.

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 MEY be found on the at GEO, P. BOW-Bureau (16 Sprace attreet), where advertising contracts may be made for it in MEW YOHK.

TO POBERGY SUBSCREENES
The subscription price of the Banner of Light is \$2,50 per year, or \$1,75 per six moults. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ROTICE TO OUR ENGLISH PATRONS.

J. J. MORSE, the well-known English lecturer, will not as our agent, and receive subscriptions for the Rammor of Lights at fifteen shillings per year. Particedentring to a subscribe can address Mr. Morse at bleomee, 4 New Eridge street, Ludgate Circus, E. O., London, England, where single copies of the Hammer can be obtained at 4d, each; if sent per post, 1/d, extra, Mr. Morse also keeps for sale the Spiritumi and Reformatory Workspublished by us, Colby & Rion.

ALBERT MORTON, 210 Stock to street, keeps for sale the Hanner of Lights and Spiritual and Reforma-tory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT,
And Agency for the BARNER OF LIGHT. W. H. TERRY,
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the Spiritual and Reformatory Works published by
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ry Workspublished by Colby & Rich will be accommodate
by W. H. VOSBURGH, 65 Hoosick street, Troy, N. Y.

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PHILADELPHIA ROOK DEPOT.

The Spiritual and Reformatory Works published by COLBY & RICH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 605, North 8th street. Subscriptions received for the Esquer of Light at 33,00 per year. The Esquer of Light can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WARHINGTON BOOK DEPOT.
The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1916 devents street, above New York avenue, Washington, D. C., keep soonstantly for sale the BANNER OF LIGHT, and suply of the print and a suply of the print and Before and Suply of the print and Before a suply of the print and Before a suply of the print and a suply of th

M. W. BENNETT, Publisher and Bookseller, 21 Clinton Piace, New York City, keeps for sale the #piritual and Beformatory Works published by Colby & Bith.

APRINGFIELD, MANS... AGENCY.

JAMES LEWIS, 10 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Refitual and Boformatory Works published by Colby & Rich,

HARTFORD, CONN., BOOK BEPOT.

E. M. ROSE, 57 Trumbull street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a supply of the Spiritual and Reformatory Works published by Colby & Rich.

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Rochester, N. V., kasp for sale the Emerican Rochester, N. T., keep for sale the Aptricual and Re-form Works published by Colby & Rich,

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AUGUSTUS DAY, 73 Bagg street, Detroit, 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 Colny & Bioli. Also keeps a supply of books for sale or direction.

CLEVELAND, O., ROOM DEPOT. LEES'S BAZAAR, 105 Cross atroot, Cleveland, O., Cir-culating Library and depot for the Spiritual and Libers' Books and Papers published by Colby & Rich.

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THE LIBERALNEWS CO., 520 N. 5th street, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Bich.

ADVERTISEMENTS.

## ONSET BAY GROVE.

Excursion Tickets, now on sals, good from June 1 to Nov. 1 to Onset and return from Bosion, \$2.18; Fitchburg, \$2.75; Lowell (sals Frainingham), \$2.76; and at proportionate rates from all way stations on Old Colony Italirad. New York to Onset and return (sal New York to Onset Station, \$4.00, All trains stop at Onset Station.

# Opening Day!

WILL INAUGURATE THE SEASON OF 1833 BY A

**GRAND EXCURSION!** And Public Exercises at the Grove!

WILL leave the Old Colony Entirend Depot, Boston, as 3 ciock on SATURDAY morning, June 10, Stockholders' meeting on faturday evening, at 7 c'clock, Public exercises at the Auditorium on Sunday, June 17, Addresses from various speakers. Restmennic open, and accommodations for all. All who centemplate visiting this pleasant summer resort, or selecting lots, can avail themselves of this opportunity with the advantages of Reduced Rates i

Excursion Tickets only \$1,50!

And good either to roturn on Saturday, or Monday, June 16, - \*\*\* Call for Excursion Tickets to Ouset Bay, or full fare

will be charged.
The Annual Camp-Meeting will commence July 15, and close Aug. 12. Send for Programmes of Meeting to DR. M. B. STORIDR, President O. B. G. Asa'm, June 2.—2w 29 Indiana Piaco, Roston, Mass. SCIENCE OF SYMBOLS.

MRS. 8. A. VAN BLARCOM, composer of the songs, "When I Go," "Bunch of Roses," &c., offers the services of her gifts for tests and development, a day or evening, or days and weeks, to investigators, rich and poor, in families, who can invite their friends. If teen in a circle (not more), charge ten cents applice; one deliar to go to the medium, fitty cents to the host; single stillings to the family free; outsiders twenty-five cents. Letters andressed MRS. S. A. VAN BLARCOM, Box 3, Cloveland, Oswego Co., N. Y. June 9.— 4w

# **BEWARE & CANCER**

A LL persons, ladies especially at the change of life, who have reason to fear the development of Cancer, will find DR. STORER'S NUTRITIVE COMPOUND a sure preventive of this dreadful disease. 21 per package, six for 55. Sent by mail. Address DR. H. B. bTORER, 20 Indiana Piace, Boston, Mass. 4w—May 26.

WICKET'S ISLAND HOME. O NSET BAY, East Wareham, Mas., opens July 1st. Rooms, Cottages, and ground for Tents, can be secured by enclosing stamp for circular and addressing DR. ABBIE E. CUTTER.

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Pleasant street, Boston, (for a limited time only) on
Tuesdays, Wednesdays and Thursdays, from 10 A. M. to
4 F. M. Specialty—Examination of diseases. Terms, \$2.
June 9.—2w

WANTED, by a lady of refinement and ability, a position as housekeeper in a spiritualist family.

Address, for particulars, MRS, L. C. DAVIS, care Bassier of Light office.

## SAN FRANCISCO.

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BY BAPHAEL.

Cloth, English edition. Price \$1,00. For sale by COLBY & RICH.

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## BOSTON. Camp - Meeting.

THE FIFTH ANNUAL CAMP-MEETING OF THE FIRST ASSOCIATION OF SPIRITUALISTS, of Phihadelphia, at Neshaminy Falls Grove, will open July 21h and continuo till sept. 20.

Neshaminy Station and Camp-Grounds are on the direct line of the Bound-Brock Railroad, between Philadelphia and New York, 18 miles from Philadelphia and 70 from New York, being centrally located and easy of access from all points. The Camp-Ground is situated on one of the lovellest spots in Bucks County, and having every convenience for a Camp Bleeting or Picates, having plenty of pure apring water, pure air and beauty of landscape, is a most attractive place for tenting.

The Board of Manngers have spared no pains or expense to make this year surpars all former years for the coinfort and convenience of all who attend our Camp this season. Several new Tonks, 12x16, will be erected; a new and much larger Pavillon than the old one is being built; 40 new Rowboats—making 160 in all—have been placed upon the river, where those who enjoy the exercise of salling or rowing can do so at a small expense. The Association own all the tents, and have three alzes, viz., 8x10, 12x14, 12x18, sides and ends are boards and panited white, canvasteps, and perfectly water-proof tents, being situated on the brow of the hill, with the Grove back of them, and facing the East, and overlooking the Railroad—presenting to view the finest landscape of hill and dute tobe lound in Bucks Co. Price of tents is \$10, \$12 and \$10 canh, for the whele time. Porsons dealing tents much make application immediately to the Saporintendent, 7 - KEFF Ett, 615 Spring-Garden street, Philadelphia, Pa. Circulars containing fuller particulars will be ready about the 10th of June. Parties destring any for themselves or for distribution, please address Superintendent, or JAMES Bill IMWAY, Secretary, 507 Miner street, Philadelphia, Pa. Speakers engaged:

O. P. Kolleggy of Ohlo, July 5, 17, 10, 21, 22 and 21.

. Kolleggy of Ohio, July 15, 17, 10, 21, 22 and 24. If, Shepkyl-Lillie, Philadelphia, Pa., July 15, 18, 20,

Mrs. R. Shephri-Lillie, Philadelphia, Pa., July 15, 18, 29, and 22.

Lyman C. Howe, July 25, 27, 29, and Aug. 1.

Mrs. C. Fanny Davis, Brandon, Vt., July 29, 29, 29 and 31.

Thomas Gaice Forstor, Battimere, Md., August 5.

J. Frank Baxter, Boston, Mass., August 5 and 7.

Mrs. Adeline M. Gladding, Philadelphia, Pa., August 6.

Sarah A. Byrnes, Boston, Mass., August 9, 11, 12 and 18.

Capt. H. H. Brown, Brooklyn, N. X., August 16, 18, 19 and 22.

Mrs. Julistto Yeaw, Massachusetts, August 17, 19, 21 and 23.

George A. Fuller, Dover, Sass., August 24, 20, 23 and 30.

Ed. H. Wheeler, Philadelphia, Pa., August 28,

Boms of our best Philadelphia, Pa., August 20,

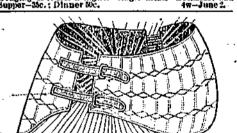
Boms of our best Philadelphia, Ta., August 20,

Boms of our best Philadelphia, Telaums, representing all phases of medium ship, have engaged tents, and will be with us during the entire time; also Mrs. Pattison, of Pittsburgh, medium for Independent state-writing tetween locked states. Mr. Edgar W. Emerson, of Manchester, M. H., has been engaged from July 18 the Aug. 18 tt of Ne. locked blates. Bir. Edgar W. Emerson, or Manchester, N. H., has been engaged from July 18th to Aug. 1st to give tests from the platform at the close of each lecture.

Ample accommodations will be provided on the grounds for Bearding and Lociging. Good Table Board & per week.

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4w—June 2.



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WANTED.—An elderly lady wants a sunny valcove room, unfurnished, up one likekt, for a permanent home. South End proferred. Address MRS. MCR-IIILL, 612 Trement street, Boston.

#### MARRIAGE AND DIVORCE: Or, The Divorce Question.

SHOULD LEGISLATION ADMIT NONE, ONE, OR MORE GROUNDS OF DIVORCE? WHICH SHALL CONTROL? THE MARKIED PARTNERS, OR STATESMANSHIP, OR CHURCH-DEGULATIONS? BY ALFRED E. GILES.

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## Message Bepartment.

Public Free-Circle Meetings

Are used at the HANNER OF LIGHT OFFICE, No. 9

Monigomer Place, every Torsepax and Fridax 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 doors will be closed,
allowing no egress usual the conclusion of the seance, except in case of absolute necessity. The public are cordially (notical.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their
earth-life to that beyond—whether for good or evil; that
these who pass from the carthly sphere in an und veloped
state, eventually progress to higher conditiots. We ask
the reader to receive no doctrine put forth by spiritain
these columns that does not comport with his or her reasen. All express as much of trath as they porceive—ro
more.

son. All express as much of trait has they perceived noted in the more it is our earnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the fact for publication.

All expressions of the fact for publication.

All expressions of the fact for publication.

All expressions of the fact for publication of the fact for publication of such from the friends in earth-life who may recit that it is a pleasure to place upon the altar of Spirituality their doral effortings.

All expressions all parts of the country.

[Miss Encirator incires it distinctly understood that she gives no private stitings at any time; neither does also recive visitors on Tuesdays. Wednesdays or Fridays.]

All exters of inquiry in regard to this department of the Samer 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 6th, 1883, (Continued from last issue.)

## Mary Ella Hallett.

I have tried to come before. I came to this place and gave my name to the gentlem n—the spirit who has charge—ever so long age, as it seems to me, and he told me as soon as I could seems to me, and he told me as soon as I could gain power to make my presence known through this organism I should be permitted to do so. Somehow or other I have not gained that power until to-day. I was anxious to come, because I have loved and loving friends in the bridy, but who do not know much of Spirltnalism and its teachings. I hope to arouse curiosity in their wind read readers on interest concerning this teachings. I hope to arouse curiosity in their minds, and perhaps an interest concerning this spiritual light, so that they will seek to understand it. I wish to tell them I bring my love, and that Susie and Cora send their love also. We are associated in the home beyond; we are happy in our work; we live together—no one else is in our home, although it is open to the entrance of any congenial spirit—and sometimes wereturn and seek to make our presence known to those who are here. We have at times exerted an influence upon our mortal friends; they have felt strangely, and have said; It they have felt strangely, and have said: It seems just as though the girls (that is what they used to call us) were with them, the same as they used to be. They did not realize that we were in reality all there, speaking to their spirits, trying to call their attention to the life which is apart from the mortal. Nevertheless which is apart from the mortal. Nevertheless it was so, and I come here to give my greeting and say to each one: Rest assured we are not lost; we are not extinguished; we are still alive, and consciously, actively employed in our various pursuits. Our friends know how each one of us was employed when in the body. One various pursuits. Our friends know how ean one of us was employed when in the body. One was a teacher of youthful minds, another was pursuing certain studies—among which was "the arts"—and another was engaged in a certain artistic work, which, however, does not lie in the domain of the arts particularly, but which called for all the ingenuity which she possessed. They will understand to what I refer. We are all still laboring in our own chosen avocations. One is a teacher, one pursues her studies as formerly, and the other is going forward seeking to create new and various designs which will be for the advantage not only of those in the mortal form, but also in the spirit spheres. We are not idle or unhappy, but desire our friends to realize that we love them, and that at times we return to give them intimations of our spiritual presence. If they will think of us as being with them, and will send out their own love-thoughts, we will respond, and thus weave a golden chain of affection and sympathy that will bind heart to heart and spirit sympathy that will bind heart to heart and spirit to spirit, guiding those upon the lower plane of life upward to the spheres of the immortal

My friends are in Baltimore. My name is Mary Ella Hallett.

## Hon. James Wilson.

I feel strangely exercised in returning in this manner, to manifest my identity to my mortal friends. There are those here who have traveled along the way of life with myself, who. I know, sometimes entertain a friendly thought of him who has passed out from their active life: ud there are others, young in experience, who have been coming up after myself, who knew and loved me when I was in the mortal form. I would have them all believe and know that the power is given me to come en rapport with mor-tal life, and exercise a degree of influence over the minds and hearts of those who yet remain in the whirlpool of physical existence. I send my friends my fraternal thought, my affectionate esteem and abiding love. I desire they will seek an opportunity, whenever possible, to investigate the claims of Spiritualism, in order that they may become satisfied concerning the future life. Immortality is the great question that is pressing upon the heart of humanity, and it may be answered, if these who are yet eneased in mortal flesh will only give it time and study, and endeavor to subs. To roblems and study, and endeaver to solve 'is problems Spirits are constantly returning from the high er spheres of immortal life, to assure their earthly friends of their continued existence; and if those in the body are one third as eager to receive intelligence of their loved ones as the spirits are to make themselves known, I am sure that the time will not be far distant when the two worlds will become so closely allied that death will seem to be a mere change, one which is but of little moment to the individual life of man.

So I return preaching these strange ideas, and manifesting this atrange intelligence (as perhaps it may be said of me), but yet these things appeal to me as the truth, and I am obliged to give them utterance as best I can, through an organism which but little affiliates

with my own.

I lived for many years in the mortal; eightyfour years crowned my head before I was called
from the physical life. Not a great while has
elapsed since that occurrence, and I am not
prepared to make any definite statement conprepared to make any definite statement concerning what my future may be, although I am assured it will be good, so far as it can be made. I was well known in the particular locality where I resided: certain neighbors and friends paid me deference, and honored me, to a great extent. I appreciate their kindness in the past; I appreciate it still more fully in the present. I feel it my duty to them to return and announce my life as continuous. I was a resident of Keene, N. H., known to the general public of that place as "Hon. James Wilson." Titles are of no account to the spirit. I do not speak that place as "Hon. James Wilson." Titles are of no account to the spirit. I do not speak of myself in this manner because I have any particular desire to do so, but because by such was I known ere I departed from the mortal life. If memory serves me correctly, and I have no doubt it does, the day upon which my body was consigned to its last resting-place was the first day of the most beautiful of summer months, June. I remember, as I stood by the casket which contained my mortal form, that I rejoiced with exceeding great joy to find myself dismantled of the old, worn-out body, and clothed upon by one more vigorous and hale, one that seemed to be adapted to my wants, and to realize that I was indeed a living man.

## William Jenkins Paugh.

[To the Chairman:] I am glad to see you, sir, particularly, of course, because by meeting you nevel gain an opportunity of manifesting to my friends in the body. I tried to come at your last circle, but the pleasure and privilege of last circle, but the pleasure and privilege of doing so was given to those younger than myself. I was only a child when I passed from the body; a child of eight years; it was in the early springtime. Twelve years have passed away since that time, and now I am just about twenty years of age, if I count the earthly time of my life with those years which have passed eluce I dwelt in the spirit-world. I lived in San Francisco; on the corner of Stockton and Filbert streets. I am particular to give these

things, because so long a time has clapsed since I dwelt in the body there may be those who will say there was no such person; and I want my message to be seen and understood by those who knew me as a little boy. I would like very much to come into communication with my friends, because I could reveal to them many things concerning spirit life in the Summer-Land, where children dwell after they pass from the earthly form, that would be for their enlightenment, and would also please them very much, if they could comprehend it. I think if they will try and give me an opportunity of coming frequently it will be advantageous to them and to me, because we will both or all gain instruction, that will unfold our spirits and assist us onward. I want them to recognize this fact: that children who die, so far as the body is concerned, continue to live; they do not exist in childish forms, but grow in stature, attain maturity, the same as they would have done here, but under better conditions, because in the Summer Land the nowers with have done here, but under better conditions, because in the Summer-Land the powers within, which are worth cultivating, are given the fullest opportunity for growth; whatever high attribute the child possesses that is in need of the utmost unfoldment, is brought under that condition whereby it may expand; and what-ever inclination the child may have to follow some certain pursuit or avocation, or to study

some certain pursuit or avocation, or to study some particular art or science, or become qualified to express itself through some special branch of learning, is given attention and allowed free play, and thus becomes strengthened in its manifestation.

My friends, if they will understand this, will never sorrow because their loved ones have passed from the mortal; they will, we trust, do all in their power to keep these little ones here, to unfold their lives in external conditions, and to provide them with the very best powers and possibilities for growth; but if they should be taken away to the higher life, I trust those who remain will feel that it is for the best, because life is not extinguished at the death of the physical, but continues forever on. I send my love to all those who knew at the death of the physical, but continues forever on. I send my love to all those who knew
me, and assure them I shall meet them by andby. I have met some of those whom I knew
when here, who have passed from the body,
and they were surprised to meet me, and others. I have seen changes taking place with
those friends of mine who remained on the
mortal side; but yet all these things have been
beautifully unfolded. I feel that the tuition I
have received in the Summer Land has been of
great advantage to my spirit; it has done for
me that which no earthly opportunities could
have done. My name, though I was known by
the name of willie, was William Jenkins Paugh.
My father's name was exactly similar to my
own. I left a dear father and mother, whom I own. I left a dear father and mother, whom I have visited many times since the death of the physical, and from them I have gained much of that experience which external life has to

#### Mrs. Elizabeth Park.

[To the Chairman:] I am very glad to come, because, to me, it is a blessing to return and manifest to mortal life, to express my love for manifest to mortal life, to express my love for the dear ones who linger on the earthly side, and to be able to exert an influence for good upon those lives connected with my own. I accepted the teachings of Spiritualism while in the body. They appealed to my soul, they brought me a gratification, a satisfaction that nothing else could do. When I realized that the loved ones who had passed from the mortal were allowed to come and communicate with me, and to exert their influences of peace upon me, and to exert their influences of peace upon my spirit, I rejoiced with thankfulness and praise because life had this blessing. I passed through many hours of physical suffering; weariness and weakness preyed upon my system; there were moments when I would have been glad to have passed out of the earthly body; then again there were moments when such gentle ministrations of power came to me, that I felt to bear upagainst all suffering, and patiently await the time when I should be re-ceived and welcomed by the loving spirit-friends I had lost. The hour came when I was friends I had lost. The hour came when I was called upon to go, and you may believe, friends, that hour brought to me compensation for the weary past. When I beheld the faces of my loved ones beaming with gladness, with outstretched hands of welcome, and knew they had come to summon me home, I felt that it was indeed glorious for my spirit.

This to me is something of an anniversary, for at this hour, eight years ago, my spirit was preparing to put off the robes of mortality, the angels were awaiting my entrance to the spirit world, and in a few hours I passed from the mortal form to enter the land of beauty where good works are performed for the benefit of

good works are performed for the benefit of cibers. I left dear loved and loving ones who could feel my ministration and believe that all was well with me. So I did not mourn because of the physical separation, for I knew they would realize and believe that I had a home in

would realize and believe that I had a home in the Summer Land, and that they should also meet me there by and by.

I return to day to send my love to all my dear ones, and to every friend who remembers he... I come not in weariness or sadness, but strong in spirit, exultant in heart, joyous in every faculty of my being, because of the life and the power that is given me to minister unto those who yet walk in the shadow of eternal life. Oh! I am happy, I am rejoiced because the good Father above has opened these doors of communication between the two worlds. I love the mediums: I love all carnest workers who desire to benefit humanity.

who desire to benefit humanity.
[To the audience:] I hope, friends, you will [To the audience:] I hope, friends, you will try to spread an influence around your mediums that will keep them pure in spirit, that will make their aspirations high and lofty. It matters not so much about the temporal, although it would be well for you to see that your mediumistic friends are not allowed to suffer for want of material comfort, yet I would have you seek to keep their minds in harmony with the work; endeavor in all possible ways to keep their spirits pure and elevated; then you will receive teachings which are truly spiritual, and which will enable you to overcome the evils of life.

life.

I believe the time is coming when the laws and conditions governing mediumship will be more fully understood, if Spiritualists will only seek to surround their mediums with the purest and sweetest conditions, so that their powers and sweetest conditions, so that their powers may unfold, as the flowers unfold, under the supshine and the dew of heaven.

I belonged in this city. I resided at Boston Highlands. I dwelt sixty five, or nearly sixtysix years in the mortal form, and my friends knew me as Mrs. Elizabeth Park.

#### Report of Public Scance held March 9th, 1883. Invocation.

Our Father and our Mother God, we would return thanks unto thee for this opportunity of coming into communion with the spirits of earth. Our souls offer to thee their purest and hest aspirations: oh i may they be acceptable in thy sight. May some word be dropped, at this hour, that will assist and break to be embodied and disembodied souls. May we all learn to come into closer and holier union of spirit. May we seek to learn the lessons which life affords, to that when we have passed through the experiences allotted to us during mundane time, we may press forward to that harvest time which cometh unto every soul.

## Questions and Answers.

CONTROLLING SPIRIT. — Your questions are now in order, Mr. Chairman.

Ques.—[By A. S. Hedge, Leadville, Colorado.]

Do extremes of temperature, severe heat or cold, affect spirits so far as to interfere with or wholly prevent their coming to or communicating with the inhabitants of earth?

Ans.—Extremes of heat or cold may affect a spirit who is not familiar with the methods of communicating with mortals when he desires to come into contact with them, but as he gains magnetic power he becomes fortified against atmospheric changes, and in a little time these changes cease to trouble him, because spirits who are familiar with the control of a medium, or who are used to coming into contact with their mortal friends, understand somewhat of the laws operating between spirits and matter,

ALLE THE PROPERTY OF THE

endeavor to control the medium and give you a communication. It may be that your friend will not have the power to do so, for he may not understand the laws governing mediumship to such an extent as will enable him to succeed; to such an extent as will enable him to succeed; but if you mentally earnestly request him to communicate from this place, rest assured the endeavor will be made. Just hore allow us to most earnestly request that all those who read the columns of the Banner of Light will refrain from sending communications in writing to this circle-room containing names, with data, concerning spirit friends from whom they wish to receive a message. The very fact of your doing this will defeat your purpose to a great extent, for although we desire to give an opportunity for control to every spirit who frequents this place, yet we feel it to be wisest and best not to permit those spirits to come whose earthly permit those spirits to come whose earthly friends have sent in their names, and sometimes those apirits to come whose earthly with matter concerning their earthly career.
Mentally request your friends to come here, and
we will give them such assistance as is in our
power. Rest assured if they cannot communicate to you through this medium, they will undoubtedly avail themselves of the first opportunity of doing so through some other mortal
overaging.

organism.
Q.—Man speaks of himself as the "noblest work of God," and thinks he is superior to woman; which of the sexes, if either, is the highest and purest in heaven? A.—In the higher spheres of spirit-life there is a perfect equality of the sexes, neither male nor female being considered superior. The male and the female conjoined make the perfect whole; separated, each performs his or her duties and functions, each doing that work which be-longs to him or her, and the thought that one is above the other is never admitted in the spiritual world.

#### John M. Brown.

[To the Chairman:] Good afternoon, sir. I desire to come here and manifest to my earthly friends, for I feel that they should know of my continued existence; yet I am uncomfortable in coming; physical sensations assail me which I did not a provide the sixthly make and a provide the sixthly make a provide the sixthly ma I did not expect—a terrible weak and painful feeling in my back annoys me very much. I am told this is the effect of the last sickness,

which was so very painful to me. I assure you I do not wish to experience any more of it.

I wish to send my regards to my friends, and my greetings to all old neighbors. I was very wall beauty and the company of the well known in the community where I resided. I filled several minor positions at various times. I was post-master for quite a while, so of course I came into contact with a great many persons who will remember me. It is about seventeen months since I died, so far as the old body is concerned, but spiritually I am alive, and feel very well indeed. I am quite gratified with the spiritual life, and I feel pleased to think that I have the rower of returning to earth and no have the power of returning to earth and noticing the doings of those friends who were near to me. I wish they would form a circle and allow their spirit friends to manifest to them. It seems to me that if they would endeavor to come into communication with their spirit friends they would be amply rewarded. spirit friends they would be amply rewarded for their efforts. I assure them I will try to manifest in such a manner that earthly friends manifest in such a manner that earthly friends will realize that there is continued life and intelligence for those who have departed from the mortal sphere. I wish my friends to feel that I am busy, that I find enough to do to employ my energies; and, taking the matter into full consideration, I return to say I am satisfied with the change which death has brought to me. I belonged in Seabrook, N. H. My hause is John M. Brown. I lived quite a number of years in the body; although I was not aged I had considerable experience which has stood me in good stead since I parted from the old form.

#### Mrs. Carrie A. Pike.

[To the Chairman:] I thought I would be admitted to your last meeting, but I was not. I am glad to come to-day, because I wish to send my love to my friends. I want to tell them what a beautiful world this spirit life its, how pleasant and congenial all the friends are with whom one associates, and how life seems to one and expend before me revealing newer whom one associates, and how life seems to open and expand before me, revealing newer beauties every day. I have not been in the spirit world one year yet; I passed away last July. I have been undergoing strange conditions since then; every minute of the time has been taken up; it seems to me as though it was hardly a month since I left my body, yet when I come here and look back, I find it is quite a number of months. I had passed my thirty-third birthday but a few weeks. My object in coming is to reach my friends, to assure them that I love them. I wish them to think of me often as being by their side, and if possible, I will come and make my presence known. I lived in Salem, Mass. I am Mrs. Carrie A. Pike.

association with the dear ones here in the body that he brings his influence whenever he she friends that it will be of use, also that the dear ones here in the body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here in the body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here in the body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here in the body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here it body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here it body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here not been the body; that he brings his influence whenever he feels that it will be of use, also that the dear ones here he held use, also that the dear ones here he he power and assure the here is the which has been tree for Conventions, and has been free for Conventions which this being hearing the him has been free for Conve

## George Reynolds.

[To the Chairman: I have friends, sir, in Newark, Elizabeth, and other places in New Jersey. I hope to reach them through this channel of communication. I was engaged con-Jersey. I hope to reach them through this channel of communication. I was engaged considerably in traveling from place to place. My business called me to different parts of the country, and so my friends used to say I was always "on the wing." Well, I feel just the same to-day; it seems as though I was flying from point to point. I have visited my friends in their various homes and places of business, and tried to touch them up a bit. I have not succeeded as well as I desire. I met my friend John Morgan in Newark, in his place of business, and succeeded in making him feel rather strangely, but he did not realize that it was caused by the presence of a spirit. He told his associate that he did not know why he should feel so; that it seemed as though there was something in the sir, and he thought something was going to happen. It was only his old friend George trying to jog his memory as to old times and scenes. Immediately after that, he began to think of a certain transaction of ours, and wondered how I would feel about it were I in the body. I succeeded in making him think that I would thest that it was all the to the transaction of the series in the body. the body. I succeeded in making him think that I would feel that it was all right—although occurred. I will now tell him that it was all right, and the results have shown that his wisdom was the best. John felt in this way, but he did not understand that it was myself talking to his substitution.

ing to his spirit.

I am working among friends, and those whom I did not know, but who may, I think, require something from the spirit-world to quicken their intelligence, endeavoring to manifest myself, and work out my powers through some channel. I send them greetings, and want them to know that although I went out in a hurry, and I never have hed caves to respect the above. yet I never have had cause to regret the change. I am very well off with the conditions that are now mine.

I am much obliged to you. Mr. Chairman, for permitting me to come. Please, sir, to announce me as George Reynolds.

## Maria M. Shepard.

I have friends in the western part of Philadelphia, and I hope they will learn that I have returned to this place. I am assisted to come by one who calls herself a messenger spirit. I am thankful for the opportunity. I send my love to my friends, and I want to tell them that I am satisfied, although before I passed away I dreaded the change. I could not reconcile the idea of being called away from earthly life with the go dness of God, because it seemed to me I ought to be allowed to remails with my friends. ought to be allowed to remain with my friends.

Now I see it was all for the best. I suffered
very much before I passed away, and at times I
thought that death would be a relief, but I did Ans.—Extremes of heat or cold may affect a spirit who is not familiar with the methods of communicating with mortals when he desires to come into contact with them, but as he gains magnetic power he becomes fortified against atmospheric changes, and in a little time these changes cease to trouble him, because spirits who are familiar with the control of a medium, or who are used to coming into contact with their mortal friends, understand somewhat of the laws operating between spirit and matter, and are able to govern themselves accordingly.

Q.—[By C. R.] Please state how one in this life can secure a message from one in the life beyond through the medium who delivers the messages published in the Ranner of Light?

A.—The best way for you to secure a communication from some one of yout spirit friends at this circle is to mentally request such friend, in the higher life to visit this circle croom and in the higher life to visit this circle croom and in the recognize the fact, that spirits peturn. The

are so encased in the teachings of theology that I do not know as they will listen to me; but I was told if I came to this place I would gain power to communicate through a medium in Philadelphia. There is a lady there, by the name of Robinson, whom I have endeavered to communicate through, but I have not had the power to do as well as I deelred. I have come here, hoping to get magnetic strength, so as to communicate through that lady to my friends, who are in the city of Philadelphia. I thank you for permitting me to come. I am Maria M.

#### Samuel Hatch.

[How do you do?] I am very well; at least I think I am. I don't know as I have a great deal to say, but I just strayed in here, and I thought Lwould like to look around and try and make my known move when brought into connection with mortal life. If my friends who
are yet in the body find out that I have come I
hope they will feel that it is with greetings and
expressions of friendship for them that I do so.
I would like to have them realize that there is
an open doorway between the two worlds; that
the dear ted dead are there are to make an open doorway between the two worlds; that the departed dead are thronging back to make themselves understood. So I have come to say a few words and then give way to others. I lived a good many years in the body, having almost attained the age of eighty when I was called out. I had some very strange experiences, some that were pleasant and others that were not so good, and I have faced them all since I went out. I have seen points connected with them that I did not perceive at all when I was here, and so I have looked them over carefully and have found where they would fit into each other. That has employed a good part of my time. I have been growing young again, and I expect to attain the age that you call the prime of life; then I intend to travel around as prime of life; then I intend to travel around as others do, and see if I cannot perform some work. I was from North Marshfield; when there I was known by the name of Samuel Hatch. I passed out from the mortal form one year ago last fall.

#### Anita.

They call me Anita, and I have friends here among the pale-faces—good friends, whom I have talked to in times past, when my own dear medy was in the body. I come to send my love to them, and to say the medy sends hers, and the little one. They are happy in the hunting-grounds above. They are working—that is, the medy is working—to unfold the powers of that little blossom, and to bring him up in such a way that he may grow like the flowers in beauty and sweetness. She is working, too, as a medium for spirits who wish to manifest to their friends:

Anita tried to come before, when the little paposes came, but she could not, so she has been waiting to get into the council to send her love, and tell the friends that the good work is going on; though they may not hear of it at all times, yet it is going on, each one of the spirit band is working to do their part, to bring a comprehension of truth to mortals who do not know anything about the life which is beyond this

The work that Anita had to do among the pale faces is about finished, so far as manifest-ing through a medy is concerned; but it is not finished, nor will it be, among those who are in need of instruction.

need or instruction.

Anita's friends are in Philadelphia and other places, and she hopes they will know that she has come to the great council.

### Anita,

For Ed. Wilkins, Annie Lawrence, Dr. John P. Ordway, Mary White, Samuel Waters. ED. WILKINS.

I must tell you of the spirits that I see here I must tell you of the spirits that I see here who wish to manifest, but do n't seem to have the power of doing so. Here is a white brave who says his name is Ed. Wilkins. He wishes to send his love to his family. They are in Boston, or belong in Boston, and they know that spirits can return. He wishes to say that he is still working; that he often returns into association with the dear ones here in the body; that he brings his influence whenever he feels that it will be of use, also that the dear one who is with him sends his love and assurances of his unfoldment in the higher life.

ANNIE LAWRENCE.

that I am blest. I want all my friends to un-derstand that I love them, and whenever I can I will communicate with them; but if they do not hear from me at times, when they feel they ought, they must not think I neglect them—I only lack an opportunity to communicate with them." The name of the squaw is Annie Law-rence. Her friends are in this big city.

DR. JOHN P. ORDWAY.

DB. JOHN P. ORDWAY.

Here's a brave that is n't very tall; he is quite stout. He says: "I have long desired an opportunity of just sending a few words of greeting to my friends. I have many of them in Boston. Assure them from me that I am in sympathy with them, and that my friendly regards ever flow out toward them. I have found my sphere in the spirit-world. I am happy in my work. I also come into rapport with persons in the form at times, and endeavor to express a certain line of thought through their instrumentality, but I do not give my name, or seek to identify myself, because I only desire to seek to identify myself, because I only desire to assist them in the unfoldment of their own powers. Dr. John P. Ordway." 10

## MARY WHITE.

There 's a spirit here, an old squaw, who lived quite a number of years in the body, and there is some one who is friendly to her in this counoil-room. She gives her name as Mary White. She says: "Give my love to the friends." Tell She says: "Give my love to the friends." Tell them that it always gives me pleasure to come near enough to any of them to read their thoughts, and know something of their lives, and I know, when they come to the spirit world, I will meet them, and we will renew our pleasant association."

## SAMUEL WATERS.

And here's a brave, who is attracted by some one present. He lived quite a number of years on this plane. He says: "I wish to have my friends know that I live, also that I can come to them. By-and-by I trust to gain power to manifest so plainly to them that they will not have the slightest doubt of my presence. I take delight in seeking; to understand the laws operating hetween the two wolds drawing them is to ing between the two woulds, drawing them luto connection, for I feel that much useful information can be gained therefrom. I expect to pre-sent myself in tangible form, so that my friends will perceive and recognize me. I am working to that end. I have experimented; and feel somewhat gratified with the result of my labors, but they have only given me an impetus to go forward, with all the strength and power of my nature. Tell cach dear friend that I love them. Samuel Waters." That is all Anita gets.

Mendon, in , 1:25 and 12th Mendon, Ill., 1812 1, 14 the real plants.

MESSAGES TO BE PUBLISHED. MESSAGES TO BE PUBLISHED.

March 16.—Richard Glazier! Howere Runr; Mrs. Mary
Hale; Mrs. E. A. Pe'ty; John Bentley; Washeuta.

March 20. Reuben Godfrey; Mary Elinabeth Parker;
Joseph Cross; Miss. B. B. Skinner; Rufus Cass.

March 21.—Mrs. Rebecca B. Cowdrey; Judge Edward
Woodruf; Stillman Brooks; Mrs. Sarah A. Tobey; Rebeca H. Thorner; Thomas M. Rejey: William Fishagan.

March 21.—Mrs. Elinabeth Hmith; George H. Davis: Edwin Buckley; Apple J. Tidden; George E. Pollard; Mary
Godby,

April 2.—Oyrus W. Jeffries; William Blake; Ma'lida
Jones; Eudora Braper; Horace P. Milton; Liliah A. Campbell. Jones: Eudora Irraper; Horace P, Milton; billab A. Campbell.

April 6.—Lotela: for Andrew Hall, Henrichts Walker, Catherino Driscoll, Caroline Parker, Algerion Palge, Miscollar, Catherino Driscollar, Catherin

May 1.—Letela, for Charles Bennett Jones, Lillian Carter, Fannie Eaton, Joseph Carr, Mrs. Monica L. Burke, Samuel Ailen, Mrs. Charle White, Martin Hayes, Morning Star, Henry C. Walker, Emmis S. Dodge.

May 4.—Peleg Wadeworth; Thomas H. Bond; Ira Connett, Lixie Florence Hatch; Caroline Jeannette Wilson, May 8.—Jense C. Wells; Marianna Sargent; Mary Farmer; 'ames M. Sherman; Julis Doran, May 11.—Mrs. Anna Marke Wilson; Samuel Trefy; Mrs. Anns C. Hobe; Susan Taylor; William Enseland; Kuma, to Charles E., of Miwaukes,

May 16.—Rey, Alonso Chaple; Mrs. Margaret A. Drake; Susan W. Stanwood; Job Taylor; Ebecca Joy; Naona, May 19.—Dr. Esra Cutter; Henry C. Campbell; Eliza Pesbody; Adam Smith; Jennis Swayne,

Sandy 19.—Dr. Esra Cutter; Henry C. Campbell; Eliza Pesbody; Adam Smith; Jennis Swayne,

Sandy 19.—Dr. Esra Cutter; Henry C. Campbell; Eliza Pesbody; Adam Smith; Jennis Mrs. M. M. Margaret A. Drakim,

May 25.—Mrs. Emmis J. Mortil; Charles R. Shintt-Jennis Carcy; Alles Marn Tunket; Mrs. B. M. Howells,

May 25.—Thomas King; Otts Carpenter; Joseph Strar; ells.

May 29.—Thomas King; Otis Carpenter; Joseph Styer;
Oharles Brett; Emma F. Wallace; Mrs. J. P. Banborn;
Ells Armstrong; Maria Leelle; Mary Elizabeth Lamon.

#### The Third Annual Convention

The Third Annual Convention

Of the New Hampshire State Spiritualist Association will
be holden at Concord on Friday, Saturday and Bunday, the
20th and 20th days of June, and the ist day of July next.
The sessions of Friday and Saturday will be helden in
Phosnix Hall, and the sarvices on Sunday will take place in
White's Opera House. The platform will be occupied by
some of the best speakers and mediums, who will dispense
apiritual and intellectual food; and an excellent choir of
secomplished succident will be in attendance to season the
repast with beautiful music.
Arrangements have been made with the various lines of
railreads contering at Concord for reduced fares, and with
the hotels for reduced rates of sutertainment; also for placing at private boarding houses and in good families all who
cannot be accommodated at the public houses—and especiality for ladice and others who wish to attend and would prefer
to have a quiet home while there.

A more ortended notice will soon be given, with full particulars and directions for procuring boarding places 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 track, both from New Hampshire and adjoining Stated, is most sincerely desired and
condently originated. By order of Beard of Managers.

May 24th, 1831.

## First Quarterly Meeting of the Lake Shore Spire

First Quarterly Meeting of the Lake Shore Spiritualist Conference.

The Lake Shore Spiritualist Conference will hold its first
Quarterly Meeting in Webster's Grove, Kingsville, Ashtabula Co., Ohio, on Saturday and Sunday, June 18th and
17th.

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

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

Mediums, speakers, and many others will be entertained
free of charge. Board will be furnished at reduced rates to
all who cannot be otherwise entertained. Should the westher be inclement, the meeting will be bed in the Town Hall.

Kingsville is on the Lake Shore and Nickel-Plate Railmad, Fix miles east of Astiabula.

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

Per order of the Committee.

DR. H. SAXTON, President.

#### The Sixth Annual Meeting

Of the Spiritualists of Central New York will be held in the Universalist Church at Lee Centre, Opeids Co., on Saturday and Sunday, the Sti and 10th of June—commencing on Saturday, at 2 o'cleck P. M., and closing Sunday evening. Mr. J. Frank Barter, of Chelses, Mass., the test medium, singer and speaker, is sugaged, and other good speakers will be secured.

Good hetel accommodations at \$1.00 per day, and friends in Lee Centre will accommodate all possible.

The hall in the basement of the church will be used for a lunch room, and all who wish to avail themselves of this privilege will bring their baskets and enjoy a good social hunch.

hunch.

Parties wishing to be carried from Rome are requested to send in their names to H. J. Hitchcock, Lee Centre, before the 5th of June.

We hope to see all the Spiritualiets and Liberals present, and extend a cordial invitation to all to this Feast of Reason, for we will spare no pains to make this meeting one of the best since our Society was organized.

Mns. W. H. H. Hons, Recretary,

Call for a Convention.

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

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

All the State speakers and meditums are cordially invited to attend. Mrs. 8. A. Jesmer of Amaden, and Mrs. Gerrude B. Howard of East Wallingford, test meditums, will be present, and other test meditums are expected.

Among the elequent speakers that we always listen to with pleasure and profit, Mr. Albert E. Stanley of Leicestor, Rev. Gec. Severance of Turbridge, Mr. Pericy S. Foggo Chelese, Mrs. Sarah A. Witoy of Rockingham, Mrs. Fogner, Cav. Gec. Severance of Turbridge, Mr. Fericy S. Fosgo Chelese, Mrs. Sarah A. Witoy of Rockingham, Mrs. Fogner, Lexie S. Manchester of West Randolph, Mrs. M. A. O. Heath of Bettet, and Mrs. Abble W. Grasett of Dugbury, will be present, and others are expected.

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

Charles Thompson, Secretary.

International Arbitration Convention

International Arbitration Convention.

At a regular meeting of the National Arbitration League of the United States of America, held at the city of Washington, D. O., April 1984, 1883, the following rose utions were adopted by a unanimous vote, vis:

\*\*Resolved\*\*, That the National Arbitration League of the United States of America Bereby call an International Arbitration Convention, to meet in the edity of Philadelphia, Pa., on the 221 day of November, 1883.

\*\*Resolved\*\*, That the Corresponding Secretary of this League be authorized and instructed to communicate with the various Arbitration and Peace Societies, Yearly Meetings of Friends, &c., &c., in this and other countries, including copies of these resolutions, and inviting them to cooperate with the League, by sending dolegates to said Convention.

\*\*Fred P. Stanton, President\*\*.

# Annual Picule and Sunday Assembly

Annual Ficule and Sunday Assembly
Of the Cassadaga Lake Free A-sociation at Cassadaga (Camp
Grounds). Chautanque Co., N. Y., June 9th and 10th, 1883.
Speakers: O. P. Kellogg, of Ohio.; Cechas B. Lynn,
Beston.
Itamon's Band will furnish musto during the day on Saturday and Sunday, and his cell-brated Orchestra will furnish
musto for the dancing on Saturday evening.
[Send your name on a postal for Camp-Meeting circulars.]
Thos. B. Burti, Rec., Laona, N. Y., Fredenia, N. Y.

The Northern Wisconsin Spiritualist Confer Will hold a three days meeting in Spiritual Hall, Omro, Wis., June 18th, 16th and 17th, 1883.

The speakers engaged for the meeting are Mrs. M. U. Haight, of Buffalo, N. Y., and Dr. G. H. Geer, of Chicago. Mrs. Sarah "Bedd Noyes, of St. Johnsbury, Vt., will furnish the year music."

A cordial layles to participate. Usual couriesies by the Omro friends. "Prof. WM. M. LOCKWOOD, President."

Dn. J. O. PHILLIPS, Secretary.

Notice,

The First Maine State Spiritualist Camp-Meeting Association will hold its annual Camp-Meeting at Buswell's Grave, Etna, commencing Aug. 24th and closing Sept. 14. M. B. 35. The Association new stands upon a legal bask and an enjoyable meeting is looked for. The best of spairers will be presented, and everything done to make all enjoy themselves. A general invitation is extended to every one, and especially the mediums. Let all interested in the grand truths of our Philosophy give us a cast, and they will be amply repaid. Per order of Directors.

C. M. Brown, Secretary.

Amural Camp-Meeting.

The Fifth Annual Camp-Meeting of the Michigan State Association of Spiritualists and Liberalists will be held at Fint, commencing Triday, Aug. 17th, and closing Monday, 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attendance.

S. H. MOCEACKEN, Secretary.

Detroit, May 12th, 1882.

## Picule and Grove Meeting

At North Scituate, Mass., Saturday and Sunday, June 14th and 17th. Good beakers and test mediums are engaged to be present, and will be present, and will be freely entertained. Test and conce free to those coming from a distance. Grove pear the Dépôt. Per order of the Management. Annual Mostley of Storets, Mich.

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cach. Fost-Office address, Station G, New York City.
April 7.

### Dr. F. L. H. Willis May be Addressed till farther metice.

Glenora, Yates Co., N. Y. D. R. WILLIB may be addressed as above. From this only the can attend to the diagnosting of disease by hat and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate selectific knowledge with keen and caroning psychometric power. Dr. Willis claims especial skill in treating all diseases of the blood sad nervous system. Cancers, Ecrofuls in all the forms, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both seres.

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May 19.

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ALL SORTS OF PARAGRAPHS.

SPIRIT CHILDREN'S DAY .- On Tuesday afternoon, June 19th, our Public Free Circle will be devoted exclusively to spirit-children who are anxious to send messages to their parents or other loved ones.

> DECORATION DAY Was largely celebrated on the 30th wit.

Take from your flag its fold of gloom, And let it float undimmed above, Till over all our vales shall bloom The sucred colors that we love.

Not there, but freed from flesh they go Where all the paths are sweet with flowers: They fought to give us peace; and, let They gained a better peace than ours.

Greenville, Texas, was visited by a very destructive tornado Saturday, June 2d, which did about \$160,000

In all the European States the expenditure for war

is largely in excess of that for education. The disproportion is greatest in Russia, which expends eighty times as much for war as for education, and least in Switzerland, where nearly as much is spent for education as for war. Denmark ranks next to Switzerland in this respect.

Talmage says: "I tell you plainly if the muskrat was your father and the opossum your mother and the kangaroo your great aunt and the toads and the snapping turtles your illustrious predecessors, my father was God." Thoroughly reverent and devout worshipers have a right to resent this declaration as a reflection on God.—The Index, Boston.

. The anniversary of the demise of the patriot General Garibaldi was commemorated throughout Italy last Sunday. The syndicate of Rome unveiled a bronze bust of the hero in the capitol.

It is only by purification of the homes and haunts of the poor, and by the preventive measures of friendly visitors, that Tewksbury will have fewer inmates, and the woman's prison become a less terrible necessity.

There is soon to be published in this city a " Life of Theodore Parker" for young people. The heirs of Peter Cooper will add \$100,000 this year

to the same amount bequeathed to the Cooper Institute by the philanthropist. Each of the six tolimen on the Brooklyn bridge on

Saturday received fares from eighty foot passengers a

minute. The tolls received on that day amounted to more than fifteen hundred dollars. In Sebec, Mo., there is a factory that uses over a thousand cords of wood annually, making a two-horse load of tooth-picks each day. These are all sent to

Boston, and thence in every direction. The Spiritualists having received stronger evidences of the life beyond, are receiving large accessions to their belief, and are agitating the erection of a hall in this village.—South Shore Herald, North Schuate,

A solid and substantial greatness of soul looks down with serene calmness on the consures and applause: of the multitude.

A writer in Nature says that "the opinion once commonly entertained that sheet-lightning is a distinct form of lightning, unaccompanied by sound," is an erroneous one, and pronounces the verdict that "ordinary sheet or summer lightning is simply the filumination produced by a distant thunder-storm."

An exchange says a fisherman's favorite instrument is the cast-a-net. In this region they somehow re-alind one of the lyre.—Lynn Item.

Their music, however, is both vocal and instrumental, consisting of a variety of tongues and sounds, comprising many scales.

The fact that a hundred members of the House of Commons have signed a letter to the Premier in favor of extending the county franchise to woman is an Indicatlop that the Woman's Rights movement is gaining ground in England.

The erronation of Alexander III. as "Czar of all the Russias , occurred on Sunday, May 27th. Nothing transpired to mar the solemnities, (?) or disturb the grand farce; the same is true of the festivities which

AMERICAN INSTITUTE OF INSTRUCTION .- The Annual Meeting of this Association will be held at Fabyan's, White Mountains, July 11th-13th. This will be on occasion of unusual interest and attraction for the friends of education in New England, and all parts of the country. The subjects to be brought before the meeting are among the most prominent and interesting of the day. The officers of the Association are: Geo. A. Walton, President, West Newton, Mass.; Robert C. Metcalf, Secretary, Boston ; James W. Webster, Treasurer, Boston.

The belief that the people of Pompeil cultivated watermelons is strengthened by the discovery in the recent excavations there of a man with his hands clasped across his stomach. There was nothing, however, to indicate that he was of African descent.

The Medical Society of Scott County, Iowa, has elected Dr. Jennie McGowen, a well-known woman physician of Davenport, as its President for the ensuing year. This is the first instance in the history of the medical frateroity to which a woman has been chosen for the executive position of a medical society.

The reduction of the national debt for the month of May will amount to about \$3,500,000.

A rupture between the Prussian Government and the Vatican is reported.

Light diet during the heated term, which soon beging to conductive to health. Everyhody should bear this in mind; but we do not suppose they will, and so they must take the consequences.

Love is the palace of the soul; truth its furniture; patience its apparel; peace its surroundings; happiness its goal.

Cyclones, riots, strikes and lynchings seem to be uncommonly frequent at the West of late.

William A. Heney, according to the New York Sun, who has acted as the business manager and private secretary of Dr. Francis W. Monck, of England, the Brooklyn "healing preacher," has begun a suit against him for \$375,35. Mr. Heney, in his affidavit, swears that Dr. Monck was called a fraud by a newspaper, and that he had never denied it.

What I ask for myself is what I willingly accord to others, whatever form of faith, or no faith, it may please them to adopt. Whoever fears his religion will not endure this liberty, and therefore seeks to ally it with the State, evidences a suspicion, if not a consciousness, that that religion is fatally weak.— Other Johnson, in the Atlantic Monthly for June.

A friend-whom we suspect to be Bro. L. K. Coonley-sent us recently from Marshfield, Mass., a fine sample of rhubarb or "ple-plant," which grew from roots imported by Daniel Webster. Thanks. . TO REMOVE TAR FROM THE HANDS. - Rub the

tarred places with the outside of fresh orange or lemon peel, and wipe dry immediately. The volatile oils in these fruit sking dissolve the tar, so that it can be easily wiped off.

A London clergyman is said to have told his congreration that there was still many a one who, while engaged in singing apparently with all his heart the

"Were the whole realm of nature mine.
That were an offering far too small,"
was diligently engaged with one hand in his pooket scraping the edge of a three-penny piece to make sure

it was not a four-penny piece. Ananias had a bad reputation for truthfulness, but it is to his credit that he never wrote the reports of foreign missionary societies.

Any pimply, rough, dry scaly skin disease transches on use of Dr. Benson's Skin Cure. Unrivalida.

or it a ridusticia di com sir a conservator of a

Spiritualist Meetings in Boston:

Ennuer of Light Circle-Room, No. 2 Houseware Place – Every Tueday and Friday attention at a volock, Admission free, For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

Horticulturas Hall, – Meetings Sundays, at 10% A. M. and 7% P. M. -J. William Fletcher, Speaker. The public circles is vited.

Paine Memorial Hall.—Children's Progressive Ly-coum No. 1. Appleton street, Sundays, at 10% o'clock, Ben-jamin Weaver, Conductor.

Eagle Hall, 616 Washington street, corner of Easex.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Jobb, Conductor, Meetings also Wednesday afternoons at orlock. action.

Harmony Hab. 34 Essex Street (ist fight).—Sunday, at 19% a.m. and 2% and 7% p.m.; Thursdays, at 3 p.m.
Prescett Bobinson, Chairman.

Eagle Hall.—Spiritual meetings every Saturday even log, at 7% o'clock. Wells Memorial Hall, 987 Washington Street, Spiritetic Phenomena Association. Every Sunday at 2%

Churlestown District.—Mcchanics' Hall, 212 Main street.—Sunday afternoons, at 3 o'clock; Sunday evenings, at 7%. J. W. Robinson, Conductor. [Keeps the Banuer of Light for Sale.] Bystic Hall, 70 Main Street.—Sunday afternoons, at 10 clock. C. B. Marsh, Conductor.

Chelsea Spirium Amociation, Odd Fellows Building, opposite Beilingham-street Horse Car Station. Sundays, at 7% and 3? M. Next Sunday afternoon and evening W. J. Colville will accupy the restrem. Subject for afternoon. "The True Mission of Spirium and the Dignity of Mediumship": evening, "How Can we Best Secure Indisputable Proof of Human Immertality?"

THE LADIES! HAIMONIAL AND BOCKET, Friday afternoons, at 2 o'clock, in same hall. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President.

New Erla Hall.—To day was our closing session of the season. In September, rested and invigorated by our vacation, we shall again take up our work with renewed courage to battle for the cause. Our ranks were full to-day, and our children ready to make it one of the most interesting sessions of the season. After the regular morning exercises came the following: Recitations by Bessie Brown. Ernest Pieet, Pansey Marine, Gertle Rratt, Gracie Burroughs, Emma Ware and Bessie Pratt, Songs by Gracie Burroughs and little Jennic McGee; whistling medley by little Blanche. Our old friend, Mr. Rich, who conveys to us through the beauty of flowers his sentiments of love and esteem, was with us again to-day, and presented each scholar and leader with a bouquet. Remarks were made by Mr. Hatch, Conductor, and Mr. Rand, Assistant. Miss M. T. Shelhamer was also present, and gave us words of encouragement for the future. The ession closed with Physical Exercises, led by Master Arthur Rand.

The Leveum on Saturday afternoon next, at 2 o'clock.

The Lyceum, on Saturday afternoon next, at 2 o'clock, will make a visit to the Soldiers' Home, Chelsea, to entertain their soldier friends. Much pleasure is an-ticipated in consequence. C. Fuank Rand, Assistant Conductor Shawmut Lycoum. 8 Webster street, Charlestown District.

BWebster street, Charlestown District.

PAINE HALL, JUNE 30.—A large school and audience gathered in our hall to-day to participate in the exercises of "Memorial Sunday." Unly one member from this Lyceum has been called to the Summer-Land during the year—Mrs. May Souther, a Leader and zealous worker; but several of its best friends have joined the host innumerable. Bro. Join H. Currier, whose carnest words were always attentively listoned to; Mrs. Nelson, who had a circle arranged for the benefit of our young people, when she herself was first called to part with her husband, and then herself received the velcome summons to pass up higher. Her Indian control, "Maggle," has spoken many words of cheer, comfort and admonition to members of tiles school. A large bouquet of wild flowers represented her on our platform, which was transformed into a beautiful flower-cr-bed by kind friends. Conductor Weaver's table and the plano were tastefully decorated with floral tributes, and above all a beautiful floral arch. Bestde those we have apoken of, the soldier-dead were not forgotten. Mr. Parsons, our much respected Treasurer, with a delegation of John A. Andrew Post, G. A. R., Capt. Cooley, of Kinsley Post, Somerville, and others, represented them.

After the usual opening exercises, and a cornet solo

delegation of John A. Andrew Post, G. A. R., Capt. Cooley, of Kinsley Post, Somerville, and others, represented them.

After the usual opening exercises, and a cornet solo by A. L. Gardner, the scholars were each presented with a bouquet. Dr. Richardson was then introduced, and said, "Dr. Currier's place I am not able to fill; I have no doubt that he stands beside me now, with a desire to waft to you from the immortal shores his words of greeting, and to say to you, "Go on in the good work." Some very interesting reminiscences were then related by Mr. Parsons. He also paid, a touching tribute in memory of Bro. Currier, who was a brother comrade in the G. A. R. Miss Amy Peters by request read a selection arranged by Past Conductor Ford. Mrs. Sarah A. Byrnes, although unable to make a longthy speech, cheered us by a few kind and loving words. Mr. Pratt, of Braintree, after an eloquent speech fitting to the time and occasion; said Lycoums ought to have the support of the Spiritualists. "Gather with the children in the Lyceum; you will be benefited as well as they."

Bong by Miss Jennie Smith; the dialogue by Assistant-Conductor Russell was then given by the young ladies who participated in it at the Soldiers' Home. Mrs. Bigloy, of Chelea, the much respected teatmedum, spoke of the angel-visitors present and of her interest in Lyceums. Little Blanche, of Shawmus School, treated us again to a whistling solo. Song by Annle Setchell. A beautiful selection, read by Mr. Fred. Cooley, was received with much deserved enthusiasm; a selection, "The Red, White and Blue," arranged by Mr. Russell, was read in a very acceptable manner by Miss Amy Peters; Mr. Robbius, of Lynn, spoke interestingly and earnestly on the topics already suggested; remarks were also made by Dr. Lothrop. The exercises were closed by Miss Lens Onthank with a fine reading. Again are we called upon to thank the friends of this school for their aid.

Frances B. Woodnury. Cor. Sco.

Ladies' Aid Parlors.—Sunday last, June 3d, the Progressive School held a Memorial Service, which proved to be very interesting. The visitors were entertained by addresses by the older ones, and singing and speaking by the children. Every child received a small bouquet, and all that spoke or sang were presented with a basket of flowers. Our floral display was much better than we had boped for; the collection of wild dispers was senseably admired by all. Will

of wild flowers was especially admired by all. Will the many friends who sent us flowers accept the thanks of the school for their kind remembrance. We shall continue the school through this month, and hope to see our friends with us again before we close for the season.

A. A. Lord, Secretary, 12 Conservant street. season. 12 Causeway street.

BENEFIT CONCERT.—Readers in Boston and vicinity are requested to bear in mind the concert complimentary to Messrs. H. S. George and O. L. Rockwood, ushers, and Mr. A. V. Abbott, janitor of Horticultural Hall, to be helden under the auspices of the Spiritual Temple on the evening of Thursday, June 7th. Doors open at 7. Exercises to commence at 7:45.

CHARLESTOWN, MYSTIC HALL,-Sunday, June 3d the meeting was held at the usual hour. Mr. David Brown gave a very excellent discourse, taking for his Brown gave a very excellent discourse, taking for his theme "Individuality," the subject being given by a member of the audience. At its close he gave a large number of tests, Mr. Heath favored the audience with one of his sweet songs, after which Mrs. Steers and Mrs. Davis gave a number of tests, nearly all of which were recognized as correct. Theselmcetings are increasing in interest from week to week. Next Sunday. June 10th, Mr. Brown, Mrs. Steers and Mrs. Davis will take part at 3 P. M.

## Horticultural Hall, Boston.

Mr. J. W. Fletcher, who has been heard in nearly all the large cities adjacent to New York during the past year, began a brief engagement in Horticultural Hall, on Sunday A. M. Richard Holmes, Esq., in introducing the speaker, said the regular meetings having closed in this hall, it was greatly desired that Mr. Fletcher should be heard, and therefore his friends had arranged for the present course of lectures. Mr. Fletcher is by far too widely known for its eloquence and rare mediumistic powers to need any lengthy remarks from me." After some fine music from Mrs. Clapp, with Mr. Pope as accompanist, the spenker proceeded to deliver a discourse upon "The Mediums of to deliver a discourse upon "The Mediums of the Past." Beginning with Jesus as the great the Past." Beginning with Jesus as the great medium, he plainly showed that his life was a prophecy of what the present is but a fulfillment; the purpose of his life was to bring "life and immortality to light"; and it was for this, for the purity of his acts and teaching, that he was crucified, rather than for any harm he ever did. There are those who look for his second coming, little knowing that he is already here. The manifestalions of spirit-power to-day, seen on every hand, are the embodiment of the Christ-spirit acting through universal law. The life of Joan d'Arrowas graphically described, her sufferings touchingly narrated, and the lesson drawn that she, too, was a victim to that "ignorance which has so blinded the spiritual perceptions of man in all ages of the world."

The Salem witcheraft experience served to

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respect." The lecture, which was frequently applauded, was replete with striking illustra-

tions.

In the evening there was a large audience in attendance who listened with rapt attention to a lecture upon "The Body and the Spirit." In reply to the question, "What will Mr. Beecher do with Spiritualism?" the speaker said, "The question is not of half so much importance as. What will Spiritualism do with Mr. Beecher? The gentleman said, leave the subject to scientists. That was good advice; we always leave all facts to scientists, and when they have registered them as facts, give them to the people for judicious use. The report of scientists upon the tered them as facts, give them to the people for judicious use. The report of scientists upon the subject has been most favorable. Would their opinion of Mr. Beecher's theology be quite the same? If we mistake not, they exploded that some time ago. The truth can take care of itself without the patronage of great names."

At the close of this brilliant effort. Mr. Fletcher exercised his test powers, giving a large number of descriptions, every one of which was recognized. There was a large number of the old workers present, as well as many who were apparently attending a lecture of this kind for the first time. Mr. Fletcher will speak in the same hall next Sunday at 10:30, and in the evening at 8 o'clock, followed by tests.

Good Tidings from Greenwich, Mass. To the Editor of the Banner of Light:

Of all the indefatigable and successful workers in the spiritual vineyard to-day, perhaps no one has been more instrumental in affecting public sentiment in a single town than Mr. H. W. Smith of Greenwich, Mass. When this gentleman introduced Spiritualism to that town, all the inhabitants were against him; to-day a spiritual lecturer is sure to meet there a large, intelligent and appreciative audience. If it is only known that Mr. Smith andorses a project. a general interest is awakened, and a desire manifest to share in the entertainment provided. In his very commendable efforts he has been ably assisted by that industrious worker

ed. In his very commendable efforts he has been ably assisted by that industrious worker in the spiritual cause, Miss Nellie B. Lochlan, formerly of Boston,

The week commencing Sunday, May 27th, was a gala week at Greenwich. The exercises of the following days were preceded by a delightful little circle held on that evening at Mr. Smith's residence. Monday, May 28th, W. J. Colville held a reception, which was attended by as many persons as could be accommodated in Mr. Smith's spacious parlors. Mr. Willis Milligan of Boston assisted in the evening's proceedings, rendering valuable service by his effective performance both on organ and piano. Mr. Colville's guides answered a great many questions relative to spirit-life very explicitly and acceptably, his poetical guide, "Wincons," giring thirteen symbolic poems to individuals present, and two fine improvisations on subjects selected by members of the company. On Tuesday evening, May 29th, a grand concert was given at the church, which was crowded to its utmost capacity. A large choir of children, among whom are many quite effective soloists, trained by Mr. Smith, sang most beautifully some inspired verses given them by Miss Lochlan and set to music by Mr. Smith, who accompanied them on one of his finest organs, Mr. Milligan playing the piano in perfect accord throughout. The two instruments blended exquisitely, and the sweet, clear young voices were heard in numerous solos and concerted pieces to great advantage. Mr. Charles W. Sullivan outdid himself in those wonderful charquisitely, and the sweet, clear young voices were heard in numerous solos and concerted pieces to great advantage. Mr. Charles W. Sulivan outdid himself in those wonderful characterizations for which he is so justly renowned. Miss Maud Jordan played four violin solos in charming style, and W. J. Colville sang two ballads and gave a fine inspirational poem. The exercises, which lasted over two hours and a half, were none too protracted to sustain the unfaltering attention of the large audience; the children were beautifully attired in fancy dresses, and the church prettily ornamented.

On Memorial Day, Mr. Colville gave a lecture suited to the occasion before the Independent Order of Good Templars and their friends in Greenwich Village. On Thursday, May 3ist, another reception was held at Mr. Smith's. Mr. Colville, under influence of his inspirers, answered several deep philosophical questions with rare ability, and then, under influence of "Wincona," gave nearly twenty personal poeme, many of those given to children being of rare beauty and appropriateness. Friday, June 1st, at 8 p. M., a lecture was given in Greenwich church by the guides of Mr. Colville on "The Cause and

beauty and appropriateness. Friday, June 18t, at 8 P. M., a lecture was given in Greenwich church by the guides of Mr. Colville on "The Cause and Cure of Crime and Poverty." It was highly ap-preciated by a large audience. The poem at the close on "Reform, Justice and Charity," was loudly applauded. Thus ended a series of six con-secutive gotherings, such one of which has left secutive gatherings, each one of which has left many pleasing and instructive impressions on the minds of all who were privileged to attend them. minds of all who were privileged to attend them. So great is the demand for spiritual teaching in this place at present that Mr. Colville's guides have consented to speak in Greenwich on Sunday, June 17th, at 3 r. m., when the subject of the discourse will be "The Future of America, and the Secret of her Coming Glory," followed by a poem on subjects to be chosen by the audience. At 7:30 p. m. on the tenna der Mr. Columbia. ence. At 7:30 P. M. on the same day Mr. Col-ville's guides will hold a public reception for the answering of questions and giving of poems. Mr. Willis Milligan has been specially secured to furnish music on both occasions. INDEX.

Meetings in Clinton, Mass.

The Spiritualist Society in Clinton, Mass., has been organized about a year, and all associated with it may well be proud of their efforts. It has grown so rapidly that Currier's Hall is too small to hold the audiences. Monday evening, May 28th, Mr. Edgar W. Emerson held a test scance in this hall. He was followed by short addresses from George A. Fuller and Mrs. Kate R. Stiles. The Olinton Times alludes to the meeting as follows:

"Currier's Hall was filled to overflowing Blonday evening, to hear E. W. Emerson, of Manchester, N. H. the famous test-medium. Mr. Emerson was entranced and gave what purported to be messages from the unthe famous test-medium. Mr. Emerson was entraneed and gave what purported to be messages from the unseen world, giving the names, ages, manner of death and the localities in which the people formerly resided; and all the different ones were identified by persons in the audience, and the incidents in every case verified. The tests were not confined to those of the faith, but were given to unbellevers who admitted afterward their knowledge of the facts as related. After Mr. Emerson had concluded, Geo. A. Fuller, of Dover, Mass., was introduced, and spoke for half-anhour in a very interesting manner. He reviewed the progress of Spiritualism since its recent revival some thirty five years ago. Then it was considered a new phase of skepticism which theologians prophesied would soon die out as had other herestes. Spiritualism, said he, stood deflantly against the severest epithets that could be hurled at ir, and ever invited investigation. To day the cherzy and latty are investigating apiritual phenomena to find out whether they cannot borrow something to keep down the herestes which are rising in their own ranks. Prominent clergymen, who have recently become converts, were instanced as results of this investigating spirit which is abroad. In conclusion, he said be could not see how people could refuse Spiritualism and believe in the doctrines of all historians, ancient and modern. The Bible, the teachings of Jesus and his apostles, and the history of the world, are fall of instances to prove the possibility of intercommunion between the seen and the unseen worlds, and he believed that the time was not far distant when this grand spiritual power which moves and controls the universe, will bind together every nation, kindred and tongue in one harmonlous family. and together every nation, kindred and tongue in one

harmonious family.

Mrs. Stiles of Worcester also spoke earnestly, appealing to her hearters to open their hearts to the promptings and whisperings of the unseen hosts, that they might have an opportunity of assisting them to a higher and holier plane of living."

A New Meeting in New York. To the Editor of the Banner of Light:

I am happy to inform the readers of the Banner of Light that a Mediums' Spiritual Meeting was very successfully inaugurated last evening in Cartler's all ages of the world."

The Salem witchoraft experience served to illustrate the same thought, while the mediumship of the present time is only another effort to prove the existence of the spirit. "What is mediumship? What is art? what is music? what is poesy? There are those who are wondrously gifted, who make the canyas live, who call forth strains of sweetest music, whose harmony of words helps the world to forget its pain. What is that power? The world says it is genius; and what is genius but inspiration? Well, now, I place the power of the medium side by side with the genius of the poet or music being, and hold it is as worthy of all honor and Hall, 44 West 14th street, this city, to continue each Sunday evening during the summer. A morning or afternoon session will probably be added, when the The exercises last evening were participated in by ton, Mass., presided at the plane, and discoursed sweet music, both selected and of her own composition. The invisibles by their mediums, and the audience generally, expressed great satisfaction at the thevement, and it is prophesied good things will come out

Army & Bally Com

A MALARIAL VICTIM.

The Trying Experience of a Prominent Minle ter in the Tropics and at the North.

To the Editor: The following circumstances, drawn from my personal experience, are so important and really remarkable that I have felt called upon to make them public. Their truth can be amply verified:

In 1875 I moved from Canton, St. Lawrence

Co., N. Y., to Florida, which State I intended to make my future residence. I purchased a home on the banks of the St. John's River, and settled down, as I thought, for life. The summer following the first winter I was conscious of most peculiar sensations which seemed to be the accompaniment of a change of climate. I felt a staking at the nit of the storageh accompanies. the accompaniment of a change of climate. I felt a sinking at the pit of the stomach, accompanied by occasional dizziness and nausea. My head sched. My limbs pained me. and I had an oppressive sense of weariness. I had a thirst for acids, and my appetite was weak and uncertain. My digestion was impaired, and my food did not assimilate. At first I imagined it was the effort of nature to become acclimated, and so I thought little of it. But my troubles increased until I became restless and feverish, and the physician informed me I was suffering from majarial fever. This continued in soite of and the physician informed me I was suffering from maiarlal fever. This continued in soite of all the best physicians could do, and I kept growing steadily worse. In the year 1880 my physicians informed me a change of climate was absolutely necessary—that I could not survive another summer in the South. I determined to return North, but not to the extreme portion and so I took up my residence at Illinger. to return North, but not to the extreme portion, and so I took up my residence at Upper Sandusky, in Central Ohio. The change did not work the desired cure, and I again consulted physicians. I found they were unable to effect a permanent cure, and when the extreme warm wenther of summer came on I grew so much worse that I gave up all hope. At that time I was suffering terribly. How badly, only those can appreciate who have contracted malarial disease in tropical regions. It seemed as if death would be a relief greater than any other blessing. But notwithstanding all this, I am happy to state that I am to day a perfectly well and lealthy man. How I came to recover so remarkably can be understood from the following card voluntarily published by me in the Sandusky, O., Republican, entitled: HONOR-TO WHOM HONOR IS DUE.

EDITORS REPUBLICAN: During my recent visit to Upper Sandusky, so many inquiries were made relative to what medicine, or course of treatment, had brought such a marked change in my system. I feel it to be due to the proprietors, and to the public, to state that Warner's Safe Kidney and Liver Cure accomplished for me what other medicines and physicians had falled to do. The malarial poison which had worked its way so thereughly through my system. worked its way so thoroughly through my sys-tem during my five years' residence in Florida had brought me to the verge of the grave, and physicians had pronounced my case incurable; but that is not to be wondered at, as it was unbut that is not to be wondered at, as it was undoubtedly one of the worst on record. Hough Brothers, of your city, called my attention to the medicine referred to, and induced me to try a few bottles. So marked was the change after four weeks' trial that I continued its use, and now, after three months, the cure is complete. This is not written for the benefit of Warner & Co., but for the public, and especially for any person troubled with malarial or bilious attacks."

Such is the statement I made, without solicitation, after my recovery, and such I stand by at the present moment. I am convinced that Warner's Safe Cure is all it is claimed to be, and as such deserves the great favor it has received. A remedy which can cure the severest case of tropical malaria of five years' standing containly cannot fell for sure these miner male. cortainly cannot fail to cure those minor main-rial troubles which are so prevalent, and yet so serious.

Pastor Universalist Church.
Woodstock, O., May 10th, 1883.

A "Russell Bill" Mooted for Michigan.

To the Editor of the Banner of Light : Through the generosity of Bro. C. C. Pond the Spiritualists are furnished a ball in which they hold meetings every Sunday evening. I have been the regnlar speaker during several months, and am reengaged for the next six months., I spoke in Albion the 10th, 11th, 12th and 16th of May, and an effort is being made to secure my services again in June. I shall attend the U. S. Convention to be held the 15th, 16th and 17th of June.

Mediumship is largely on the increase, both in numbers and in quality, all over the country; hence our Christian enemies are at work through the law-making power. They have gained a seeming victory in Ohlo. There is a like bill before the Legislature in this more the bigots try the law of force the weaker they will become in the future, and the stronger will be the cause they seek to crush out. J. W. KENYON. 410 West Main street, Jackson, Mich,

The Rev. Robert Collser, on Sunday, May 27th, in speaking of the Brooklyn Bridge, paid the subjoined tribute to the genius of Thomas Paine:

"When Thomas Paine got his idea of a suspension bridge from a spider's web and constructed a model in accordance therewith, the English pronounced it impracticable. The Americans in London, on the contrary, said it is just what we want on our side of the water. Thomas Paine is the true inventor this side of China of our bridge. He was a man of genius and a great man, with all his faults. His name should have received some mention from the orators who took part in the opening ceremonies."

The public is cantioned against a woman who is going about soliciting money from the charitably disposed among Spiritualists, showing as authority for so doing a letter of recommendation purporting to some posed among Spiritualists, showing as authority for so doing a letter of recommendation purporting to come from myself, and stating that she has received aid from me. I know no such person; and as she is procuing money under false pretences. I shall be very glad if you will state this in your valuable journal in the next isane, as I learn that some of my personal friends have been recently duped by her.

Very respectfully.

M. E. Williams.

402 Wast 34th street, New York, May 20th, 1883.

The New York County Medical Boolety (Regulars) has made what is taken to be a final settlement of the vexed question of medical ethics. By a unanimous vote it has approved the new and liberal code of the State Association which allows physicians liberty of consultation with practitioners of any school they may choose.

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 advertisement on page 5.

Spiritualist Meetings in Brooklyn.

The Brocklyn Spiritualist Society, now permanently located at Conservatory Hail, corner of Belford Avenue and Fulton street, holds services every Sunday at II a. M. and 7:85 P. M. Speaker ongaged Mrn. F. O. Hyser for June. All the Spiritual papers out sale in the hall, and all meetings free. H. W. Benedict, President.

Church of the New Spiritual Physicasia Dispersastion, Olinton Avenue, between Park and Myrle Avenues tentrance on Clinton and Waverly Avenues). Excites every Sunday at 2 and 7% P. M. Educational Fraternity, or Sunday School, meets every Sunday at 10% A.M. Ladies Ald Society every Wednesday, at 2% P. M. Social Fraternity meets every Wednesday, at 2% P. M. Social Fraternity meets every Wednesday, at 2% P. M. Social Fraternity meets every Sunday for inotial intercourse at 7% o'clock. Psychie Fraternity meets every Statutay evening at 7% o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dalley, President.

munamp. Free. A. H. Dalley, President.

Brooklyn Spiritual Fracteristy.—Friday evening Conference meetings will be held in the Jecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Blyttle Avenues, 27/5 F. M.

The Enastern District Spiritual Conference meets every Mondaysvening at Composite Room, 4thetreet, corner South district, 27/5, Charles B. Miller, President; W. H. Coffin, Scoretary.

(From the Spiritual Offering, Ottomws, Is,) Blackstpp! Valley Camp-Recting.

Under the Auspiese of the Joua Conference of Spirit-ualists, to be Held at Mt. Pleasant Park, Clinton, Journ, During the Month of August.
It is with pleasure that by request of the Executive Board.

of the Conference, we make this announcement, Last week a committee appointed for that purpose, whose names week a committee appointed for that purpose, whose names appear hereafter, visited Olinton, Iown, for the purpose of examining the tract of land proposed as a permanent location, where Spiritualists and other Liberalists of Iowa and willing the Visconsin, Missouri, Nebruska, Kansas, Minnesots and other Blates, if they so desired, toud meet and enjoy a month's relaxation from business cares, devoting a part of the time to the consideration of subjects relating to human welfare.

part of the time to the consideration of subjects relating to human welfare.

Two members of the Executive Board had previously examined the land and report of favorably; hence the present committee west prepared to find a tract of land and location quite suitable for the use designed; but in overy respect it exceeded their most sanguine expectations, and after a thorough examination the committee closed the contract of purchase, with the understanding that the criticans of Olinton would raise the smi of \$1.500, to be used immediately in making improvements in the Park, preparatory to holding a camp-meeting in August. When the committee left, a few hours after, several hundred dollars had been subscribed. One man, not a Epirimalist, had written opposite his name \$200. We do not doubt the raising of the amount pledged. This will not steed all the buildings wanted, and the officers of the Conference will probably appeal to Irlends of the outerprise in this and other States, to send voluntary contributions to aid in the work.

work.
To inspire confidence in the movement as to permanency
we perhaps ought to say that a noble-hearted Spiritualist
advanced \$2,800 cash, the price of the land, giving, if need
be, ten pears for repayment. The board are sanguing,
however, that only two years will be required to meet the

be, ion years for repsyment. The board are sunguina however, that only two years will be required to meet the follogation.

The location is everything that could be desired. The Park consists of minsten acres, all beautiful woodland; elevation eightly feet above the Mississippi river, in full view, and frem almost-every point commanding a prespect of the city—in fact, the city is now built up to the boundaries of the land; the street cars will be run to within ten rods of the entrance gates, and not exceeding one mile from the forthest ralived depht of the city. We do not know where a better place can be found for a few weeks relief from business carses and for pleasurable enjoyment, it is intended to so arrange the meetings as to give time for river excursion parties; steamers can be procured for the purpose at any hour of the day. We anticipate that hundreds, even so far East as New England, will avail themselves of this opportunity to see the great river, very appropriately, in view of its magnitude, called "Father of Waters," and we predict that the Mt. Pleasant Park Camp-Riceting will become as popular a place for rest of body, and for intellectual and spiritual enjoyment, as is Lake Pleasant. Mass. The trustees will use every exertion the present year, not only to provide everything necessary for the comfort of attentiants, but a variety of amusements for old and young. Negotiations are in progress for illuminating the trark with eight or ten electrol lights, which in the evening will give to these grounds, so closely studded with trees, all the beauty of an enchanted arcadia. Spiritualists of the West we trust will avail themselves of this opportunity to come together, become befor acquinited with trees, all the papers and mediums engaged to be present.

the manes of some of the speakers and mediums engaged to be present.

We hope to receive letters at once from persons in all the States mentioned, giving the names and residence of those who desire to be supplied with heavy canvas tents; these will be provided for all who desire them. If notice is given in time to send for them. The cost will probably be from as to 86, according to size, for the whole time of meeting. Further particulars will be given hereafter. In another column we give a brief editorial notice that appeared in one of the city daily papers; the other was equally favorable in expression.

The committee are under obligations to the press, and also to several gentlemen of the city, for marked attention and aid in accomplishing the object in view. Col. M. Smith, B. B. Hart, W.m. Skimer, B. F. Pool. Wm. Lake, should be specially mentioned, and we would be very remiss in duty should we fall to nexton the kindness of O. H. Jackson, a member of the Executive Stand of the Contenue, receiving at Olinton. To him the Spiritualistic ference, receiving at Olinton. To him the Spiritualistic and sevel adapted for their use, and for his untiring energy to secure it.

This Carbo-Westing is announced as Spiritualistic, and

se well adapted for their use, and for his untiring energy to secure it.

This Camp-Meeting is announced as Spiritualistic, and so it is, to the extent that it is ewned and controlled by the lowa Conference of Spiritualists, but on its rostrain every phase of thought and every reformatory movement will have fee expression. If properly represented and presented. Prominent Materialists will be invited, and it is probable eminent Christian ministers, one Catholic and one Protestant, will be tendered the use of the rostrum to present their claims. Spiritualists, confident of the truthfulness of their teachings, solicit the closest scrathy, and are perfectly willing to give a caudid hearing to others, foily realizing with the poot, that,

"Verily there is nothing to false that a spankle of truth is.

That supplied they seak wherever found on Christian or

That spirkle they seek wherever found, on Christian or on Heating ground; hence the invitation to which we re-fer. We ought perhaps to say that we are promised re-duced rates of fare on all the rallroads (probably one balf), and that special trains will be run from Rock Island, Bay-enport, and other points within a hundred miles.

## A HOME DRUGGIST

TESTIFIES.

Popularity at home is not always the best test of morit, but we point proudly to the fact that no other needicine has wen for itself such universal approbation in its own city, state, and country, and among all people, as

## Ayer's Sarsaparilla.

The following letter from one of our best-known Massa-husetts Druggists should be of interest to every sufferer:—

RHEUMATISM. 1 'Eight years ago sovere that I could not move from the bed, or dress, without help. I tried soveral remedies without much if any relief, until I took Aven's Barsaparilla, by the use of two bottles of which I was completely cured. Have soid large quantitier of your Barsaparilla, and it still retains its woulderful popularity. The many notable cures it has offseted in this vicinity convince me that it is the best bided medicine ever offseted to the public.

River St., Buckland, Mass., May 13, 1832.

SALT RHEUM. GEORGE ANDREWS, Overseer in the Low-tion, was for ever twenty years before his removal to Low-eil afflicted with Salt Rheum in its worst form. Its ulcorations actually covered more than half the surface of his-body and limbs. He was entirely cured by AYER'S SARBAPAKILLA. Bee certificate in Ayer's Almanac for 1683,

PREPARED BY

Dr. J. C. Ayer & CO., Lowell, Mass. Bold by all Druggists; \$1, six bottles for \$5.

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED SPIRITUAL PHILOSOPHY. ISSUED WEEKLY

At No. 9 Montgomery Place, Boston, Mass. COLBY & RICH, 

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THE BANNER is a first-class Family Newspaper of EIGHT FAGES—containing PORTY COLUMNS OF INTER-ESTING AND ENSTRUCTIVE BEADING—embracing ESTING AND INSTRUCTIVE READING—embiracing
A LITERARY DEPARTMENT,
REPORTS OF SPIRITUAL LEUTURES,
ORIGINAL ESSAYS—Upon Spiritual, Philosophical and
Solenting Subjects.
EDITORIAL DEPARTMENT,
BORTRIBUTIONS by the most talented writers in the
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A DVERTICEMENTS published at twenty chains per line for the first, and fitteen cents per line for each subsequent in service.

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AT Specimen copies sent free the first

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-

Spiritual, Progressive, Reformatory, and Miscellaheous Books.

Ohurch of the New Spiritual Dispensation. Olinton Avenue, between Park and Myris Avenues, 1745 P. N.

The Eastern District Spiritual Conference meets every Mondayevening at Composite Room, 4th street, corner South 2d street, 87%, Charles B. Miller, President; W. H.

Comn, Scoretary.

Spiritualist Meetings in New York.

The First Section of Spiritualists holds meetings every Sunday in Sepulican Hall, 55 West 2d street, 82 104 A. M. and W. F. M. Sepulican Hall, 55 West 2d street, 82 104 A. M. and W. F. M. Sepulican Hall, 55 West 2d street, 84 105 A. M. and W. F. M. Secretary.

The American Spiritualist Alliance meets day Sunday afternoon at 21 21 200 at 11 200