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Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY

BY JOHN WETHERBEE.

CHAPTER I. " The spirit-world, around this world of sense."

· Floats like an atmosphere, and everywhere Wafts through these earthly mists and vapors dense, A vital breath of more etheresi air."

It may be asked, what have these hopeful and truthful lines to do with the subject suggested by and expected in this article from its heading? Well; it seems to be a fit introduction to what I propose to write, and I will let my words do a double duty; first, in their wholeness to answer the interrogatory, and second, in their details to carry out the idea presented by the title. I have had many experiences through the mediumship of Mrs. Hardy that are now " the pleasures of memory," and I have good reason to know a parration of them will interest others; and if I am believed, and I have good reason . to suppose I will be, some of the reflectious that have recently been made upon her mediumship will fade into nothingness, as they did at the

were right and that the spirits would succeed. The carpet or shawls covering the enclosure were not tacked so closely but what one's fingers could easily be inserted between the tacked spots, the tacks being three or four induts agart ; and near Mrs. Hardy it was arranged a little loose, on purpose for her, when required, to insert her hand and take the product from the spirits, apparently at work under the table. How pleased we all were when Mrs. Hardy's hand came out with the first mold | it was only the size and shape of a thimble; it was as if made by the dipping of the end of one's finger or thumb into this melted paraffine, which had cooled, and, when taken off, it showed the perfect form and size of the finger, or part of one.

Now note this: There had been during that sitting some thirty of these molds or thimbles formed, and they were of various sizes. It was perfectly evident, beyond all question, that none of the fingers or thumbs of the sitters or persons in the room had been used, for no one put a hand under the table, and could not without being known, but Mrs. Hardy. I sat by the side of her, and know that usually she only inserted part of her hand under the table, say merely her fingers, to take these molds, and never in any instance more than her hand and wrist; and she could hardly have reached the pail if she had run in her arm to her shoulder, which I am sure she never did by over a foot. Then, the molds thus produced were of various sizes, with varied forms of nail and finger-some too small, and others too large to have been made by the digits of any one present. For instance, there was one, evidently the cast of a large thumb with its nail; it was twice as broad as the largest thumb present; experiments in measuring proved it; and the spirits said it was "Big Dick's." He, it will be remembered, was an interesting member of Mrs. Hardy's band of controls. The feature of great interest on this occasion was the evident experimental character of the proceedings. Mrs. Hardy, the Professor and the rest, were pleased at the newness of the manifestation. It was evident, clearly so, that Mrs. Hardy was, 88 one would say, "green" in the business, and exhibited the pleasure naturally attendant upon a new exhibition; the results were as astonishing to her as to the rest of us. We commented on the doings; saw no reason why the anirits, if they could do what they did, could not give a mold of the whole hand, or a fist; and being small at the wrist, what perfect proof, we said, it would be of a materialized hand being used, and then dematerialized, so as not to rupture the mold. The spirits, in reply to our questions on this point, said they would be able to do it in time, or soon, and give us that evidence. It was not long before the promise was made good, and full hands of

as sure of the life to come as I am of the life | of the cabinet and took her by the hand, but that now is. Some of my motives for writing on this subject now, are to divide my pleasure with others. I am aware mat no one's testimony is going to equal experience, still I think I have some memories that will be of interest : so, as I have said, without any consecutive method, I propose to draft at least a few times therefrom :

For in my heart I hear, as in a shell, The murmur of a world beyond the grave, Distinct and clear. Sometimes far off And sometimes near.

MATERIALIZATIONS IN PROVIDENCE, R. I.

To the Editor of the Banner of Light :

Thinking you might like some mention of the "materializing seances" of Mrs. H. V. Ross, which have won a wide reputation in this city and visibity, I take the liberty to address you. It has been my fortune to attend many séances of many kinds, but until a day or two ago it had never been my fortune to attend a séance given by Mrs. Ross in her own house, although a year and a half ago I attended one given by her in the house of a friend. I had heard much about them, and had talked with a large number of my acquaintances and friends in whom I have the utmost confidence, and whom I knew would not state what they did not believe, and who I do not think could be imposed upon. I had heard of the form of our loved Gen. Burnside appearing often in full uniform; of the appearance of the form of Col. Slocum, and its recognition by a former member of his staff ; of a prominent manufacturer in a neighboring town meeting the spirit of his wife, taking her by the arm and walking about the room with her; of wonderful exhibitions of what some might term clairvoyance or reading one's inmost thoughts-exhibitions which may well make the unbeliever pause and consider; of people meeting and conversing with their deceased friends frequently; of the appearance of two, three and even four forms at once; in short, I had heard of most wonderful things, and so strongly was my curlosity excited that I went to see for myself.

I am not going to argue the matter, but simply state just what I saw. I was ushered into a small room in which were seated about a score of ladies and gentlemen. In the further corner a curtain was suspended from a frame say two feet from the ceiling and reaching to the floor, leaving behind it a small, threecornered space, large enough to place a chairhardly enough, apparently, to accommodate two chairs. This was the "cabinet," which 1 near me telling that this was the dullest seance was invited to examine, and which all were at they ever attended, owing to the small number are surrounded by a bost which no man can number. liberty to examine. Two of its sides were present, and for other reasons. If this is the He who has passed from mortal sight thus demonformed by the walls of the room, one of which | case, I should really like to attend what they was the outer wall of the building, and the | call a "good seance," and intend to at the first other a partition wall. The other side was the curtain. I could discover nothing in the walls or the floor by which any deception could be practiced, and as for the top of the "cabinet," that was two feet or more below the ceiling, and had anything transpired there all in the room could have seen it. The only doors leading into the room were one in back of the spectators, which was locked, and one about two feet from the cabinet, leading to a ball-way. Before the séance commenced, a gentleman-Mr. Ross, I suppose-made a few remarks as to the conditions under which it was given, and then Mrs. Ross stepped into the cabinet, taking a chair with her, and let down the curtains Then the light was turned down, leaving the room light enough to distinguish the cabinet, the white walls, or a person moving about. It may be said here that the circle was a small one-smaller, I was told, than any before this season-owing to the failure to come of a large party from out of town, who had engaged seats, the saving of seats for whom had necessitated the turning away of many persons who wished to attend. Singing of a devotional character was engaged in a few moments, and then the curtain parted in the centre and a white form appeared-the form of a woman. She remained a moment and disappeared, only to reappear again, first at one end of the cabinet and then at the other. From that time until the end of the seance-about two hours-forms were seen for the greater part of the time, one, two three, and even four at a time. Some remained visible or only partially visible but a moment, just enough for the circle to get a glimpse of them, while others remained longer, some conversing with their friends, some taking the arm of a friend and walking out into the room in plain sight of all, and some appearing and disappearing several times. I did not count the forms-I was too much interested to do thatbut I should think thirty or forty distinct forms appeared during the seance. I will mention a few of the special instances Early in the seance the controlling spirit-tbat of an Indian maiden named "Bright Star"inquired if there was a person named "Maude" in the room, as there was a lady who wanted to see her. A young girl apparently not out of her teens, who was sitting in the rear row, answered to the name, in a voice trembling with excitement. She was asked to come forward to the cabinet, as her mother wanted to see her, but declined, saying she was afraid. She was, induced to start for the cabinet, however, trembling violently, but stopped before reaching it, and seemed about to fall to the floor in her fear. The moment was one of intense excitement. The spirit-form all the time was appearing and disappearing at the curtain, motioning for her to come. A lady kindly placed her arm around her to sustain her, and encouraged her to go forward, but her fear was too great. Just then, Mrs. Ross, in her proper person, came out

she had not the courage to go forward, and returned to her seat. apparently very much overcome. It will be noticed that the spirit-form was visible, while the medium was out in the room in plain sight. Later in the pyening the spirit of "Topsey," the controlling spirit of Mrs. Adams, a "flower medlum " who was present, appeared. She was as playful as a kitten, appearing at either side the cabinet, and at the centre, with wonderful rapidity, and full of fun. For instance, she was at the centre, when Mrs. Adams stepped up to speak to her. She disappeared, and in an instant appeared at the side and behind Mrs. Adams, and moved the latter's chair without her knowing it. Again, she gave Mrs. Adams a good stroke on the face, and the next instant was at the other side the cabinet, trying to do the same to the person sitting nearest the cabinet. While "Topsey" was present, the young lady called "Maude," who had become accustomed to the ways of the spirit, stepped forward to see, her, showing that she (Maude) had entirely recovered from her fright. It was to me easy to see why she should have no hesitation in stepping up to see the spirit of a stranger, and yet be overcome at the thought of seeing that of her dear mother for the first time.

A gentleman present was called to the cabinet by a spirit, and recognized the form as that of a brother who died years ago, and with voice filled with emotion had a brief conversation with him, asking after various loved ones who had passed away, and was gratified at having another of them appear with his brother. It would be impossible to describe the intense pathos of this scene, and of many more at the séance, so those who were not present could realize it. At one time three forms of young ladies appeared at once, and were recognized as the sisters of a lady present, who went forward and spoke to and kissed them. At another time there were the spirits of a woman and three children, who were recognized by a gentleman present as his wife and children, two of the latter being twins. At another time a little child appeared alone, and was recognized with ecstasy. There were forms from those of an infant in arms to those of men and women six inches taller than is the medium, and nearly all the forms were recognized by some one present as a dear friend. One lady met the spirit of her as she did on earth. Several met the "spirits" of their friends with a kiss, and, as already stated, many of them held conversations with them. But time and space forbid trying to relate all the wonders. It was deeply interesting to me, and yet I heard two strangers who sat

The Spiritual Rostrum. TRUE SPIRITUALISM: THE BLENDING OF THE OLD WITH THE NEW

An Address Delivered in New York City, Sun-day, April 15th, 1853, before the American Spipiuslist Alliance,

BY MRS. MARY F. LOVERING, Of East Boston, Mass.

[Reported for the Banner of Light.]

I come before you at this time to present a few thoughts on the subject of spirit-communion, and to show that its doctrines are in harmony with the inspired teachings of the olden time.

We believe that those who have passed from our sight are living spirits; a great cloud of witnesses that surround our pathway and at times make known their individual presence through the organisms of persons adapted to this medial work. Thus they are God's agents, and our ministering ones, alive to our spiritual Interests and necessities, and ready to aid us in difficulties and comfort us in affliction. The spiritual eight has been clouded in the past, and could not perceive the presence of him who once moved among us, but, thank Heaven, the reign of a new and glorious truth has begun on the earth, and to the soul of man come these words from the other shore : " To die is tolive! To die is to enter upon an immortal life, which, though infinitely higher and grander, is yet in such close proximity to the earth-life, that, by the touch of spirit-fingers, the vell can be removed and the two worlds meet and minule as one."

We have entered upon a period of the world's history when to live is sublime ; when the facts and demonstrations of spirit-nower are claiming almost universal attention, as well they may, for they concern the welfare of every soul brought into existence. The light of divine truth is shining down with such brilliant lustre from the great Fountain-Head of Love that we can no longer sit in darkness. Angels are to day clasping bands with humanity, and from the heights of wisdom making known unto us the mysterics of Godliness and the true interpretation of the scripture utterances and inspirations of the past, by which the iron chains of bigotry are being loosened and the present generation liberated from their superstitious training.

The soul is no longer bound by creeds and the law, for when ye are free from the law, then are ye free indeed." The spiritual kingdom is in our midst; we are standing upon holy ground; a new revelation of thought is claiming the attention of the people, and from all theological institutions in the land a grand and united ory ascends for more light and wisdom to illumine the mind of humanity. Heaven and earth grandmother, who was dressed and looked just | unite in anthems of thanksgiving; death is conquered, and is no longer the king of terrors, but a welcome messenger to the faithful and true, opening immortality to their wondering gaze. "The wind bloweth where it listeth, and thou hearest the sound thereof, but caust not tell whence it cometh and whither it goeth"; so the voices of departed spirits are wafted to us from the sweet fields of Paradise. The very air we breathe is filled by their invisible presence: we strates to us the fact of spirit return, and the possibility, under proper conditions, of direct communication between the inhabitants of the two worlds. He shows us that they have taken up the life-work cut. short below, with new ardor and increased nowers, in the heavenly domains; that while actively engaged in labors of love there, they are cognizant of human procress and their interest in our spiritual and temporal well-being is unabated. As on Jacob's ladder angel faces were seen, so, as our spiritual sight is opened, we may behold our loved ones extending their hands toward us, to keep us from faltering by the way; and if we listen, and open wide the door of our hearts to receive the inspiration from above, they will aid us in our researches after truth, and lead us into the light and liberty of a new gospel of peace and love. Jesus said to his disciples: "Go preach the gospel to all nations"; and so in later days we hear his words of wisdom in our ears, and the Christ-principle he left on record as an example to us can never be effaced from the pages of time. We of the ninetcenth century behold the beauty and grandeur of his teachings, as they were never beheld before. Through the various phenomena existing in these modern times, thousands of voices are making plain the ancient manifestations, and fulfilling the ancient prophecies, even as the voice of the angel directed the shepherds of Israel to the manger where lay oradled the infant Jesus, and a multitude of the heavenly host proclaimed him as the great teacher feretold by the prophets, in the words, "Glory to God in the highest." Science has lent its aid, and helped solve the problems that confounded the sages of old ; and scientists have joined hands in the great, religious movement of the present. A new song has been put in their mouths, even the angel's song, " Peace on earth, good-will toward men." In our Sabbath schools the young are singing of the evergreen shore, of happy homes and hearts, showing that the soul craves and has found a more congenial prospect of the future life than that revealed in visions of golden streets and pearly gates. In our educational homes, colleges of learning and halls of legislation, thoughts crop out here and there, indicating a mental awakening, and that minds there congregated have already imbibed wiedom and intelligence from that world, from which travelers' now return. As, step by step; truth is winning its way onward through the tangled mazes of error, trimming, pruning, tearing down and sowing the seeds of a broader, truer system of religious belief, all heaven will aid the zeal-ous, earnest worker, and lead him safely on through every obstacle he encounters by the way. Daniel walked in the den of lions, and was unharmed; so the true believer and seeker after truth will come out unscathed by the fires of contempt and opposition-As the spirit descends into our homes and hearts, it will make plain the way, and so overshadow us with the protecting and comforting presence, that we shallbe unharmed by the darts of the enemy, have strength sufficient for the needs thereof, and at every step realize that angel helpers lead us onward and upward ... Our own minds will expand in the genial warmth and the stimulus of earnest effort, and our souls be blessed. We shall be kept from wrong doing and evil; and as our future homes are fashioned according to our good deeds and spiritual attainments while here, we shall thus build for ourselves mansions that will befit dwelling places for the risen spirit, liberated from its earthly tenement; and our garments will be those we have woven for ourselves while in earth-life. The master taught his disciples, "Little children, love one another," and the Golden Rule, "Do unto others as ye would that they should do unto you.'> Read his inspired and inspiring utterances to the mul-

time to all but a few when she was living and moving with us in the form.

I consider Mrs. Hardy, who passed into the beyond a few years ago, to have been one of the best test mediums with whom I ever sat, and in many respects one of the most remarkable mediums for the physical manifestations. At some time, while writing under this heading, though not in this first article, I will give my special reasons for arriving at these conclusions, and when I do. I think every one will say it was my duty to do so, and what I now give I propose to write with care and exact truthfulness; belleving what I shall say myself, I want the reader to believe it also. I will not give a consecutive history of my experience with her, but select interesting facts and circumstances without any reference to chronological order....The point that now seems to press for the earliest expression is the paraffine molds or hands. If I was subject to influences, and it is possible I may be, I would think that Mrs. Hardy's spirit was whispering to me to that end, saying, "Yes; treat that first," so, following the "whisper" of the spirit or my own inclination, or both. I will do so.

I have always felt it to have been a fortunate circumstance that I happened to be present at the birth of that phenomenon, the advent of paraffine molds. Mrs. Hardy had then but lately returned from England, and, wishing to pay my respects, I made a friendly call upon her. As I entered her house she said : "Oh I Mr. Wetherbee, I am so glad you have happened in this afternoon ! Mr. Denton is here; he is going to try some experiments; he is down in the kitchen melting his stuff; he has got a pailful of it." Said I, "What is he driving at?" Then Mrs. Hardy explained the matter : "Mr. Denton thought he could get molds from this made on spirit-hands. He wanted me to sit for him to experiment, and I said I would. He has come here this afternoon by appointment, and is now down stairs getting it ready."

I went with her into the parlor. Mr. Moses A. Dow was there, and one or two others-I think members of the family. It was Mr. Dow's regular afternoon for his weekly sitting, and thus he, like myself, accidentally made one of the party. I am sure that Mrs. Hardy had no intelligent or rather experimental conception of what was to take place or attempted to be produced. In a few minutes Mr. Denton with Mr. Hardy came up, bringing a pail nearly full of melted parafine, and, placing it under the table which had been prepared for it, the five or six persons present sat around this table. The room was light, as it was in the daytime. Around the edge of the table were tacked shawls or carpeting, or both, which hung to the floor, and the pail of parafine was deposited in the dark enclosure thus formed. The arrangement was rather crude, and it became a question among the party how to get at the manifestations, or expected molds, when ready: and it seemed probable that they would be

various sizes were produced. I am not blind to the frauds that have been sometimes and by others palmed off upon the credulous public as spiritualmanifestations; but Mrs. Hardy's manifestations of paraffine molds were gennine spiritual manifestations, and I think I can prudently add. all of them : for what possible use would there he to perpetrate a fraud when it was in her power to produce the genuine? I think my knowledge of this woman's mediumship, and my knowledge of her paraffine phase, enables me to make this strong statement, covering both my own experience and the supposed adverse experience of others.

Not only, as I have said, was I present at the Incipient production of this parafine phase, followed it up, and saw it grow into its propor tions, but when doubts sprung up in the minds of some as to their genuineness, I have been permitted to make my own test conditions, and had molds produced unmistakably genuine and super-mundane in their character, with no possible human agency but a catalytic one-that is, a presence action; hence I would not be doing justice to my intelligence to admit the possibility of a doubt, and 1 assert this just as strongly as I would the simplest mathematical problem : I know exactly what I am saving. If I do not grow tediously long in writing a

few articles under this head. I may have something further to say of this special phase of the phenomena, which will account for the positiveness of my statement: but this will do for No. 1. and I think those who know me will also know that I would not be so sure in statement unless I rested on the solid truth.

"How blessings brighten as they take their flight,"

says the poet, and how many times have I quoted the line, or rather repeated it, when I have thought of Mrs. Hardy. How much I have missed the many perfect tests I have had through her of the presence and the supervision of the loved and disappeared. I have sometimes wished when she so excelled as a test medium that she had confined herself to that phase entirely, and not divided her invisible forces, or allowed herself to have been run by two bands. for what she gained in one direction she lost or weakened in another; and it is possible if she had extended the early Poplar street phase of tests to the end, she might have been a mortal now, and not a spirit; but I suppose whatever is, is best. Still it does seem to me that tests of identification are more wanted; and are much rarer than the varied physical manifestations; as the old Roman would say, not that I love the physical less, but that I love the intellectual more-at least, when they are unmistakable as hers were when at their best.

If the open vision of Modern Spiritualism should for any cause wane into uncertainty. and become only a memory, and I should begin to doubt of that of which is now so clear to me, (a reanity by the way, of which I have no fear) 1 would only have to call to mind some of the unready as the may had alghilled that conditions mistakable tests from Mrs. Hardy to make me opportunity. Yours very respectfully, B. Providence, R. I.

For the Banner of Light. GREETING (*)

BY MRS. SARAH STONE ROCKHILL.

- Our hearts are filled with peace, And hopes our spirits cheer; For friends we love in earth and heaven With us are meeting here.
- With warm hand-clasp we greet The friends who dwell below: And feel the influences sweet Which from the angels flow.
- For oh 1 the vell is thin Which hides them from our view: And if our inmost hearts are pure. We may be angels too 1
- The heart-the life-is all Which makes our heaven or hell ; And if we really love the truth, God in our souls will dwell :
- Our spirits shall expand Under love's genial ray, And blossom into holler deeds To meet the Coming Day!

Alllance, O.

[* This poem was written impromptu one Sabbath morn-ing on arriving at the place where we were wont to hold pattor meetings-and before the commencement of the ser-vices.-S. S. R.]

"They are Not Strangers, Mamma." Not long ago I stood at the death-bed of a little girl. From her birth she had been afraid of death. Every fibre of her body and soul recoiled from the sight of it. "Do n't let me die," she said; do n't let me die. Hold me fast. Oh, I can't go." "Jenny," I said, "you have two little brothers in the other world, and there are thou-sands of tender-hearted people over there who will love you and take care of you." But she oried out again despairingly, "Don't let me go. They are strangers over there." She was a lit-it country girl, strong-limbed, fieet of foot, tanned in face; she was raised on the frontier; the fields were her home. In vain we tried to "Hold me fast," she cried, "don't let me go." But even as she was pleading her little hands re-iared their clinging hold from my waist and lit-ed themselves eagerly aloft lifted themselves with such straining effort that they lifted the wasted little body from its reclining position among the pillows. Her face was turned up-ward; but it was her eyes that told the story. They save filled with the light of divine recogni-tion. They saw something plainly that we could not see; they grew brighter and brighter, and her little hand quivered in earnestness to go where strange portals had opened upon her astonished vision. But even in that supreme moment she did not forget to leave a word of comfort for those who would gladly have died in her place: "Mamma," she was saying," mamma, they are not strangers. I'm not afraid." And every instant the light burned more gloriously in her blue eyes, till at last it seemed as if her soul leaped forth upon its realisned waves, and in that moment hat trembling form relapsed among its pillows, and she was gone. — Mrs. Helen Wil-liams in the Woman's World. go." "Jenny," I said, "you have two little brothers in the other world, and there are thou-

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titude on the mountain, amid the sweet induences of nature. After being tempted forty days, and overcoming temptation, bear the prayer, "Our Father, which art in heaven." The spirit of that prayer should enter into every heart and life to-day. As the human mind is aroused to investigation and discussion, let p ace and love prevall, and order will arise out of chaos, and all arrive at the same conclusion, to wit, the revelation of the past, the life-works and teachings of the Nazarene prove the fact of spirit commuaton.

2

We read that the voice of God was heard at the cool of day in the garden; angels appeared at the tent door and to the burning bush; forms were seen on Mt. Sinal; later on, at Mary's side, angels conversed with her spirit, and prophested the birth of him who was to expound unto them the new gospel of love. On the Isle of Palmos an angel appeared to John and said: "Am 1 not one of thy fellow-brethren, the prophets?" Saul heard a volce saying: "Why persecutest thou me?" He was also caught up in spirit to the third beaven. Peter went up on the housetop to pray, and failing into a trance, obtained a glimpse of the unseen. From the tomb came forth the immortal form of Jesus, and he was recognized by his disciples in the breaking of bread; and as he vanished from their sight they said: "Did not our hearts burn within us as he talked with us by the wag?"

Therefore it becomes those who clasp the Bible to their hearts as their guide to study its pages with unblased minds, and by the light of reason and common sense, and they will see that they themselves reject in the spirit, if not in the letter, some of the must important of its teachings; they will see that converse with angels was not a special gift accorded to a few in that age of the world, nor were the signs and wonders wrought confined to so-called divinity, but were promised "to follow all those that believed," then, and in all succeeding ages. "He that believeth on me the works that I do he shall do also, and greater than these shall be do."

Having accepted this truth, they have only to study the spiritual laws and conditions of spirit-communion, and the heavens will be opened to them as of old. These laws are so simple that a child may understand. They are embodied in those majestic words: "The pure in heart shall see God." True, upon some more marked gifts are bestowed; the peculiarities of their organism render them more sensitive to the influences of the spirit, and more available avenues of communication between the seen and unseen; but if the spiritual part of man be cultivated, and the life brought | 1 am aware, where sectarian intolerance and into harmony with the higher life, all may become enrapport to a greater or less extent with the spiritworld. Jesus was preominently pure in heart and exalted in character.

The life of God, or good in the human soul, expands its powers and gives it wings on which to soar away to infinite heights, where it may absorb the highest excellence, as the building flowers unfold in beauty and perfection under the vivifying rays of the sum-

"The onter life is an index of the inner life. Honest dealing, correct deportment, well-ordered habits and good deeds must be the ontward signs of the existence of goodness in the heart ; and, as like attracts like, we draw into such a sphere beings of a superior order of intelligence and development, capable of instructing our minds and elevating our souls. It is sometimes asked by skeptics : "Ashde from proving the Immorfality of the soul, of what benefit is spirit-communglean from no other source; and as we gather in we can dispense to others who are athfrst and famishing for want of more palatable and satisfying food than the dry busks of theological creeds and dogmas.

What joy to know semething of the world in which we are sooner or later to dwell. The figurative lan guage of the ancient writers concerning it conveys an erroneous idea of the country and the employments of its inhabitants. One shrinks from the thought of entering an abode devoid of the warmth and love and genial harmonies of social life; an abode where singing anthems of praise to a thronod Delty is to be our occupation through the ages of eternity. But the testimony of these already risen and acquainted with its realities informs us that if we open our souls the music of gentle volces may be heard on every passing breeze, telling us that it is in reality a world of light and happiness and love. What greater privilege can be ours than that of listening to the volces of the loved ones who have vanished from our mortal sight? They are not lost, only passed on before, and as they become learned in the lore of heaven they geturn to feed our

and its zenith of full glory and spiendor is reached. If we would perform our part in this work, we must be earnest, active, bold, steadfast. In the life of the Nazarene we have an example of heroism and moral courage we should strive to initate. Like the valiant soldier who stands his ground boldly while the darts of the enemy assall him, he received the shafts of scorn and hatred with sublime and unwavering fortitude, counting his trials as nothing in comparison with the joy of bringing comfort to the hearts of his fellow-men, and proclaiming "Peace on earth, good will toward all." He was earnest and unceasing in his labor of love, and steadfast to the end; and though his great heart bled with pain and sorrow, he could say of his enemies : "Father, forgive them for they know not what they do." Could the spirit that animated him enter into the public heart to day, what grand results would follow 1. How soon would old dogmas and superstitions be crucified, and our own new faith take their place. From every church in the land would come forth those who could say: " I have operished this hellef for years, but had not the moral courage to make it known; henceforth I am with you in the new faith." Clergy men everywhere would free themselves from the ignoble chains of cowardice which now hold them in bondage, and true. Christian manliness and honesty asserting themselves in the study would aid in a dissemination of the truth Moral courage is one of the greatest virtues, and the lack of it the chief hindrance to the promulgation and growth of the Spiritual Philosophy. We ask none to reject the Scripture teachings, but to accept them in their purity, relying not upon traditional opinions and theological expositions to assist in their interpretation. but upon the aid and light of divine intelligence, and then in the same spirit of candor and gentle boldness present the truth as it is. Shorn of its errors, and the glamour of superstition and fanaticism that has so long obscured the true meaning being removed, it stands forth the embodiment of a glorious religion, that will find its way to the hearts of all mankind.

"I WOULDNA GIE A COPPER PLACE."

I woulding gie a copper plack ' For ony man that turns his back On duty clear; I wouldna tak bls word or note, I wouldna tust him for a groat, Nor lift an oar in ony boat Which he might steer,

When things are just as things should be. And Fortune gies a man the plea, Where'er he be, It isna hard to understand How he may waik through house and land Wi' cheerfu' face and open hand, Continually;

But when i' spile o' wark and care, A man must loss and failure bear, Ho merils praise Wha will not to misfortune bow, Wha cocks his bonnet on his brow And fights and fights, he kens na how, Through lung, hard days.

I would na gie an auld bawbes For ony man that I could see Wha didna hold The sweetness o' his mither's name, The kindness o' his brither's cluim, The honor o' a woman's fame, For mair than gold.

Nor is it hard for him to do, Wha kens his friends are leal and true, Love sweet and strong, Whose hearth knows not from year to year The shadow of a doubt or fear, Or feels the falling of a tear For ony wrong;

But gle him praise, whose love is pain, Wha, wrong'd, forgives, and loves again, And though he grieves, Lets not the dear one from his care, But loves him mair, and mair, and mair, and mair, and mair, and mair, And still believes.

Ay, gie him praise who doesna fear The up-hill light from year to year, And wha grips fast And wha grips fast His ain dear ones through good or ill, Wha, if they wander, loves them still; Bome day of loy he liget his fill; He'll what last -[Mary A. Barr, in Harper's Weekly.

Will Ohio Spiritualists Vindicate their Rights 🖓

To the Editor of the Banner of Light:

The late passage of the "Russell Bill" by the Ohio Legislature is the first instance, so far as bigotry has actually consummated its fell purpose of iniquity toward Spiritualism by the overt act. Similar attempts have been made in other State Legislatures, but the instigators have been foiled by the vigilance of the friends of liberty and equal rights. In Ohio-the free, independent, chivalrous State of Ohio-for some reason, as unknown as the cause of the Northern lights, sectarian malignity got the start of the friends of civil liberty, and foisted upon the statute book of that State a law, more brazen and insulting to the Spiritualists of the Commonwealth than anything known in the annals of the ninetcenth contury in this supposed land of freedom and equal rights. It is not merely Spiritualists at whom this blow is lon?" We auswer that we obtain knowledge we can aimed; but if it pass unrebuked, unwhipped of righteous indignation, liberal sentiment of any and every form or shape that does not square with the tenets of Orthodox intolerance, may make its will, and prepare to give up the ghost. Per contra, if the Ropublican Spiritualist votors of Ohio, to a man, will vote the Democratic ticket at the next general election, and continue so to do until this invasion of their rights-not by political opponents, but in the house of their friends, by Republicans-is rebuked, and the manhood and self-respect of Spiritualists are vindicated, probably the spectacle of Pharaoh "hastening" to let the children of Israel go at last, will be reconacted with a celerity marvelous to behold by these same Knights of Calvinistic intolerance-wondering, at the same time, why Spiritualists could not meekly and tamely submit to be tethered like sheep, and led to the shambles for slaughter.

souls with the beavenly manna, and we can truly say souls with the beavenly manna, and we can truly say we have heard from Heaven to day; and as we receive so we in our turn can impart to others, and thus be come instruments of good to bannanity. Ohi let us seek after truth, as it is in Spiritualism, for it is mighty and will prevail. Let our morning and our evening prayerever be: "Nearer, oh Truth, to Thee, Nearer to Thee." Though the star bag dawned, its Nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned, its nearer to Thee." Though the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its nearer to the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its nearer to the star bag dawned its the star bag dawned its nearer to the star bag dawned its the star bag For just such persecution as this our foreedges that all of peace, rest and assurance that he now possesses he owes to the cause which rent the yell and revealed the future to him as a living, tangible reality, now prove recreant to that cause, and with ignoble indifference, or craven fear, fold his arms, and not now act as becomes a man and a freeman? If there are such Republican Spiritualists in Ohio, those who are callous to all they owe the cause, then, indeed, the "coat" and "wearer" in this infamy are correlatives, and they deserve the degradation and humiliation imposed upon them by this outrage. Never since the first "rap" was heard at Hydesville, announcing the advent of Spiritualism, has there been that concurrence of circumstances by which Spiritualists have had the chance to prove their numbers or vindicate their faith. The opportunity has at last come; and Ohio Spiritualists are to be the invored ones to do battle at the polls for the honor of our cause, or else prove that to become a Spiritualist is to become a nonentity in all that pertains to civil rights or personal liberty.

tiful idea that the Society never really loses any of its members by death, but that this, change merely transfers them to the other side of life, where they are still actively engaged with their old friends and co-workers in the cause which so deeply interested them while in the mortal form. The Memorial Service on Sunday, May 20th, afternors and evenion, hed reference to the fol

afternoon and evening, had reference to the fol-lowing members and officers of the Society who had passed to spirit-life during the year, viz : Mr. Cushman, Mr. Warren, Dr. Currier, Mr. Nelson, Mrs. Nellie Nelson and Mr. Barnicoat. Neison, AIRs. Neille Neison and Mr. Barnicoat. It was one of the most interesting occasions ever witnessed at the Aid Parlors, and a fitting culmination and close of a series which seemed to have been growing in influence, nower and spirituality as each successive week rolled by. Mrs. Tyler, the President, offered an earnest invocation and medecome touching and earnest invocation, and made some touching and appro-priate opening remarks. She was followed by Dr. H. B. Storer, who reviewed consecutively the past history of the Society, mentioning each past history of the Society, meniloning each member who had passed away since the last simi-lar service was held a year ago. It was an elo-quent tribute to the memory of these friends now in spirit-life. Dr. Richardson was the next speak-er, and seemed especially inspired for the occa-sion by his intimate knowledge of the persons referred to, and his ability to bring out many interesting incidents connected with their lives. While he was speaking Mrs. Carlisle-Ireland, a well-known medium of former days, entered the hall, and was received with spontaneous ap-plause by many who recognized her-affecting the speaker and others very powerfully. This incident will long be remembered by those who witnessed it. On Sunday afternoon the following mediums

On Sunday afternoon the following mediums

On Sunday afternoon the following mediums exercised their gifts, very much to the satisfac-tion of the audience: Arthur Hedges, Mrs. Bag-ley, Mrs. Pennell and Mr. Harding. The music was one of the most interesting features of the occasion, being by Mrs. Bailey. Mrs. Edwards, Mr. Fisher and others. The hall was very tastefully decorated with evergreens and flowers, those upon the platform being a rare and rich collection of the season. The service in the evening was of equal inter-

The service in the evening was of equal inter-est with that of the afternoon. Dr. Richardson presided. The speaking was by the following persons in the order named : Prof. W. W. Clay-ton, Jacob Edson, Mrs. Lincoln, Mrs. Dr. Still, Dr. Baker and Dr. H. B. Storer. Com.

Amorican Spiritualist Alliance, New York City.

Amorican Spiritualist Alliance, New York City. The Conference of the first Sunday in June was opened with an invocation by Mrs. Mary F. Lovering, the lecturer for the day, after which Mrs. Mary A. New-ton read one of Lizzle Doter's beaufillup poens. The cultivation of Spiritual Gitts." Charity induces men to think and speak favorably of their fellow-men; to do them good; it is synonymous with love, benevolence, liberality, and is shown in daily life and conversation. It upilits the soul and cunserts its possessor's thoughts, nims and life to the doing of good; from it eprings toleration. The general offlueion of true clarity would cause great changes in our social intercourse. The reward for well-doing is found in peace of mind, good will toward man, a convelence void of offence. A slight action of the will belps us to rise every day; and as the spiritual slipt becomes clearer, new desires and aspirations are awakened, a deeper thirst for knowledge created. The Bible invitee its to ask for spiritual gifts, and of these we should most earnestly covet charity. The cultivation of spiritual gifts allows angels of peace and love to enter men'shearts and administer to all of their needs. All abouid work together, unmidtul of creeds, to establish the kingdom of righteousness acd truth upon earth, for our own and humanity's sake. Spiritualism has prought woman before the world as a teacher of spiritual truths and the desper meanings of life. The bible should most earney themselves against Christ because ignorance and projudice have miscin-strued it, nor should men array themselves against Christ because is angulated. It is gradually becoming more popular, and one of the best applica-iting now ret hoose the weat of the minds of others. We should cultivate the heavenly graces in our hearts and so cregulate our lives as to prepare ourselves to lean others into the better way and live a kind-ly besting roward those who are firm believere in the creeds. We should be conselous of the

New Publications.

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NEW ENGLAND BIED LIFE. A Munual of New England Ornithology. Revised and Edited from the Manuscript of Winfred A Stearns, Member of the Nuttall Ornithological Club, etc., by Elliot Coues, Member of the Acade-my, etc. Part II. Non-Oscine Passeres, Birds of Prey, Game and Winter Birds. 12mo, cloth, pp. 409, illustrated. Boston: Lee & Shepard. New York: Charles T. Dillingham. This volume completes a work the first volume of which appeared about two years since, and is, without question, the most thorough and reliable one of (its kind extant. The descriptions, given in language clear and concise, will enable any one to determine the name and character of any specimen he may chance to have on hand, even to the locality it inbabits, and its relative abundance. Equally interesting and instructive with the text are the very finely executed engravings, of which there are several hundred. As an aid to the study of Oralthology, in which great progress has of late been made, and a book of reference for the library, it is indispensable, and will be valued the more it is known.

EMERSON AS A POET. By Joel Benton. 16mo, cloth, pp. 134. New York: M. L. Holbrook & Co.

The author of this volume has nothing but praise for the poetry of Emerson. He speaks of it as "the most pure, adrial and divinely souled since Shakspeare's music became measured and still." He admits, however, that it is not accepted and popular as that of Longfellow or Whittler, and gives as the reason why it is not that " he does not aim to mediate to the average mind, and will not address the careless and irresolute thought"; and this is the very point where in the opinion of many Emerson failed to exert that wide influence and accomplish that amount of good which he might have done. The poems of Longfellow, Whittier, Lowell and others sympathize with the peo-ple's thoughts and struggles, aid them in their aspirations, and revive in their souls the warming fires of hope. Emerson soars above the common humanities, dwells among what to the vast majority are the incomprehensibilities, and, as Mr. Benton says, "does not aim to mediate to the average mind." The essay here presented was originally delivered before the Concord School of Philosophy, and is in harmony with the thought that permeates that cotorle of exclusives.

LIFE AND CHARACTER OF PETER COOPER. By C. Edwards Lester. 18mo, cloth, pp, 116. New York: John B. Alden.

In a very neat, compact and convenient form we have here an account of the prominent events of the long and useful life of one of the best men of this age and nation. The author was familiarly acquainted with Mr. Cooper for quarter of a century, and says, in presenting this tribute to his memory: " He needs neither eulogy nor monument. Such things can do nothing for him now. They may for us. His name will outlive all earthly memorials built by other hands. But to help those who come after us better to comprehend the greatness of the man, and the grandeur of the legacy he left to his countrymen, and to all man kind for all time, it may be well to give some brief record of his life and character now, while the tender grass is springing for the first time over his grave, and he far away in the Summer Land."

JOAN, THE BERGINE OF ORLEANS: Or Spiritual-ism in France Over Four Hundred Years Ago. By Moses Hull. 12mo, paper, pp. 83. Ottumwa, Iowa : Publishing House of "The Spiritual Offering" Offering.'

The contents of this book comprise the substance of lectures delivered by the author on the mediumship and character of Jeanne d'Arc, and the treatment she received from the French and English. The subject has been so fully and many times presented, that no claim for originality is advanced, but it is hoped that, as here given, it may add to the spiritual, intellectual and moral development of the world.

THE ESSAYS OF "GEORGE ELLIOT," Complete. Collected and Arranged, with an Introduction on her "Analysis of Motives," by Nathan Sheppard. 12mo, paper, pp. 288. New York : Funk & Wagnalls, 10 and 12 Dey street.

Public curiosity has been excited since the death of George Eillot by repeated allusions to, and quotations , afticles. The subjects are most varied, treating on from, her contributions to periodical literature. In compliance with the suggestion that "this series of logical and vigorous, and as they would necessarily striking essays ought to be reprinted, because of sub- come under the notice of thousands who rarely saw stantive worth and the light they throw on the author's literary canons and predilections," they are issued in the form here presented.

A convenient combination of three things pretmi-

JUNE 16, 1883

NANCY A. W. PRINST. To the Editor of the Banner of Light: The communication in the Banner of Light of May 19th, purporting to come from NANCY A. W. PRIEST. I heartily endorse. I knew her well, in the town of

Verifications of Spirit-Mensages.

1334

I hearilly endorse. I knew her well, in the town of Winchendon, of tills State, several years ago. At that time, she was a member of the choir in the Baptist ichyroh where I, attended, was a great lover of music-and poetry, and immortalized her name in giving to the world many beautiful poems-one with which many of your renders are familiar with, entitled, "Over the litver they Beckon to Me." At the time of her transi-tion she was the wife of Mr. Arilngton Wakefield, now a resident of Springfield-but, as she says, she was more familiarly known as Nancy Priest. I am glad that after these years of orperience in the world of spirits she has been able to return, and through the thoughte which so truly characterized her earth-life- and in behalf of myself and others, who tenderly cherish her memory. I can truly say, thanks to her arisen spirit for these tidings of love from "Over the river, Life's beautiful river." MBS. DELIA M. LOWE. Gio Main street, Worcester, Mass. DR. S. P. FRENCH.

DR. S. P. FRENCH.

To the Editor of the Banner of Light :

The communication in the Banner of Light of June 2d from DR. S. P. FRENCH, of Richmond, N. H., I recoguize; though not personally acquainted with him I knew of him as a practicing physician in that town for many years, but did not know that he bad passed on. Have since written to a friend of mine, a long resident of that place, inquiring of his whereabouts, and she writes that he died of heart disease, while on his way to visit a patient, in the month of February, 1832; thus not only corroborating his own statement that he had been gone nearly thirteen months, but adding one more link to the long chain of evidence that those who once trod the plains of earth-life, as do we to-day, but hay-ing laid aside the physical, and become denizens of the minorial spheres, can and do return. That some mind may be opened to receive the truths of this beauti-ful philosophy, and some heart be blessed by the re-turn of this spirit to his friends in the mortal, is my heartielt wish. Mespectfully yours, MES. DELLA M. LOWE. Gi0 Main street, Worcster, Mass. cognize; though not personally acquainted with him I

PARDON THOMPSON-5. RANKIN.

To the Editor of the Banner of Light:

The Banner of Light of May 26th contains the message of PARDON THOMPSON of Barbersville, near Westerly, R. I. I showed it to a gentleman who had known Mr. T. for years, but who said he "took no stock in Spiritualism," yet admitted that all the facts mentioned in the message were correct, and that it read like him.

read like him. A gentleman who is a member of the Shaker Com-munity, South Union, Ky., told me the message of SOLOMON RANKIN (of that place), in the Banner of May 1211, was all true and characteristic of the man. Providence, R. F. WM. G. WOOD.

MRS. MARY ELIZA PITMAN.

To the Editor of the Banner of Light:

I received the Banner of May 19th, in which appears a spiendid message from my spirit-wile, MRs. MARY ELIZA PITMAN, which I fully recognize as coming from her; and I wish to inform you of my therough faith in its genuineness, and to thank all concerned in its trans-mission to me. M. R. PITMAN.

New Orleans, La.

The Battle-Ground of the Spiritual Refermation.

The name of S. B. Brittan is, to readers of the Spiritualistic literature of the past thirty years, as familiar as a "household word." As early as 1847 Dr. Brittan edited a spiritual journal, The Univercalum, which, we believe, was the first journal of any standing that represented the cause, the magazine being subsequently merged into a weekly paper, called The Spiritual Telegroph, which, with the aid of Mr. Charles Partridge, he successfully carried on for several years. In 1853 he discussed Spiritualism with the Rev. Mr. Richmond, and has ever been to the front in its defense. For the past three years he has been known as the "Editor at Large," his office being to write for and reply to animadversions on Spiritualism which appeared In the Secular Press, whenever practicable, and when his contributions were refused insertion, to publish them in the Banner of Light. In this capacity he has done solid work, many of his articles having been published in the leading American papers, including the New York Tribune and Boston Transcript. The book now under notice contains a selection of these almost every aspect of Spiritualism, the style clear, but one side of the question, their influence in clearing away the mists that obscure the public view of it must have been considerable. Joseph Cook, DeWitt Tal-mage, Dr. Samson and T. Bigelow all received well THE HOUSEKEBPER'S YEAR BOOK. By Helen Campbell. 18mo, flexible cloth. New York: Fords, Howard & Hulbert. may be well to be be an and the second secon

astray There are, in the latter part of the appennently required by every housekeeper; bints for house. dix, some excellent and characteristic messages from work and marketing, a ready form of keeping daily old co-workers and friends of Dr. Brittan, who had passed on before him, mostly given under strict test conditions through J. V. Mansfield, the "spiritual postman." The book is turned out in excellent style by Messrs. Colby & Rich, of Boston, and contains a fine steel plate engraving and autograph of the author.

The bible and true Spiritualism will clasp hands, and in this union of forces hitherto seemingly autagonistic, we will behold the perfect blending of the old with the new.

God speed the day when there shall be one great brotherhood of nations, when Church and State shall he united in one faith, one Lord, one baptism; the faith which is practical, exemplifying the Christ principles; one Lord, even the spirit of truth and love; an i one baptism; that of spiritual light and wisdom.

And as truly as the sublight gliding the eastern borizon beraids the approaching day, so truly do the signs of the times indicate the triumphant march of the progressionist; that people of every denomination, sect and creed are joining his ranks, and that the day must inevitably dawn when all nations shall join it the grand jubilee, proclaiming the victory won.

Heal those eruptions of your skin promptly and surely by using Dr. Benson's Skin Cure.

 The celebrated Vegetable Compound for females, which within a few years has made the name of Mrs. Lydia E. Pinkham known in every part of the civilized world, relieves suffering by the safe and sure method of equalizing the vital forces, and thus regulating the organic functions. It is only by such a method that disease is ever arrested and removed.

V. C. TAYLOR, A Life Long Republican. Des Moines, Ia., May 30th, 1883.

Ladies' Aid Society.

Respecting the origin and work of the Ladies' Aid Society of Boston, we find the following remarks by Mrs. Abbie M. H. Tyler, now Presldent of the Society, appended to the Constitution and By-Laws in May, 1882: "

"In examining past records it is found that this Society first organized October 9th, 1857, under the name of the Harmonial Band of Love and Charity; its object the relief of destitution and suffering in its more immediate surround-ings. It was believed to be under the direction of a spirit calling herself Charity, that Mrs. John Woods, Mrs. Alfred Nash and Mrs. Abijah Fessenden were selected as pioneers of the good work. The two first-named are still act. ve members of the Society now chartered, and ive members of the Society now chartered, and have just cause to be proud of their enterprise; for in reviewing nearly twenty-five years of its existence, we find that its labors have indeed been blest, and that many a sorrowing, strug-gling fellow-traveler has been helped to bear more cheerfully earth's burden by the kindly hearts and hands banded together here. This band has been newly christened several times, but with its purpose aver the several times. band has been newly christened several times, but with its purpose ever the same it lives on, and now cordially invites to join its ranks all true lovers of humanity, that by mutual coöp-eration and sympathy we may promote each other's good socially and morally, while we help t) lift into a clearer atmosphere and a happier condition some child of nature more unfortu-nate than ourselves."

MEMOBIAL SERVICE AT THE LADIES' AID PARLORS, BUNDAY, MAY 20TH, 1883.

It has been the custom of the Ladies' Aid Society for several years past to make its closing Sunday meeting, preparatory to adjourning for the season, somewhat commemorative of the lives and work of those who have passed out of its visible membership, but are still recognized as no less really present, and working with the Society. This custom is based upon the beau-

be blamed for a bellef, as all bellefs are founded upon law. Dr. Somerby made some statements relative to Mrs. Gridley's school of mediumship in Brooklyn, with which he is connected. The school is designed strict-ly for the dovelopment of mediums, though speakers are sometimes invited. The proceedure is as follows: music; five minutes of perfect silence, during which time each pupil "drops into bis own soul." this part resembling a Quaker meeting; a short speech by the President. or mother delegated for that purpose, and finally the relation of experiences by members of the elass, and instruction by the President. The school is subdivided into three classes, according as psycho-metric readings indicate that they will most readily be unfolded as psychometers, physical or inspirational media. At present there are about fifty members, and the meetings are successful and harmoniaus. Almost every person who attends a meeting becomes conscious of spirit influence. The doctor expressed the organized as Mediumship. Mf8. Whipple sold that the spirit of charter is lack.

that nothing to-day so much needs to be organized as Mediumship. Mrs. Whipple said that the spirit of churity is lack-ing in an organized form; that much good feeling exists, but that there should be unity in action, based upon this good feeling. When organized we should not see want and poverty upon every hand. Our world may be made a paradise for humanity, said Mr. J.-H. Ran-dall, if humanity wills it. To effect anything we must work with practical aims. Poverty and misery do not allow proper conditions for the unfoldment of the masses. We who claim a knowledge of the two worlds ought to study more of this. The address, June 17th, will be given by Rev. Mr. Richard, a Jew, a graduate of Oxford, formerly an Episcopal clergymai, and how a medium. The sub-lect bas not yet been announced, but will probably re-late to the circumstances which led to his conversion to Spiritualism. T. ERNEST ALLEN, Sec.

THE SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent, author of "Planchette, or The Despair of Science," "The Proof Pal-pable of Immortality," etc. Published by Colby & Rich, Boston, Mass.

The subject of Spiritualism has been ever one of great interest to our mind. The longing has been deep to know whether the friends who have closed their tired eyes in the "dreamless sleep" can come again to earth and make their presence recognizable. We have sometimes felt that it would be inspiration to know that there were around and a hour us donit follow which were around and about us spirit-friends watch-ing the struggles we were undergoing, sympa-thizing with us in sorrow and rejoloing. In the hour of triumph. But the discussions of this subject have deduced very little that may be regarded as subjectory. It is evi-dent that the number of believers. It Sie dent that the number of believers in Spir-itualism is increasing, and that the world is advancing. Here are simply two facts. What relation they bear to each other, if any, we do not presume to indicate. The author of this book is the one who wrote that charming and brilliant novel, "Peculiar," and which deserves to rank side by side with "Uncle Tom's Cabin." The purpose of the present work on Spiritualis by point of the facts with fearless scientific scrutiny. If you would be well posted in regard to the latest developments of this class of phenom-ena, you cannot do better than to procure this able treatise.—The Asbury Monthly, Greencastle, Ind. Ind.

"ROUCH ON RATS." Clears out rats, mice, files, roaches, bed-bugs, ants, vermin, chipmunks. 18c.

"Mr. Smithers, a well-known hardware mer chant of this city, was found dead in his bed yesterday morning. Heart disease. His wife was thrown into convulsions and died this morning." Such items are to be found in almost every daily paper. Dr. Graves's Heart Regulator is a certain cure for all forms of heart disease. Use it, reader, if you have that complaint.

accounts, and an inventory of household belongings. At the end are two prepared slate pages for memoranda, which may be erased with a damp sponge or cloth.

THE OLD HUNTER AND HIS GAME .- Published by Henry D. Noyes & Co. This is a game for the young, wherein a series of filty-two cards is made the vehicle of much practical information concerning the animal oreation.

An Important Historical Vaccine Fallacy.

To the Editor of the Banner of Light :

The admitted failures of vaccination to protect its votaries from varioia, and the positive and off recurring evile following the operation, are now explained by the chief medical officials as due, the first to the deterioration of humanized virus, and the second to the use of bad virus. Occasionally the blame is thrown upon the vaccinator, as upon Dr. Guy, in the Norwich cases, by Dr. Buchanan, and upon Mr. William Legge. of the Derby Union, by Dr. F. W. Barry, in the recently issued Government reports, but the justice of these imputations is stoutly denied by those gentlemen. The Public Commissioners, after an exhaustive investigation of the facts, acquitted Dr. Guy, and he still ret. ins his official position of public vaccinator.

It is claimed by the leading champions of vaccination, notably Dr. Chas. Cameron and Dr. Drysdale, that no such failures attended the performance of vaccination in the Jennerian era, and all that we have got to do is to restore the conditions when protection followed cow-pox, as the green verdure follows the gentle rains. Let us see what are the true historical facts. I have before me a copy of Volume 6 of the Medical Observer, an ably-conducted journal, published in 1810, in which I find recorded the particulars of five hundred and thirty-five cases of persons having smallpox after vaccination, including their names, with an index pointing to the authorities as witnesses, also similar details of ninety seven fatal cases of smallpox after vaccination and of one hundred and fifty cases of injury arising from vaccioation, together with the addresses of ten medical men, including two professors of anatomy, who had suffered in their own families from vaccination. Concerning these remarkable evidences Dr. Maclean observes :

"Although numerous, hey are few in comparison to what might be produced."..." It will be thought incumbent on the vaccinators to come forward and disprove the numerous facts decisive against vaccina-tion here stated, on unimpeachable authority, or make the amenda honorable by a manly recantation. But experience forbids us to expect any such fair and magnanimous proceedings, and we may be assured that under no elicumstances will they abandon so lu-crative a practice until the practice abandons them."

We commend these prophetic words, uttered seventy-three years ago by a well-known medical authority. to Mr. Daniel Grant, M. P., and others who look for the impartial treatment of this question at the hands of the profession. Fortunately the vaccination question has now been resolutely taken hold of, by the people, who will not relinquish it until, like the Swiss, their necks are freed from the galling yoke of vaccine coercion.

All this injustice and misery is the outcome of an undoubted bistorical failacy, the evil results of early vaccinations having been religiously ignored by those who (claiming to be the guardians of the public health) ought to have brought them to light.

I am yours faithfully, WILLIAM TEBB. 114 Pictoria St., Westminster, London, Eng.

"Dr. Benson's Pills for the cure of neuralgia are a success." Dr. G. P. Holman, Christlanburg, Va.

-Harbinger of Light, Melbourne, Australia.

Passed to Spirit-Life:

From Wicket's Island Home, East Wareham, Mass.,

Prassed to Spirit-Life: From Wicket's Island Home, East Wareham, Mass., George Ladd, aged 77 years 4 months and 10 days. Mr. Ladd eame from Frankfort, Ohio, in September, 182, to spend his last days (as he often expressed it) "In a spirit-mal atmosphere, where he could read his spiritual papera and enjoy the communion of his lowed ones who had left his mortal sight, without offeeding some Orthodox Christian or being opposed by thom." From the day of his arrival at the Island Home he has expressed great pleasure that such the Island Home he has expressed great pleasure that such the Island Home he has expressed great pleasure that such the Island Home he has expressed great pleasure that such the Island Home he has expressed great pleasure that such the Island doen "started," and he has been permitted to witness clairwoyantiy the great interest his own friends, as when the weather would permit up to the last of Marchi, then his strength began to fail, his constitution being shat-tered by early inavialitie: the spirit gradually lost its hold upon the body, and without much suffering he quietly fell asi epon the early morning of May 31st. Several times dur-ing his stickness his spirit wire and dangater appeared to him. This was the crowning loy of his life. In antici-pation of that happines, he lade alleu to the old friends and associations of years and came to the Island to make his home anong stransers. Fruncial tervices were conducted by the writer. Mirs, Yates, of Washington, D. C., song "Angels Meet Me at the Gate." The remains were then taken to the shore, and the procession of loats was rowed across the sy to the opposite shore, and from thence taken to the cemetery at East Wareham. The day was very pleasant, the waters of the bay smooth as glass, ererything call as of all as comfort the short so and the family for the er-pressed wish of our exteemed friend. We trust his spirit will ison gain strength to communicate with the family claus and usit; and all was conducted accuriing to the er-pressed w

From Hopedale, Mass., May 14th, Dr. Emily Gay, aged

From Hopedale, Mass., May 14th, Dr. Emily Gay, aged 64 years and 10 months. This beloved woman had been a resident of Hopedale for many years, and was medical practitioner of the Homeo-paible school. Her later years had been clouded by long easons of extreme suffering. followed by prostrating weak-ness; yet her courage was undaugted, and convelescence always found the willing spirit reary to prompt the feeble body to active service. The spiring operation for wilb un-usual promise of improved health, prompting to versar-tion and inducing the return of the old energy. Besorting, in her anguish, to an opsite, it proved to he, he door of ro-lease through which her rejucing spirit found rest.' Loving friends ministered to her every used, and when the obanged came, Mr. and Mrs. George Hatch opened their beautiful bourd for the heisis service. In conformity to the what of Dr. Gay, the lev. Adin Ballou, assisted by the writer, of-ficiated. Hare flowers of beautiful designs covered the house. Must al selections for designs covered the subance the impressiveness of the occasion, while the peace-ful face of the sleeper seemed to say. 'Yes, it is well !'' Lovied one, rest!'' From his home in Han Francisco, Cal., Andri 24. Andrew

From his home in Han Fraselsco, Cal., April 24, Andrew

From his home in Man Francisco, Cal., April 20., Assure J. Lincoln, aged 48 years. The subject of this notice was a man of sheriing integrity, a devoted husband, and one of the kindest of fathers: ho was a practical Spiritualist, and thoroughly consistent in all his relations in life. He was fully conscious of his approaching change, but with a cheerfulness and perfect trust that was a narked element in his nature; ha welcomed the glad mes-genger that came to bear his freed spirit to loved ones gond before. Alay the sublime teaching, of angel communion comfort and substain the wile and children. Fullers sof-vices by the writer.

From Portland, Me., May 18th, with dropey of the heart, Irs. Henrietta Pott, willy of Capt. Win. T. Jones. aged 60

Press, Henrickin Fore, Why or Cante, W.H. I. a dones, aged or Years. Although she had been alting for some time, she passed away suddenly at last, without warning fueld the presence of har loved ones, fore before, she was a screen shering ualist, a deviced wile and mother. Her commanion is being ualist, a deviced wile and mother. Her commanion is before ward with ginameet to the remon is apiritalized with the ward with ginameet to the remon is apiritalized. Her have leaves a som or mount the loss of a true mother. Her large circle of triands willow that whe's a true mother. Her large the triangle so the remon is apiritalized between the single some the state will be been a some the set of the law. Her large circle of triands is view were conducted by the law, the fuel fores

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JUNE 16, 1883.

HEREDITY.

A soldier of the Gromwell stamp, With sword and prayer book at his side, At home alike in church and camp : Austere he lived, and smileless died.

But she, a creature soft and fine-(* From Spain, some say, some say from France: Within her veins leapt blood like wine-She ied her Roundhead ford a dance t

In Grantham oburch they lie asleep: Just where, the verger may not know. Strange that two bundred years should keep The old speestral fires aglow!

In me, these two have met again; To each, my nature owes a part: To one, the cool and reasoning brain; To one, the quois, unreasoning beart i - Thomas Batley Aldrich, in Atlantic Monthly.

Banner Correspondence.

New York.

NEW YORK CITY .- John McLeod writes: " I have en much pleased on sceing the very interesting accounts in the Banner of Light of the experiences of

counts in the Banner of Light of the experiences of Prof. Cadwell, especially these having reference to the development of mediumship by mesmerism. For many years I used to take great pleasure in opening and developing circles; and upon getting them into working order, I then usually moved on to break fresh ground by opening others. I soon learned from spirits that to make effectual and speedy progress it was ne-cessary for me to make mesmeric passes upon such sensitives as they might point out to me, and by follow-ing their directions, speedy developments followed. I say this much in the interest of truth, and with the hope that some constitives who desire to be properly developed may avail themselves of Prof. Cadwell's suggestions, rather than have their mediumship seri-ously injured, as many do, at promiseuous circles, for want of knowing what to do. I will relate one case in illustration: illustration:

illustration: A few months ago I was introduced to a Mrs. Saw-yer, a middle-aged widow lady, who lived in the same house I lodge in. Bhe was an Episcopalian, and on exchanging some reading matter with her. I offered her a Hanner. On returning it, she wanted another. She said she had a boy on the other side; she would like to see him; thought it not right to disturb those in heaven, yet she would like to see him. Well,'I said, 'sannoas I mesmerize you, then he may come to you.' like to see him; thought it not right to disturb those in heaven, yet she would like to see bim. 'Well,' I said, 'suppose I mesmerize you, then he may come to you.' She did not helieve such was according to Stribure. 'Well,' I said, 'you are mediumistic, and by a few passes I can so bathe you in my magnetism, that (maybe) your boy can then come to you without you being mesmerized.' To this she acreed, and not only her boy, but her bushand and a number of my roldes ap-peared most wividly to her. I had splendid tests through her, for aiter a few such sittings her charau-dience also became perfect. My accomplished guide, Robert Dale Owen, when giving.' The heat under the medium's magnetism controls what I tell you; alse has attered to you my very words.' He then went on to speak of her splendid mediumship; told me by no means to introduce her to circles till her development was complete. I often spoke to epirits in the Gaelie language, while their replies through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here confirm what he told me through her? He said here would, and as he did. Bre sees splitls—as if shown by an electric light exalted persons who lived on this continent come through her. In short, there is something more sub-stantial and read about her clairvoyanee and clairau dience than anything I have met with before. She has never given a public sitting, and at first would not hear of doing so, but the kind treatment of her boy and guides have made her a Splituuslist, and she is new ready to do their bidding. She will soon appear in the field, and I am persuaded that her splendid medium-ship and sterling truth-loving character will ad luster to our glorious cause.'' CANTON.-J. B. Armstrong writes, May 10th: '' I

CANTON .- J. B. Armstrong writes, May 10th : " I have gathered up, within the last fifteen years, a large amount of proof of the truth of Spiritualism, and f amount of proof of the truth of Bpiritualism, and f treasure it as my Bible. Seeing the advertisement of Mrs. L. A. Coffin, psychometric reader, in your paper. I sent her a few lines of my handwriting and my name. In answer I was pleased and surprised to get a full reading of my character, with much of my past life, and this will furnish a new and most interesting leat to my Bible. I have never seen the medium, but am entirely satisfied of her power as a psychometrist. It is truly a wonderful thing, and I commend the lady to the attention of others."

FARMERSVILLE .- Lyman C. Howe writes : " I spoke in this place Sunday, May 27th, at the Methodist spoke in this place Subday. Hay 21th, at the infoldation church, to a fine audience. Hay 21th, at an infel back upon twenty-four years ago 1 Many who welcomed me then have gone to the land of light, and smile back upon us now. Among them are Hen. Russell Hubbard, one of the noblest and most talented men this County (Catta-raugus,) has produced, and in whose home Spiritutal-ism found a welcome thirty years ago. They built a circle-room by spirit direction, and had wonderful maulfestations there, with none but his own family for mediums. Richard Robins, in whose family for marka-ble manifestations occurred over thirty years ago-but none of whom have ever been known as public medi-ums-and mony others that then loved and labored for the unpopular cause, have gone to their seward. Now, but few of those earnest souls meet the pligrim with their tangible eartilly welcome; but others are filling their places. Wm. Henry still remains, and is faithful, and one of na'ure's noblest men. The angels took him by a great surprise while he was a devout fossil in the old stratum of theological granite, and 'in a moment,' 'In the twinking of an eye,' he was 'changed 'into a church, to a fine audience. Here I worked for the cause old stratum of theological granite, and 'in a moment,' 'in the twickling of 'an eye', he was 'changed' into a living, gierified 'freeman, and a tangible testament of the new pospel. He is still free and firm, and as full of earnest devolion as in those early days of trial and enthusiasm. Here Glies B. Stebbins has done much valuable service and has many admiring friends." [Mr. Howe was to return to his home in Fredonia, N. Y., on the 28th ult.]

ized his labors in the church. The lecture gourse was opened with a series of six lectures by Dr. E. W. Hop-kins, of Boston; they were very instructive, as well as interesting. That the society has been fortunate in its selection of speakers is apparent from the fact that each of the lecturers was immediately engaged to speak a second time. Miss L. Barntooat, of Chelsea, followed Dr. Hopkins, and her pleasing manner and interesting address won for her a deep and lasting re-gard. Her psychometric readings were pronounced by the audience to be the most satisfactory they had heard. Her second lecture. May 20th, gave even great-er satisfaction than the first. Prof. W. W. Glayton followed Miss B. with a very logical and solentific dis-course, and wasjumediately engaged for the following Sunday. A lecture on 'Ancient and Modern Witch-oralt,' by Mirs B-Dick, was heartily received, and pave theses with Orthodox propeneities something to think of. Mrs. Dick will give the closing lecture of the season June 24th. Mr. J. Frank Baxter was here a few weeks ago; our hall was crowded, and a large number went away, unable to gain admittance, and the theatre was obtained for his coming on June 3d. Mrs. N. J. Willis, of Cambridgeport, gave us a very able and eloquent address on May 13th, and much divappointmentic expressed because her engagements will not allow her to come again. Last Sunday even-ing G. E. Pratt, of East Braintree, formerly a member of the church from which Mr. Higgine recently gradu-ated, gave us an interesting lecture." HYDE PARK.-Dr. C. D. Sherman writes: "The ixed his labors in the church. The lecture course was

HYDE PARK-Dr. O. D. Sherman writes: "The Spiritualists of Hyde Park have in no way allowed the interest in the cause awakened by the advent of J. inforest in the cause awakened by the advent of J. Frank Baxter in the early part of the year to abate, and for many weeks Sunday meetings have been car-ried on by Mrs. Emma Rosson of Wakeneld. Many have become convinced by the evidences of spirit-power given, and Mrs. Rosson is fully recognized as one of the best mediums of the Divine Philosophy to humanity." humanity."

LOWELL -A correspondent writes : " Mr. and Mrs. D. E. Ware, of this city (formerly of Boston), received a few friends at their home, on the evening of May 19th, to commemorate the anniversary of the develop-ment of Sister Ware by her spirit-guides. A happy company, composed of Spiritualists and members of the different churches, assembled to do honor to the oocasion, sud a feeling of perfect harmony scemed to pervade the very atmosphere. The meeting was open-ed by highly appreciated music and song from the in-spirational singer, Mrs. Alden, of East Boston, after which Sister Ware was controlled : the speaker made a very eloquent as well as touching prayer, after which bis followed with remarks forolbly expressed, upon the great work of mediums, the faith his medium had in her spirit guides, and the reason the people were gathered together at the present, time. Mrs. Ware was controlled bit will remarks for the benefit of those to whom it came. Harry Donneley and Mrs. Alden were controlled satisfactorily to give character readings, etc. Other good media were present, but lack of time prevented the utilizing of their gifts on this encasion. At a late hour the company dispersed, well pleased with what they had heard and seen. This meeting was held as a spiritual and not as a pecuniary benefit, and was eminently successful in the maneer of its proceedure, the matter given by the various controls, and the impression it created on the various controls, and the impression it created on the minds of all in attendance. It is the habit of Mrs. Ware to invite, free of expense, to meetings of this character at her home, her friends connected with va-rious other sects and orders of ophilon, that the light of the New Revelation may shine upon them through her mediumship — she feeling amply repaid by the thought that she is doing what he can for hue ad-vancement of a knowledge of spirit-return and com-munion among the pople in the doing of which good work she has the aid and sympathy-of her husband and family." D. E. Ware, of this city (formerly of Boston), received a few friends at their home, on the evening of May

EAST BOSTON .- A correspondent writes as follows : "Mrs. Odlorne, who is possessed of psychometrio guts and other phases of mediumship of a high order, gaveher last séance for the season Tuesday even-ling, fill last. Mrs. O. is new in the work, but has done good service for the cause of Spiritualism in the Island Ward. During the winter mouths her parlor has been filled, Tuesday evenings, with seekers after truth and the new light-many of them being members of the evangelical churches, who are not satisfied with past teachings." rio gifts and other phases of mediumship of a high

Colorado.

DENVER.-An interesting instance of the exercise of spirit-power resulting in giving hearing to one deaf I of spiilt-power resulting in giving hearing to one deaf nearly all her life is related by a correspondent, "Y.," na follows: "The patient is Mrs. Helen A. Belden of Woodblne, lows, about forty miles northeast of Coun-ell Bluffs, and the medium, Mrs. Russell of this city. Mrs. Belden is about thigky-threeyears of age, and has been almost entirely deaf since she was a year and a half old. Her, parents, Mr. and Mrs. J. H. Bartlett, were told something over five years ago that their daughter might be benefited through spirif agency, and much was done by a medium. Mrs. Lucy L. Brown, in that direction. This liddy passed away some years since. In the early part of the summer hast past, Mrs. Russell, then residing in Council Bluffs, came to Den-ver and spent several months with her old friends, Mr. and Mrs. Bartlett, and as a matter of course they had frequent sittings for spirital manifestations. Among the spirits who revealed their presence were Mrs. L. Brown and Dr. Hoffman. The latter said he treated Mrs. Belden when she was about sixteen years of age, and that he wanted to cure her now, and could do so with the assistance of Mrs. Brown on his side of life, and cobseration of the friends on this. Mrs. Bartiett inquired what she should do in order to facilitate so happy a result, and was told that she should write to her daughter and teil her to sit at the parlor-organ on stated eventugs, at precisely 7:30 o'clock, and play, and that on the same evenings at 8 o'clock a circle should convene licre, and he would es-tablish relatione between Denverand Woodblene is about thirty minutes. He said that Mrs. Russell was emi-nently filted lor getting in *sapport* at a distance with the to grating in *sapport* at a distance with the orgen on getting in *sapport* at a distance with nearly all her life is related by a correspondent, "Y.,"

the control of the provent of the two streams. The on-ference of time between below and Woodbine is about thirty minutes. He said that Mrs. Russell was emi-nently fitted for getting in *rapport* at a distance with a patient. The arrangements were all made and the instructions faithfully carried out for over two months. At this end of the line the circles were punc-tually attended to, and a the other the patient sat at the organ as directed, until she feit 'the influence,' when able would relire to a convenient place and re-ceive the manipulations of the invisible healers. Gradually her hearing improved, but no one outside of her own family knew by what means it was boing brought about. She now hears conversation in the or-dinary tone of voice, and is often obliged to check her husband, who has always been obliged to the to be so 'bolsterous; but he is slowly getting used to the new order of things. She suffers much annoyance from noleses to which she hea hitherto been unaccustomed, and readily hear the striking of a citck in the next room and the ticking of a watch held in her hand." **Kausas.**

up by some invisible power, rung over our heads and in all parts of the room. Then the harmonica would be taken, carried behind the circle and some spirit talk through it. The medium at times described some spirit friend present, and when recognized, such rap-ping and shaking of bells cannot be described by me. A moment after, hands patied and caressed us, us an indications of the joy of the spirits at being recognized. Occasionally the guitar would be taken, carried all about the room, over our licads, knocking first up argainst the ceiling, then ou the floor, the strings being thrummed all the while, then pating one on the head until all the circle were thus saluted -heavily, if re-quested, or lightly. Hings and glassce were taken from one party and given to others, or to any person as requested. All the while the hands of the circle were closed 1 All these and much more were seen, heard and feitfor two hours! And yet the cryof hum-bug continues! Oh 1 how unreasonable to suppose these candid, upright people should continue to meet for over three years every Sunday evening for the pur-pose of humbugging themselves i"

BANNER OF LIGHT.

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KEENE .- N. B. Harrington writes: " Dr. H. P. Fairfield, who is always cordially received here, was with us and spoke from our platform on Sunday, April 20th. Several strong and convincing proofs of spiritprosence were given during his lectures. On Saturday evening at a private circle at the residence of L. F. Weeks, the Doctor gave further tests. The announce-ment of his name as speaker is sure to bring out large and intelligent audiences in this city. He should be kept constantly at work."

Idaho.

BOISE CITY .- William Garllok writes : "As this seems to be an out-of the way place, we are not favored as many others are by the presence of public mediums, though there are quite a number of Spiritualists here, and I am persuaded that this would be a good field for a reliable medium of any phase. Mirs. Belle A. Cham-berlain delivered a few lectures here some nine or ten years ago, shoe which there has been a period of silence on the subject, with the exception of a few private circles, where the mediums were so timid as to enjoin strict privacy as a condition of their sittings. So you see what obstacles a few Spiritualists here have bad to creed in Boles City, and if we had an impetus given by some public speaker or platform testmedium, we would soon erect and maintain a hall in which Spiritualism and other liberal ideas could be advocated, even if taxed, in which particular the churches have an ad-vantage over outsiders, which is far from bolog just." seems to be an out-of the way place, we are not favored

lowa.

CLEAR LAKE .-- M. P. Rosecrans, Esq., writes : "1 like the Banner of Light better than any other paper that I know of which treats on spiritual matters. I that I know of which treats on spiritual matters. I like it for its fairness toward all classes of mediums." Olear Lake, he says, has become a "small Saratogra" as a watering place, and also as "the location of the Methodiat Camp-Meeting for the State, and, in one sense, for the nation." He thinks, however, that the labors wrought at this meeting by the heated revi-valists who have been there really fail far short in Clear Lake, as to permanent fruitage, either of their expectations or the reports of their followers.

Oregon.

SALEM.-C. A. Reed informs us that "At the time of writing we have no professional mediums in this place, nor have we had for many months; yet there are several excellent mediums here who give private sit-tings with good success. There are two regularly or-ganized circles here, whose members have sittings every week with very good results."

Rhode Island.

PROVIDENCE .- W. G. Wood writes: "The inst of December Mr. Joseph Hand was intesting. His wife and son visited Dr. Cornell in this city, held a scance, and were told many particulars relating to his disappearance, all which proved true. He wandered into the woods and was drowned in the mill pond in Arctic Village, where his body was subsequently found."

June Magazines.

THE MAGAZINE OF AMERICAN HISTORY basa fine portrait of Franklin, from a steel engraving by Hall. as frontispiece, and an accompaniment to an article upon the "Lost and Found Manuscripts" of that distinguished statesman and philosopher. The editor, Mrs. Martha J. Lamb, continues her interesting pa pers. " Wall Street in History," illustrated by copies of old engravinge, two of them showing Wall street in 1789 and 1832. "The Historical Status of the Indian Territory" is a valuable contribution, worthy of a careful reading and preservation for the facts it em bodies, by George Cary Eggleston. The closing para graph is as follows : "

graph is as follows: "-"We need not have the least sympathy with that sentimentalism which so often works mischief in Indi-an affairs, in order to see clearly that every scheme for the opening and settlement of any part of the In-dian Territory without consent of the Indians, is a proposal for the United States to abandon the plain-est rules of honest dealing, and to turn robber with the high hand. Bentimen has nothing to do with this plain matter of business integrity."

A glance at the contents of this number will impress one with the fact that it is a work of permanent value, Historical Publication Society, 30 Lafayette Place, New York.

WILFORD'S MICROCOSM has its usual number and variety of papers upon "Discoveries, Theories and In- For the cure of Kidney Complaints of either sex vestigations Bearing Upon the Religious Thought of re.# Amonoti #Substantialia itualism; No. 1, by Capt. R. Kelso Carter," which contains statements so absurd, and theories so palpably ncorrect, that a perusal of it will cause every one in the least familiar with the subject upon which it treats (independent slate-writing) to smile at the folly of his effort, and pity what we must charitably construe to be his ignorance of that of which he writes, rather than a willful design to mislead his readers. It is discredit. able to a magazine of such pretensions as this to give place to an article so lamentably weak. Hall & Co. publishers, 23 Park Row, New York. THE ELECTRICIAN for June reports the action of the committee appointed by twenty five telegraph, telephone, electric light and other electrical companles doing business in New York City, to consider the subject of placing their circuits underground. "The Electric Light on Brooklyn Bridge" is described, a double-page engraving being given in Illustration. Part I, of "The A B O of Electricity by Lieut. Fiske" follows, and the remaining contents are instructive and interesting to professors, students and amateurs n electrical science, as also to all who would be informed of the rapid progress of modern invention and discovery. Williams & Co., Publishers, 115 Nassau street, New Vork. THE INDEPENDENT PULPIT presents a most excelient table of contents, comprising able and convincing articles in defense of the right of each individual to think for himself, and look upon truth from his own standpoint. The editor, James D. Shaw, formerly a Rev. of the Methodist Church, is at present subject to the shower of sticks and stones usually be stowed by the Orthodox "In good and regular standing" upon all who venture to leave their ranks James D. Shaw, Publisher, Waco, Texas. THE BIOGRAPICER, a new candidate for public fa vor, is designed to present brief biographical sketches of eminent persons, a portrait accompanying each The present number gives thirty five. Published at 23 Park Row, New York.

First Quarterly Needing of the Lake Shore Spir-

First Quarterly Meeting of the Lake Bhore Spir-iunalist Conference. The Lake Shore Spiritualist Conference will hold its first Quarterly Meeting in Webster's Grove, Kingsville, Ashta-bula Co., Ohio, on Saturday and Sunday, June 16th and 17th. As very important business is to come before the meeting, among which is to take the necessary steps to lucerporate the Conference under State law, and to erganize a benefit department, it is hoped that every member of the organiza-tion will make an effort to be present. Negotiations are being made with speakers whose names will be announced in due time. More shall be ontertained free of charge. Board will be furnished at reduced rates to all who cannot be otherwise neutralned, Should the weath-er be inclement, the meeting will be being will be being the to Town Hait. Kingsville is on the Lake Shore and Nickel-Plate Hail-red, six miles cost of Ashtabula.

road, six miles east of Ashtabula. Spiritualists, not monihors of the Conference, are invited to aloy this two days' feast, Por order of the Committee. Por order of the Committee.

MATTIE E. HULL, Cor. Sec.

Call for a Convention.
 The Spiritualists will bold a three days Convention at the Union Church in Danky, Vi., under the union Church in Danky, Vi., under the union Church in Danky, Vi., under the union State Spiritualist Association, Friday, Saturday and Sundary, June Sill, Bills and Andi 17th, 185.
 We are to have a grand raily, and a real spiritual feast prejaration of the change Meeting season.
 All the State speakers and meeting accost.
 Anong the elegient of Amgellon, and Mire, Gerinde B. Howard of East Wallingford, test meetines, will be present, and other test meetings.
 Anong the elegient of Tambridge, Mr. Pericy S. Pogg of Chelsea, Mrs. Starth A. Wiley of Nockingham, Mrs.
 Pasints Davis Smith of Branch A. Wiley of Nockingham, Mrs.
 M. A. O. licath of Bettel, and Mirs. Able & Standey of Locestarbay and the Bend's field \$4,00 per day.
 Board at Bend's field \$4,00 per day.

The Northern Wisconsin Spiritualist Conference

The Northorra Wisconsin Apiritualist Conference Will hold a three-days meeting in Spiritual Hall, Omro, Wis, June 15th, 16th and 17th, 1853. The speakers engaged for the meeting are Mrs. M. C. Knight, of Burfalo, N. Y., and Dr. G. H. Ocer, of Chica-go. Birs, Barah Michit Noyce, of St. Jehnsbury, Vt., will furnish the vocal music. A cordial Invite to participate. Usual courtosics by the Omro friends. Phore, WM, M. LOCKWOOD, President. DR. J. O. PHILLIPS, Scoretary.

Annual Camp-Meeting. The Fifth Annual Camp-Meeting of the Michigan State Association of Spiritualiste and Liberalists will be hold at Files, communelog Friday. Aug. 17th, and clossing Mon-day, 27th. I wish to correspond with two or three mediums of marked powers with the view of securing their attend-ance, Detroit, May 12th, 1883.

The Tenin Annual Meeting of the Connecticut Western Association of Spiritualists will be held at Lake Compounce, Southington, Conn., on Wednesday, June 20th. J. Frank Baxter will address the meeting. Business inect-ing at 10 A. M. All are invited. JOHN GOODHICH, President. A. T. ROBINSON, Secretary.

Picnic and Grove Moeting At North Sciutet, Mass., Saturday and Sunday, June 16th and 17th. Good - peakers and test mediums are engaged to be present, and will be freely entertained. Tex and coffree free to those coming from a distance. Grow even the 10 Mpd. Per order of the Management,

Annual Meeting at Sturgis, Mich.

Autonal meeting at vaturges, maxis. The liarmonial Society of Stargis will hold its Twenty-Fourth A manak Meeting in the Free Church, at the village of Stargis, on Friday, Saturday and Sunday, the faith, forh and fills days of June, 1857. Acto speakers ... an abroad will be in attendance to a streast the meeting. For Order Com.



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For all those Painful Complaintsand Weaknew es so common to our best female population.

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It removes faintness, flatulency, destroys all craving for timulant, and rolloves weakness of the stomach. That feeling of bearing down, causing pain, weight and backacho, is always permanently cured by its use.

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"NEARER, MY GOD, TO THEE."

INEXAMPLE: IN I UVIP, **IV THEE**." DESCRIPTION OF THE PICTURE.--A woman holding in-spirod pages site in a room around which Night has trailed her dusky robes. The clasped hands, npturned countenance, and heavouward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest proper. The sam has gone down. Neither the expiring candle nor the moon. "Cok and paio," shining through the rifled clouds and the par-lially curtained whichow, produces the soft light that fails over the weman's face and illuminates the room. It is typ-ical of that light which flows from above and floods the soft john, and engraved on steel by J. R. Rice. Size of sheet, 2272 laches; ongraved surface, fox21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a hardscape of bill and plain, bearing on its current the time-worn hark of an aged Pilgrim. An Angel accompanies the boat, one hand resting on the heim, while with the other she points toward the open sen-an emblem of eternity-re-minaling "Life's Borning" to live good and pare lives, so "That when their barks shall float at eventife," they may be like 'Life's Evening, "I dited for the 'crown of im-mortal worth, "A hand of angels are scattering flowers, typical of God's inspired teachings, From the original planting by Joseph John. Engraved in steel by ". A. J. Wilcox, Size of sheet, "22x28 inches;" engraved surface, isze inches.

"THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful, picture lifts the well of materiality from beholding eyes, and reveals the guardians of the Angel World. In a heat, as it lay in the swellen strenm, two or-phans were playing. It was inte in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the which, leaving a clear, bright sky nong the horizon. Innoticed out from shore. Guickly the current carried it beyond all cartily help. Through the forming repids, and by precipitous rocks, dashed the bark with its precions charge. A with neared the brink of the fearful cut-ract the children were stricken with terror, and thought that detth was inevitable. Mullenty there cannow wondroug charge in the little girl. Fright gave way to composite and resignation, as, with a direction is the stress in pulse that thrided through her whole being, she grasped the torge that by ber side, when to her snippite the boart turned, as by some unseen power, toward a guile testil with turned, as hy some unseen power, towards a guile testily in the stream - a title baven anneaug the rocks. This hey, of more tendor age, and not controlled by that mysterhous huming the form her altred with fear. Engraved on sited by J. A. J. Wheox, then the original painting by Jeseph John. Size of shoet

"HOMEWARD."

An illustration of the first line in (fray's Etegy: The current of the first line in (fray's Etegy: The contrest of the knewledge and the contract of the charch tower bathed in subset's fading light, "The lowing berd whats slowly o'er the lea," toward the humble cottage in the distance. "The plowman homeward plot his weary way," and the tired horses look eagerly toward their bone and its rest. A bay much like dog are enjoyed by the plotting in the mellow earth. The fitting fir imparis life and beauty to the pleture. In one hand also holds while flowers, in the other grass for "imp colt." Scated under a tree in the church-yard, around which the twillight shadows are closing in, the pret writes, "And leaves the world to darkness and to me." "Now fades the glummering landscare on the sight." Stoin, copied in black and two thats. Jesigned and psinted by Jacoph John, Size of shout, 22x23 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the backs of a river. The farm-house, trees, water, hall, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and thereesting bleadings of a happy family with the animal kingdom. The comman-lon-pice to "Homeward," for "The Curice", Copied from the well-known and justic celebrated painting de-signed by Joseph John. Stein, copied in black and two thats. Size of sheet, 22228 inches.

"THE DAWNING LIGHT."

The Tenth Annual Meeting

Massachusetts.

WORCESTER .- Mrs. K. R. Stiles writes: "On Sunday evening, May 20th, while Mr. E. W. Bmerson was engaged in giving tests in a public meeting of the Worcester Association of Spiritualists, the controlling intelligence sold to me: 'Mary Fox comes to you, and gays she is your mother.' She also says that it has fiven her great pleasure to manifest to you as she has in times past; particularly upon the occasion of her manifesting through the picture. I see that upon that occasion you were far from your home; and I see you a the presence of a large grey-halred man. Now, in onnection with this, I hear the name of Mansfield.' I'n response to this remarkable test, I arose and re-fited to the audience that two years ago I went to New York City, and while there visited for the first time the well-known writing medium, Dr. J. V. Mans-field. Through his mediumship my dear spiric-daugh-for, which was my mother's name. When Dr. M. passed me the communication he remarked: 'They have drawn a picture of some kind of an animal; but I cannot tell what it has to do with the message; do you understand it?' I told him that my daughter, in speaking of her 'Grandma Fox,'had given the picture as the symbol of her name, thereby making a more day evening, May 20th, while Mr. E. W. Emerson was as the symbol of her name, thereby making a more complete test. Now I know

complete test. Now I know that Mr. Emerson know nothing of my visit to Dr. M. I am equally certain that he did not know my mother's name. The aliusion to the picture which was drawn through the mediumship of Dr. Manafield, I consider a most remarkable and convino-ing proof of the presence of some one from spirit-life who was cognizant of the facts related. Another in-teresting fact in connection with this test is, that on Sunday morning my spirit-daughter said to me: 'Moth-er, you will receive a remarkable test this evening; one which will call for more than a simple response from you.

one which will call for more than a simple response from you." Bight here let 'me suggest to those persons who rec-buize tests that are given from our public platforms. that they respond in snoh a manner that the sudlence may know the facts of the case. It is not enough that they give assent by a nod of the head... These public tests at o not given solely for the pleasure or the grati-faction of those who receive them, nor are they given for the purpose of establishing the olaim of any person as the possessor of wonderful mediumisito gifts. While they do give pleasure to those who receive them, and while they also go to prove the glorious gift of mediumship, yet their chief mission is to give the world proof salpable of immortality. Let us bear the in mind, that we may cooperate more fully in the effort which is being made by our dear spirit friends to bring 'life and immortality, to light'. I would not forget to mention the instructive and interesting discourses of Bro. George'. A. Fuller, who lectured for the Worcester Association on the Sunday above referred to, and who, in company with Mr. Km.

BROCKTON,-A. P. P. writes, May 30th : "The past few months have seen a more active interest in cause of Spiritualism than has ever been shown here before; and yery interesting lectures are being given every. Bunday evening. One cause of the interestis-the fact that a materializing medium has been devel-oped in our midet; and is now giving very successful public seances. Another cause, and one that orested considerable agitation in the brimstone dispersatories, is the fact, that Charles E. Higgins, one of the most active memhers of the most popular church in the disy announced bis firm belief in Spiritualism. Of course he was pronounced by the church to be insane. (In their estimation, if a man is not sound in Orthodoxy it has active methers, of that has he is not of a sound mind,) and it informed him that he has the cap away from the church altogether; though he had been a member sight years, a teacher, in, the Sabath school five years, an usher four years, and was also Treasurer and Seure tary of their Committee on General Church Work. Mr. Higgins is now the desting, activity that character-tion, and is showing the same, activity that character cause of Spiritualism than has ever been shown here

Kausas.

PAOLA .-- R. Lanning Hutchins writes: " In this place we have quite a number of earnest Spiritualists, but mediumship is not strongly developed. Mr. F. H.

but mediumship is not strongly developed. Mr. F. H. Ahrens, one of our leading merchants, has a little daughter only three years old, who thus early is fast developing as a tranee medium-often falling in tranee while engaged in play, several imes during a single day. In Kirksville, Mo., there are several mediums developed for healing, clairvoyant, tranee, test and writing phases. Of these medial instruments I will make short mention as follows: Miss frene Alred, a young lady of about twenty years of age, is both a slate wri ing and materializing medium. Thave attended as many as ten of her mate-rializing circles at the home of her father, Mr. Enoch Alred; Miss Laura Hawkins, aged about eligiteen years, hving with her parents, is both slate writing and materializing; but to me the most wonderful is Mrs. Sadle E. Bauh, who is a tranee, test and writing medium; ebe also has materializations: the spirits whisper to her, whether in tranee or not, so that they can be heard all over the room; and answers to men-tal questions of slatters often come in biodd-red letters on her arms."

Ohio.

OINOINNATI .- J. Thornton writes that the materializing seances of Mrs. Fletcher are proving very satiafactory to those who attend them. Remarking upon one attended by himself and his friends on the evening of April 20th, he says: "After a thorough and astisfactory inspection of the cabinet, the medium acated herself, within it. "Five minutes had soarcely elapsed when a female form came into view and was recognized by a gentleman to whom an apoke in Ger-man as his elater." Other epirits to the number of about fifteen came; young and old and little children. One little darling came to me, annunced its name, and took from my band at flower. "She rubbed the flower round my hand and patted it at the same time laughing with delight, expressive of her happiness in being able to come to me. The medium is quite small; some of the spirits that came were very ical. One bright young spirit who was tall and bread threw back the curtain, so that we could see the spirit and the satisfactory to; those who attend them. Remarking

New Hampshire,

HAMPTON FALLS .- Joseph Cram writes : "I at tended a spiritual circle at Exeter a few weeks since where I was delighted and surprised at the wonderful immife tations. The circle, which is a private one, cohaialing of ten members, has met every Sunday-night for over three years, and as I write this without their knowledge. I shall give no names. Being much interested, if invited them to my place to bold a stress. May 16th eight of them, came over, bringing their va-rions in bir impets and as I monoles, through the latter the spirits would stalk. The small instruments were placed under the table, the goitar on top. The music box being wound up and art going in strong light the bells were vidently top, on unseen power, keep-ing time to, the music, and striking stainst the under side of the table. The light being put out, and hands joined, instruments under the table were brought commenced. Instruments under the table were brought where I was delighted and surprised at the wonderful

THE SIDBBEAL MRSSENGEB reports new discoverles in astronomical science and contains valuable suggestions to students. Carleton Observatory, Northfield. Minn.

RECEIVED : THE MANUFACTUBER AND BUILDER, monthly journal devoted to the advancement and diffusion of practical science. H. N. Black, publisher, 21 Park Row, New York. THE BUILDER AND WOOD-WORKER, a journal of

Industrial art. Published monthly at 294 Broadway, New York, by Charles D. Lakey.

IF I desire to give the fullest recognition to the sacredness of private property and the con-servation of capital as for the best interests of society and all the members thereof; but I cansociety and all the members thereof; but I can-not shut my eyes to the fact that the production of wealth is not the work of any one man, and the acquisition of great fortunes is not possible without the cooperation of multitudes of men; and that, therefore, the individuals to whose iot these fortunes fall, whether by inheritance or the laws of production and trade, should never lose sight of the fact that as they only hold them by the will of society, expressed in statute law, so they should administer them as trustees for the benefit of society as inculated by moral law. (From the address delivered by Peter Cooper, at Cooper Union, Mar 31, 1871.) He conscientiously practiced such administra-tion during his long and useful life:

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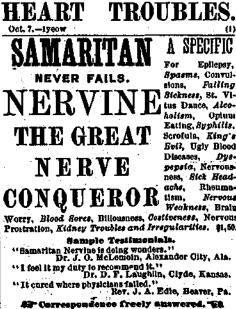
tor for kidney or liver troubles, or dyspepsia, while if the truth were known, the real cause is at the heart.

Therenowned Dr. Ulendinning startlingly says, "onethird of my subjects show signs of heart disease."

The heart weighs about nine ounces, and yet man's twenty-eight younds of blood pass through it once in a minute and a haif, resting not day or night! Surviy this subject should have careful attention.

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The DE. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Druggists'. C. N. Criticaton, Agent, N. Y. May 19.-- lycow (7)

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-regrowned house and surrounding scenery where Spiritus. Telegraphy began its glorions and unitying mission of light and love. The artist being qualiter of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guidest in designing and perfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizeo, sheet, 32x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea A mother and her child are away from the city for recrea-tion in a therman woolland; and golden pages are udded to "life's book of happy hours." The mother is scated in the forest shado. Her fittle girl."Bo.Pesps" around a tree through the foliage, her face radiant with a loving, glesful, regulat expression. Both faces are full of sweetness and joy. Palnied by Beyer Von Bremen. Engraved on shoel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

OPPERED AS A PREMION FOR THE FIRST TIME. The harvesters gather on the bank of a spring, shaded by an sin standing on the edge of a grove made vecal with the song of birds. The farmer spreads the needed with the song of birds. The farmer spreads the needed with the backgthrought there by his daughter, "All kindled graces withing o'er her clock," From a picker she is filling a brother's cop, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for Bis lumbh. Horses attached to a wagon boated with hay, impart a most picasing effect. A rustic youth, proud of the texa, icans against his favorite horse. A little bey and girl are passing a lunch to brother and siz-terfulcking on the loaded bay. Storn, conted in black and two thirs from Joseph John's noted painting. Size of sheet, 22228 inches.

BOOKS.

GHOBT LAND; OR, RESEARCHES INTO THE MYS-TERIES OF OCCULT SPIRITISM. Inustrated in a se-ries of autobiographical papers, with extracts from the records of singical Séances, etc., etc., Translated, and ed-ited by Emma Hardinge Britton. Paper, pp. 484.

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Osrusal. Notices of Spiritualist Meetings, in order to insure prompt fuscriton, must reach this office on Monday, as the BANNER OF LIGHT goes to pressevery Tuesday.

Banner of Bight.

BOBTON, SATURDAY, JUNE 16, 1683.

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turb their somnolency, are ever ready to do his bidding among men.

The Telegraph writer, if he will consider, will see that he has been reporting a lecture upon | spot by Judge Birdseye of New York, who had Spiritualism (mainly at least) and criticising it from the standpoint of his own old-fashioned definition of the terms used. It is evident that Mr. Hopps used the term "augel" as synonymous with "spirit"-as many speakers and writers on Spiritualism do (particularly those who have received a church training, and to whom the word angel naturally recurs as a reminiscence, though it has lost for them its whilom superhuman significance)-and meant to convey the idea that the spirit of man did at death not enter into sleep to await an awakening at some indefinite period (as taught by the old creeds), but continued its progress in the scale of being, and was essentially the same, though surrounded by bettered conditions incident to his escape from the fettering physical tenement.

The Abuse of Bathing.

There is no doubt that some people use too much water for bathing purposes, as a good many other people doubtless use too little. A person who finds bathing, or exercise, or a certain kind of food, to be an excellent thing for the time, is apt to believe it can be made even a better thing by following it up to excess. In few things have people made a greater mistake in this way than in the matter of bathing. If | considered, and suggestions made to his profesthey incline to become free bathers at all, they are apt to overdo it altogether.

This is the point of a recent lecture in this city on the use and abuse of bathing, by Dr. Sargent, medical director of the Christian Union gymnasium, who expressed a mass of good sense to his heavers that was full of nuggets of practical wisdom. The trouble about all these special methods of treatment is that those who advocate them at all are apt to become hobby-riders. Nothing is easier than to dogmatize without limit, when there is a central principle of truth in the matter dogmatized about. Bathing, eating, walking, and each of the other specialties, necessary as they all are when indulged in reasonably, may be pushed to such an extreme by their advocates

It was a surprise to his hearers, as it has been to a considerable portion of the community, to hear Dr. Sargent say that it is possible to abuse so good a practice as bathing. Most persons would suppose that all the abuse there could be about it would be in not bathing enough. A daily bath, said Dr. Sargent, is not a necessity, but belongs to the luxuries in which the indolent indulge. He said that Russian and Turkish baths ought to be taken only under advice, and for disease. He asks these daily bathers what they think of their ancestors, near and remote, who never saw a bath-tub in their lives, and yet lived to old age, strong and healthy, and serviceable, with only the occasional "washing' for which they could find time and opportunity. Dr. Sargent says that people have taken to the warm bath instead of taking to exercise; and that is, a relapse into luxury instead of an acquisition of physical vigor. He explains that free perspiration and the wearing of heavy flannels promote the functions of the skin sufficiently, without having to resort to bathing except for simple cleavliness. Twice a week he says is often enough to take a bath; and no cases became the seat of an erectile tumor cold sponge bath should be taken in the morning unless the system is in a condition of health and vigor. Dr. Sargent cited several of the wise maxims

of Lord Bacon on the subject of physical regimen, including diet and exercise, to show the clear ideas possessed by that brilliant writer three and a half centuries ago. Bacon said, for | fortune was our protection from public reprowho proposed to utter his message unreserved. | finds good of, and what he finds hurt of, is the be free-minded and cheerfully disposed at hours of meat, and of sleep, and of exercise, is one of the best precepts for long fasting." Also, "I commend, rather, some diet for certain seasons than frequent use of physics-for those diets alter the body more and trouble it less." We need rest quite as much as activity, and we get altogether too little of it. We are ill, as a life, and the influence which the revelations of people, from two causes chiefly, overwork and no work. Even when we know what is hurting us, few of us possess the courage to leave off

strongly in their vindication and against us. Dr. Jackson's statement, terrible as is the truth It so plainly contains, was substantiated on the had opportunities personally for verifying what had just been said. Judge Birdseye said, "It was the sore poverty and hardships inflicted on these wards of the nation which had driven them to theft and turbulence." He said that the rations allotted by the Government to these Indians "were for sale among the storekeepers of the vicinity." The only remedy proposed for the evils of the agency system is, "that lawprotection should be secured for them, and oltizenship should be opened to them." In his judgment, it was legal disabilities that keep the Indians in barbarism. In other countries, said he, the Indian is peaceful and progressive, as in Canada, because he is a citizen. And modern bistory has proved repeatedly that the Indian possesses qualities which fit him for successful, active civilized life. Juarez, who defeated Maximilian in Mexico, and made it impossible for a European ruler to invade an American State, was a full-blooded Indian.

The Evils of Vaccination.

The annual meeting of "The Medical Society of the State of Pennsylvania " was held in Norristown, May 9th, at which an address was delivered by Dr. Varian which attracted much attention on account of the important subjects sional brethren. Among these was the subject of vaccination. While claiming that it had effected great good, he admitted that its administration has become so changed that it is rapidly becoming a great evil, if not already one, and that unless some action is taken to guard against it, vaccination will expose the people to the possibility of contracting "diseases scarcely ess to be dreaded than smallpox itself."

The change referred tol is that humanized virus "has been almost entirely supplanted by the presumably purer and more potent animal virus," remarking upon which he further says: Unless greater care is exercised in the production and preservation of this favorite virus, and intelligent inspection and jurisdiction is exercised over all vaccine farms, the time is not far distant when the advocates of exclusive an. imal vaccination will see their 'vaccine boom' share the fate of the numerous plausible theories which have had a brief existence, but have failed to endure the crucial test of long-continued and careful trial by the profession."

The Doctor gives a brief recital of his own experience. Contrary to his own convictions of the proper method, he first partially, then entirely, in response to the popular demand, adopted the use of animal virus. During an epidemic of smallpox in 1881-82, although convinced that its prophylactic power was very weak compared to that of human virus, still he persevered in its use, "for," he says, "I felt it my duty to give my patients what was considered the purest and best means of prophylaxis that could be obtained. . . . The result in many cases was the production of an unhealthy and polsonous sore, often phagadænic, and alwaya inflammatory, which gave great trouble, and frequently took weeks to heal. These cases all suffered from severe systemic disturbance, which in some cases was not without danger to life. When finally healed, the cleatrix in some which resisted all measures of destruction, and was finally removed by extirpation with the knife. Had this experience been personal to myself alone, it would have proved disastrous to my practice and reputation; but it was a common experience to all practitioners in my neighborhood; and the universality of the misbation."

The above confession of the evils resulting ly, leaving the rest in the hands of the unseen best physic to preserve health." Again, "To from vaccination as now almost universally practiced by the "regular" school of physicians, from one of its most distinguished members, cannot be put aside as the "ranting" of a quack or sensationalist, as the advocates of vaccination are apt to attribute the proofs exhibited by its opponents. Dr. Varlan publicly declares that, contrary to his own deep convictions, after a long experience, of the best course to pursue with his patients, he, in compliance with a theory that he knows to be wrong, and what he terms "the fashionable outery," adopts the use of it. The art of taking care of our- a course that would have ruined his practice selves is one which ought to be learned by all and reputation, had it not been that all the regularly licensed physicians of his neighborhood were similarly engaged in spreading disease and death among the people, and "the universality of the minfortune was their protection from public reprobation !" for Λ correspondent, writing us from North Brookfield, Mass., wishes to know if we ever heard of "George Edwards! the wonderful young medium," who is alleged "by handbill" to be going about the country "assisted by the best materializers in the world." We are forced to acknowledge that we do not know "George" - in fact we never heard of him before. We judge his acquaintanceship will be of no particular value to any one, as we recognize on his programme forwarded by our correspondent the same catch-penny phrases: "A table rises four to five feet and floats in mid air," 'New and startling manifestations," "This is not a sleight-of-band performance," etc., etc., which, emblazoned on "filers" bearing other names of like "distinguished"(?) performers, have been already distributed ad nauseam all over the United States." Boost him out.

A Warning to the People!

Blasphemy, according to the laws of Russia, is a "crime against faith." The punishment is deprivation of all civil rights and banishment to the mines of Siberia for twelve, or fifteen years. Speaking against the Scriptures or the Christian religion is punished by similar deprivation of rights and by imprisonment for six or eight years. Persons who go to church, and there, during divine service, speak disrespectgoing on, are put in the penitentiary for two or that of the "Christian Orthodox Catholic of the Eastern Confession," which is commonly known as the Greek Church. There are heavy penalties for trying to proselyte to other faiths. For a clergyman teaching the child of Greek Church parents the catechism of any other religious faith, the penalty is for the first offence suspension from his office for from one to three years. For the second offence it is suspension forever and imprisonment for two years. Minlaters of other denominations are thus tied up to labor in very parrow bounds. They must be content with such followers as they have, and must not try to bring in any outsiders who may hereditarily or otherwise belong to the Greek Church. Converting an adult member of the Greek Church to another faith is punished by transportation to Siberia for life, and no questions asked. Is it any wonder that Nihilism is gaining ground in the dominions of the Czar under such circumstances? Is it a wonder that officers in the army and noblemen and students in the universities, who are liberal-minded on religious matters, are opposed to such gross bigotry as exists in Russia at the present time? And yet a pharisaical Society, under the specious title of "THE NATIONAL REFORM ASSOCIA-TION," is organizing in these free United States to inaugurate if possible, by political and other means, just such a condition of things as exists under the State religion of Russia | We therefore feel it a duty we owe to the people to raise our voice against such usurpation. That priestcraft is at the bottom of this "Reform Association" movement there can be no doubt, and it behooves the voters of this country to send no man to Congress who favors a religious oligarchy in our midst. Americans want no "God-in-the-

Constitution" laws to rule their consciences;

they want no self-appointed "saints" to dictate

what church they must attend, under fine and

imprisonment if they should not comply; they

want no law compelling them under oath to

The Constitution of the Fathers of the Re-

public is well enough as it is. Should it be

changed in accordance with the plans of the

pharisaic organization in question, anarchy

would be the inevitable result-Nihilism, under

another name, inaugurated. See to it, then,

friends of freedom, that every man who is a

candidate for Congress shall pledge himself not

to vote for "God-in-the-Constitution"; and,

farther, instruct those who are members of

Congress to vote down any and every bill that

may be offered tending to this end by "The Na-

tional Reform Association" lobbyists-should

they make their appearance in Washington next

Mayor Palmer's Address.

In the thrillingly eloquent address of the

Mayor of Boston on Memorial Day, he said that

the flowers of a hundred springs were all too

few to cast upon the graves of our sleeping sol-

diers. What, he asked, are these poor offerings

which we bring once a year to scatter on their

dust? Mere tokens and symbols of a boundless

reverence, meagre dividends on a debt of grati-

tude that may never be paid in full. Yet it is

all that we can give. On those clear heights,

said the Mayor, where now their happy spirits

walk, what are the beauty and the fragrance of

earth's fading flowers? The deathless blossoms

of God's sternal garden are theirs. It is for us,

swear that Jesus Christ is God !

winter.

JUNE 16, 1888.

Independent Spirit-Yoices.

The name of Mrs. M. S. Townsend-Wood Is given us as authority for the statement that a new medium of surprising power has been developed in New Bedford, Mass. The lady, who is the wife of a prominent business man there, gives her mediumistic services freely to her friends. Sometimes as many as five independ. ent spirit-voices, are heard at one time in the air at one of her seances, while the medium fully of religion, or of the services which are sits with the company. This highly satisfacto-coing on, are put in the nenitentiary for two or ry phase of development is familiar to us, we three years. The State religion of Russia is | having encountered it on several occasions at the séances of Mrs. Maud E. Lord, Mrs. H. Fay and others-notably in presence of a young medium in Washington, D. C., some years since: Being in that city we were invited by Thomas Gales Forster (who was then lecturing there) to visit him at his boarding-house, where we found a little child in whose presence these volces were able to make themselves audible. sustaining conversation obaracteristically with our party, and answering test questions correctly in every instance. Several spirit-intelligences-particularly the son of Gen. Edwards. of Washington, who was present-were recognized through the evidence thus presented.

The Spiritual Record

Will be published monthly at 38 Stockwell street, Glasgow, Scotland, (so says its prospectus.) If a sufficient number of subscribers come forward. The prospectus further informs us that the object of this publication is to give a concise statement of the most striking and important FACTS which demonstrate the existence of spirits, and their power to manifest themselves to and communicate with men; that the first and most important work of the pub-. lishers will be "to set forth the Phenomena, which must be the basis of all Science and Philosophy," etc. We hope our English friends will back up the projectors of this contemplated magazine with an ample supply pounds, shillings and pence.

Defeat of the Pharmacy "Regulators"!

We last week devoted considerable space to various items of information connected with the "pharmacy" controversy then being carried on by the "regulators" in Massachusetts, including the prospective bringing of the topic again before the Legislature. On the matter reaching that body, June 8th, the efforts at regulating by law the pharmaceutical practice in this Commonwealth, received their quietus: The majority reports of the Committee on Public Health, covering the entire ground of bills, amendments, etc., were "Ought not to Pass," and " Leave to Withdraw," and they were adopted by a vote of two to one.

23 June 10th was indeed a summer Sanday, the mercury running up into the 90s. On Monday morning the Boston Dally Advertiser, in allusion to the day, said that "the intense beat set people to thinklog of the relief to be found in the excursions to the beaches and other resorts beyond the brick and mortar confines of the city;" that "the various excursion steamers did a good business;" horse cars ditto; that "in the city it was a dull day for the churches.". It then alluded to the music on the Common by Baldwin's Cadet Band of fifty pieces. Verily, the world moves-at least in Boston-and the respectable Daily moves with it. But what action, if any, will the Church bigots adopt to keep people in the city "on the Lord's day"? The zealous theologians-although fighting over their ancient creeds-are united in favor of closing up all avenues of travel on the Sabbath. Au old law on the statute-books of this Commonwealth against such travel is to be the means used to accomplish the end in view. It is already enforced in Berkshire County, to which we have before alluded. Will it be, here?. Is the Advertiser ready for the

Rusinoss Letters should be addressed to ISAAC B. ICH, Banner of Light Publishing House, Boston, Mass, I other lotters and communications should be forwarded as to be positively harmful. THE WORK OF SPIRITUALISM is as broad as the universe. It extends from the bighest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bloss mankind, -John Pierpont.

June 17th, a legal holiday, falling on Sunday, Monday the 18th will be publicly observed instead. The Banner of Light establishment will therefore be closed on that date.

Notice to Patrons.

SPHILT 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.

"Spirits" and "Angels."

Men who, like Rev. John Page Hopps, of Leicestor, Eng., (editor of the London Truthsecker magazine) have the courage of their convictions," are repeatedly giving out evidence that the Spirit of Truth is brooding over the waters of their internal reflections. Such mon, to change the figure, "have ment to eat" which the disciples of mere policy literally "know not Rev. Mr. Hopps, during his recent visit to of." the United States, dellvered a discourse on Prayer and its Uses, etc., at the Boston Highlands, which drew extended notices from the Boston papers-notably the *Herald*-and de-monstrated him to be a sound thinker, and one instance, "A man's own observation of what he

powers which are ever aiding and shaping the cause and course of human advancement.

Mr. Hopps has now come to the surface in equally bold fashion in London. Invited by the representatives of the Unitarian body to address them on an anniversary occasion on a recent Wednesday in that city, he on the Tuesday evening previous gave his views of the inture Spiritualism exercise upon the general mind at the present time: The London Daily Telegraph records that this discourse was delivered in Langham Hall, Regent street, Mr. Percy ceeds to declare that "the reverend lecturer Wyndham, M. P., in the chair-and then proput forth a new and untenable theory with regard to angols" when he said (as reported) "if man existed at all after the incident of death it would not be as a sleepy angel, but as the same | indicate that the Indians had scattered before map, though elevated by freedom from the body.

The Telegraph then proceeds to demonstrate this "untenability" to its own satisfaction, by putting itself on these grounds; Angels are the sent messengers of God-therefore not sleepy; the Apochryphal record accords active duty to Michael, and Raphael, and Uriel, and Gabriel-therefore they are not sleepy, etc. Leaving out of the question the fact that the Telegraph writer is driven to the Apochrypha (the bète noir of our forefathers) for evidence in defense of his position, we will content ourself by merely stating that Mr. Hopps's critic is either willfully determined to make a point "wil ye nil ye," or he is sleepy, and ill informed as to the progress of affairs, and would be more properly employed on the London "Stagecoach," if such paper existed, than the Telegraph. Under the old Church régime nature stopped at the grave, and the supernatural stepped in: Men were declared to be sleeping in the ground awaiting the awakening blast of Gabriel to call forth soul and body to meet a General Judgment; as mortals (or those who had been such) were asleep, and hence could not return to earth, and as God needed agents to work with, don Jackson, of New York, in a recent public the Church Fathers hit upon the expedient of address on the claims of those Indian tribes to the Church Fathers hit upon the expedient of declaring the existence of a superior order of extra-human or supernatural beings, to bear his messages to the children of men-beings to whom the theologues applied the name "an-.gels." But under the light which the New Bevelation of Spiritualism sheds, it is seen that Nature is one with God; that the great chain of being loses not one link, but is continuous from the humblest upward to the highest-even to the Over-Soul himself; that the judgment is going on every day; that the grave is only a door wherethrough man's spirit-divorced from the bodily form, which has accomplished the will of that spirit on the physical plane of being but is needed no longer-passes forward as another step in his progressive experience toward his home in one of the many mansions of the Father's house; that God does ... ot need that earthly authorities shall manufacture mystical measengers for him, because the spirits of the departed, not being asleep, neither in waiting for the Resurrection Trump of Gabriel to dis-

in Break

The Apache Indians.

The latest reports from that part of Mexico into which the Apaches had fled from Arizona the approach of Gen. Crook and the Mexican force, and were determined to seek safety in disbanding. The pursuit of these Indians has been followed by the public with great interest, the prevailing impression being that they are merely outlaws, against whom the Government ought to direct its forces without the first consideration of morey. They are being followed up as if extirpation were too good for them. Their more recent acts may some of them excite popular indignation, it is true; but where it has been a state of war practically from the beginning (and they have been treated as if they were enemies even when the professed relations were those of peace,) it compels a different view of the whole matter, and we are bound to regard the case in its totality rather than in its latest aspects. Therefore we are to go back a little and investigate our treatment of these Apaches, to see if we may not have given them more than enough provocation for the hestile temper which they now manifest. If they have been driven to their present conduct, then we are only getting the fruit of the seed we planted.

In relation to the Apaches and the treatment to which they have been subjected, Dr. Sheljustice at the hands of a nation calling itself Christian, used the following unequivooal language : "Perfidy, treachery, robbery and murder on the part of the civilized were the basis of the original and of subsequent collisions with civilization. The Territory of Arizona was originally the possession of Indians, but the white man coveted it. Under the guise of friendship, the American settlers invited the Indians to a feast, which proved to be a feast of builets and cannon balls, mercilessly sweeping away the whole band of peaceful Indians assembled." Thus was sown the seed of that revenge which has had its fruit in many wars with these tribes down to the present struggle. In their struggles against Mexican and American invaders, the Apaches have shown some of the highest qualities of manhood; and, brought under Christian influence, warlike as they have been compelled to be, they would develop into a strong-minded and valuable people."

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gr The Boston Journal speaks truly when it avers that enlarged ideas and changed opinions have produced "a class of hearers to whom the clergy do not seem to have adapted themselves. They have not kept pace with the changing conditions of intellectual life around them. They have continued enforcing old lines of thought after they have, apparently, lost their hold upon their hearers." And the loss is becoming more apparent every day.

27 A new Spiritualist review, the Reformador, Orgam Evolucionista, has made its appearance at Rio de Janeiro, we learn. The editor in his introductory says : "It is to Spiritualism that is reserved the task, glorious because difficult, of effecting the harmonious alliance between science and religion.",

EF-Licht, mehr Licht (published in Paris in the German language) of May 27th contains the first installment of a novel written by Spirit Alexandre Dumas through the mediumship of Mme. Georges Cochet of Paris, and translated into German for that journal.

EFA reliable gentleman who recently had a sitting with Mr. Keeler, the physical medium now at 36 Hanson street, Boston, informs us that the manifestations in the presence of this The case could not be stated in words more | medium were of a very convincing character.

not for them, that we strew the first fruits of our gardens above their clay. They need them not. They have entered into their rest, and nothing we may do or leave undone can touch them more. But for us there is inspiration and impulse in this day.

In the presence of their bright memories, continued the speaker, and spurred by their exalted examples, we perhaps may be lifted for one day in the year's dull round of days on to a mount of transfiguration where, communing with their spirits, we may discorn, though but for a moment, the sublime grandeur of the republic for which they died-the vastness of its destiny, the height of the hopes that humanity centres upon its success, and the denth of the despair that would yawn like a precipice upon its failure. It is in this spirit, he concluded, that

uded, that "I, with uncovered head, Salute the sacred dead Who went and who return not. Say not sol "I is not the grapes of Canaan that repay, But the high faith that failed not by the way; Virtue treads paths that end not in the grave; No bar of endiess night exiles the brave; And to the saner mind We rather seem the dead that stayed behind. Biow, trumpets, all your exuitations blow! For never shall their sureoled presence lack. I see them muster in a gleaming row, With ever youthful brows that ubbler show; We find in our duil road their shinding track; In every nobler mood We isel the orient of their spirit glow, Part of our life's unsiterable good, Of all our saintiler appiration; They come transfigured back, Secure from change in their high hearted ways, Beautiful evermore, and with the rays Of morn on their white shields of expectation."

Onset Bay.

Those who would avail themselves of the invigorating ocean breeze will not fail 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.

By We are in receipt of a pamphlet of some thirty pages bearing the title "REX MAGNUS," which is the name applied to the HUMISTON FOOD PRESERVATIVE, which the American Cultivator (of this city) calls "the most important discovery of the generation," and which is claimed to be a perfect substitute for ice, sait, alcohol, etc., "in preserving food with its nat-ural flavor in all seasons or climates." Parties desirous of knowing more concerning this new invention can address the Humiston Food Preserving Company, 72 Kilby street, Boston, Mass.

the Grove I C. S. H. L. L. H. H.

question ?

ET Our English correspondent, Mr. J. J. Morse, recently delivered under inspiration of his controls an able and effective lecture that comes to us reported at considerable length in the Walsall Free Press of May 19th, and appears to have commanded, both in the delivery and when it appeared in print, much attention. The occasion was a ten meeting held by the Walsall Spiritualist Society. After remarks by Mr. Barr, Mr. Washbourne, and Mr. John Venables, Mr. Morse gave a brief synopsis of his experience as a Spiritualist, and then requested the audience to name a subject for a trance address. Slips of paper were supplied for this purpose, and of the subjects of discourse handed in, the question "What is Blasphemy?" was selected. It was dealt with in a manner that evinced a perfect mastery of the subject by the intelligence who undertook to instruct the people upon a somewhat vexed question. The address was listened to with the closest attention, and was-frequently applauded. At its close a vote of thanks was accorded the speaker.

"THE SPIRIT TELEPHONE" is the name of a new Spiritualist paper, proposed to be published weekly in Baltimore, Md., provided a demand for such a publication shall be indicated by the patronage bestowed upon the number now issued, sufficiently to warrant its publication. The object of the paper will be to disseminate a knowledge of the trath of spiritcommunion, and endeavor to show that the Bible, when rightly interpreted, is in its teachings in strict accordance with those of Spiritualism. Considerable space in this number is given to the subject of vaccination. The edltor states his desire to organize an Anti-Compulsory Vaccination Society in Baltimore, and calls upon all willing to assist in doing so to send him their names. The number before us makes a oreditable appearance. T. L. Henly, at Editor and Proprietor, 35 North Calvert street, Baltimore, Md.

25 In another column will be found the annonncement of a pamphlet in which a former Vice-President of the Boston Young Men's Christian Association gives his views as to the benefit or injury wrought on the people at large by "Societies for the Suppression of Vice." We can assure our, readers that the writer of this brochure states his positions in an able and trenchant manner, and has produced something which is eminently worthy attention. The Truth Seeker, of New York, says of the author : "We know him to be a map of sterling honesty, great carnestness, and extended learning, and so feel like recommending his little book to thoughtful public stiention."

BF The "Propheoy and Holiness" Conven-tion at Lake Walden last Sunday was alimly attended, notwithstanding the fact that various Ohristian denominations combined to make it a success. The Sunday trains did not stop at differing years if have seen the most wonderful. thing in stanos," Sto., etc.

10.00

Sugar

JUNE 16, 1883.

The "Russell Law."

By reference elsewhere it will be seen that the excitement aroused by the enactment of the infamous "Russell Law" by the Ohio Leg-Islature is on the increase. The resolutions passed by the Spiritualists at Brady Lake, Portage Co., that State, have an unmistakable ring about them, and the remarks of V. C. Taylor, a life long Republican (second page), indicate the nature of the means best filted to work a cure for rampant church bigotry wherever it shows its head in the field of politics.

We are gratified to see that the Ohio Demo-.craf, published at New Philadelphia (and having, it is stated, a larger circulation than any other newspaper in Tuscarawas County), has in a recent issue adopted-by copying first un--der its own editorial head-the brave utterances of the Bellefontaine (O.) Examiner, wherein the conductor of that paper protested against this bill as "an alarming Legislative invasion of the rights of citizens as guaranteed by the Constitution of the United States"-which we have already transferred to our columns.

The thanks of Spiritualists throughout Ohio are due to these outspoken editors and others who have, to greater or less extent, followed in this train of action. We also note that the Worthington (Minn.) Advance has a strong editorial word to say on this matter-of the uncompromising nature of which the following •extracts will give some idea :

"ANOTHER INFAMOUS LAW. - The Advance probably occupies too much space in protesting against the inroads which bigotry and fanati-cism are making upon the religious liberty guaranteed by the Constitution. But with all the space we give to it we find it difficult to keep up to the humerous movements and enactments of the shurch bing to during others of the some

up tolth the numerous movements and enactments of the church bigots to deprive others of the same rights tohich they enjoy themselves. The last Ohio Legislature passed a law com-pelling 'mediums' to pay a license of \$300 be-fore they could exercise their vocation. As mediums are the 'ministers' of the Spiritual-ists, this has called forth a great deal of indig-naut protest. We are glad to see the Belle-fontaine (Ohio) Examiner speak out in language very similar to that which the Advance has used for years against iniquities of this kind." [Here follows the Examiner's article, in full.

[Here follows the Examiner's article, in full, after which the Alliance editor makes the subjoined conclusive summing up of his views :]

"This is good advice. We most devoutly hope that not only the 20,000 Republican Spiritualists of the Reserve, but the tens of thousands in Southern Ohlo and other parts of the State will unite and at the next election bury the Repub-lican party of Ohio so deep that it will have to crawl on its knees before it regains power in Ohio. As we have often said, nine-tenths of this kind of infamous legislation comes from the preacher-ridden, church-ridden Republican party. And we repeat what we have so often declared, that on this rock the once grand old party is going to pieces. Let it be splintered to fragments in every State where it thus yields to bigots and fanatics."

London Metropolitan Spiritual Lyceums.

At a meeting of the promoters of the above Association in November of last year, a Provisional Council was chosen for the purpose of forwarding its objects. The Secretaries of that Council have lately issued in pamphlet form a report of the trial period, January 7th to April 1st, from which it appears that immediately following the organization of the Council the use of a hall for Sunday service was secured, and Mr. J. J. Morse engaged as permanent lecturer. The opening services, January 7th and 14th, were attended by Mrs. Emma Hardinge-Britten, and the lectures subsequently delivered by Mr. J. J. Morse were of the most instructive nature, "sustained," says the report, "with consummate ability and exhaustive resource." Three experimental circles have been organfized, and are making fair progress; and systematic efforts are being gradually elaborated for the aid of the sick and poor, wholly regardless of religious belief.

ions, with *i* clated Library and Reading Rooms, but they await pecuniary and other support. The Society is sustained by voluntary contributions; and of these, according to the report before us, it at present stands in great need, in order that it may accomplish the very commendable work it has undertaken. At the close of the Report is an appendix by Mr. J. J. Morse, in which be makes the following urgent appeal, to which, we trust, all London Spiritualists and friends of liberal thought will heartily respond, and in a way that will place the Lyceum on a firm and permanent working basis : "I appeal to the reader to help the earnest and devoted men and women that have held up my hands during the past three months to sus-tain my work, which has no other basis than a desire to place at the service of the world a gift hat may help to further our common work-piritual reform. Let there be one platform, t least, in this teeming city, where the truth in regard to God, man, and a fature life can be heard in free, unfettered terms. I plead not for myself; I am not vain enough to think that, unaided, my voice would be of much avail; but I ask in the name of truth and the spirit-world -by when I was called to the work in the -by whom I was called to the work in the opening of that manhood which has since been wholly given up to it—that we have a free and open glatform whereon our best workers can bear with me their share in the service of the spirit-world and the worship of truth."

Wells Memorial Hall Meeting.

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Notwithstanding the intense heat last Sunday afternoon the attendance at this hall was nearly as large as on former occasions, every seat being occupied by deeply interested Spiritualists and investigators. The first address was by J. W. Fletcher, followed by Prof. Cadwell, after which Mrs. Maud E. Lord and Mr. Henderson gave very remarkable tests to a number of ladies and gentlemen who were entire strangers to the mediums, and had never before attended a spiritual meeting. Mrs. Lord's recital of her séances during the past two weeks in Brooklyn, which were attended by several of the most prominent clergymen of that city, and also by several prominent Catholics, was very interesting. Such tests and seances as are given by Mrs. Lord and Mr. Henderson are doing great good in enlightening the world on the great subject of a life beyond the grave.

At the close of the address of Prof. Cadwell Mr. Fletcher made very appropriate remarks on the presentation of a large basket of beautiful flowers to that well-known and popular medium, Mrs. Maggie J. Folsom, who has so often given wonderful tests on the public platform; to which Mrs. Folsom replied in appropriate terms.

At the close of the usual exercises, Mrs. Charter was influenced to take a bouquet that her control said had been magnetized by the spirits for the purpose of relieving a number of invalids who were confined at home. Flowers from the bouquet were given, with an appropriate message, to those who said that they were entire strangers to the medium; and they pronounced the descriptions of the patients as given by Mrs. C. correct in nearly or quite every instance. It is not improbable that magnetism may be conveyed in this way that will do a great good for suffering humanity.

Grove Meeting at Lynn.

There will be a grand mass meeting of Spiritualists at Dungson Rock, Lynn, on Sunday next. Bond's band will furnish music, and at 2:80 Mr. J. Wm. Fletcher will deliver an address; subject, "The Message of Spiritualism." Other speakers will also be in attendance, and a spiritually profitable occasion is to be expected.

"Genesis."

In answer to many inquiries, we would state that the printers are pushing forward the work upon this promised volume as fast as practicable. All subscribers for "GENESIS" will be notified by postal-oard when the book is ready for delivery.

EF B. Franklin Clark, M. D., writing from New York under recent date, mentions having called upon C. R. Miller, at the office of the Psychometric Circular, and of being introduced to Mr. Géo. Cole, a gentleman who sustains a good reputation as a medium for some remarkable phases of spirit-phenomena, and whom Dr. Clark had never before seen. The subject of independent writing being alluded to, Mr. Cole proposed to try an experiment. Our informant was handed a sheet of blank paper, which, after examining, he folded five or-six times and then placed in a box in which was a pencil. The box was then closed and put on a shelf about ten feet from where Mr. Cole and Dr. Clark were sitting. In a few moments the latter opened the box and found the paper folded as at first, but upon one side was written a message signed with the name of a person deceased. Experiments in other forms of spiritcommunication were tried with satisfactory results.

THE MISSISSIPPI VALLEY CAMP-MEETING will open Sunday, Aug. 5th, and will continue through the month, or at least until Monday, Aug. 27th. The executive board are in corre-It is the purpose of the Lyceum to establish spondence with some of the most prominent ing at them--and the books and pamphlets are speakers and mediums for the several phases of manifestation, and, says The Spiritual Offering, enough is already known to enable us to confidently announce that there will be assembled the largest number of both speakers and mediums that has ever convened in the West." 197 The new hall of the First Spiritualist Society of Knoxville, Tenn., was opened with appropriate services on the 20th ult. Addresses were made by Rev. Samuel Watson of Memphis, and Rev. John H. Hall of Kentucky. The occasion attracted a large audience. The Society owes its formation mainly to the energetic efforts of Mr. L. L. Cross and Mr. Christian. Mr. Hall will answer calls to lecture. His address is 147 East 15th street, New York.

BANNER Novements of Lecturers and Medilmas.

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

Prof. J. W. Cadwell, the well-known mesmerist, who is fully posted on the FACTS of the spiritual phenomena, will answer calls to lecture upon this important subject, and at the same time give specimens of his mesmerio powers. Bocletles should scaure the services at once of this excellent man and devoted Spiritunlist. Letters in care of this office will promptly reach him. bir. C. speaks before the Spiritualist Soclety of Manchester, N. H., next Sunday, and may remain in that city during the week.

Mrs. James A. Bilss gave her last scance in Boston for the season Sunday evening, June 3d, and left Bos-ton for Onset Bay Tuesday, June 5th. Mr. James A. Bliss accompanted her. They intend to remain at Onset Bay until Oct. 1st. Their post-office address is Box 112, Onset Bay, East Wareham, Mass.

Frank T. Ripley leaves Indianapolis June 24th for Boston. Will speak and give tests at grove-meetings or in halls, anywhere along the route. Those who wish a good platform test-medium can address him at Michigan City, Ind., care of Samuel Eddy.

Lucius Colburn spoke for the society at Essex Junction, Vt., June 27th and May 3d, and gave many testcircles during his stay. From June 7th until the 12th be will be in Bristol, Vt. Will then attend the State Convention at Danby the 13th, 14th and 18th; and through the month of July be in Beanington, Vt.

Mrs. H. Fay, the materializing medium, has closed her public sittings, and will spend two months at the mountains for the benefit of her health.

Mrs. M. A. Howes, late of Worcester, an excellent trance and clairvoyant medium, is located for the present at 45 Indiana Place, Boston.

Miss Lessie N. Goodell, who during the past two months has been in Western Pennsylvania and New York, recently gave lectures in Owego, Waverly, Binghamton and Horse Heads, that were regarded by many as among the most eloquent and logical ever delivered in those places. Miss Goodell will spend July and August at the New England camp-meetings.

Mrs. H. S. Lake is engaged by the Liberals of Halem and Alliance, Ohlo, for the month of June. She gives a lecture at each place each Sunday. She will speak at the Michigan State Convention of Spiritualists and Liberals, which will be held in August. Permanent address, Salem, Columbiana Co., Ohio,

J. W. Fletcher will attend the New Hampshire State Convention at Concord, June 30th and July 1st. He will speak at Dungeon Rock, Lynn, Mass., next Sunday at 3 o'clock. Bond's Band will also be in attend ance.

The following speakers and test mediums are, we are informed, engaged to take part in the Pionic and Grove-Meeting to be held in North Scituate, Mass., Saturday and Sunday, June 16th and 17th: From Boston, Mrs. J. A. Coffin, Miss Jennie Rhind, Mrs. Maggie J. Folsom, Rev. Norwood Damon, Fred A Heath (of Charlestown District); from Marshfield, Dr L. K. Coonley. First session Saturday, at 2 P. M. If stormy the sessions will be held in the Hall.

Dr. H. P. Fairfield will lecture in Norwich, Conn. Sunday alternoon and evening, June 17th.

Mrs. A. E. Cunningham will be at her office, 13 Davis street, until the 1st of July. Those wishing to consult her will do so before that time.

Roscoe was in New Bedford, Mass., at last accounts. W. J. Colville sails for England on the Cunard steamer "Scythia," from New York, Wednesday afternoon, June 20th. His address till day of sailing is care of H. W. Smith, Esq., Greenwich, Mass. He lectures in Greenwich on "The Future of America and the Secret of Her Glory," in the church, Sunday, June 17th, at 3 P. M. He holds public receptions Sunday and Monday evenings. Fine music by Mr. Willis Milligan of Boston. Everybody welcome.

Mrs. Willis Fletcher has begun to improve in health and will probably pass the summer at Lake Pleasant.

Death is the dropping of the flower that the fruit may well.-Beccher.

Banner Premiums.

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By reference to our third page the reader will find the announcement made by COLDY & RIGH. publishers of the Banner of Light, as to the PEEMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subscribers. The pictures furnished are really works of

BATES OF ADVERTISING.

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LIGHT.

Each line in Agaie type, iwenty cents for the Brst and every inserties on the fifth or eightli page and fifteen could for each subsequent in sertion on the everatil page. Special Setties forty could per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, outh insertion. Metices in the editorial columns, large type, leaded matter, fifty combaper line. Payments is all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 15 M, on Saturday, 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. AD.7.

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

Mr. Albert Morton, at his store, 210 Stock-ton 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 to invastigators to investigators.

BUSINESS CARDS.

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

TO FOREIGN AURACRIMERA The subscription price of the Banner of Light is 20,60 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Postal Union.

NOTICE TO OUE ENGLISH PATRONS. J. J. MORBE, the well-known English locturer, will set asour agent, and receive subscriptions for the Harmer of Lights it fitteen sublings por year. Parties desiring to so subscribe can address Mr. Morse at hisoffice, 4 New Bridge street, Ludgate Oirous, E. C., London, England, where single copies of the Harmer can be obtained at 4d. each: it eoup por post, Md. extra. Mr. Morse atto keeps for sale the Repiritual and Reformatory Works published by us. Collay & Hitte.

ALBERT MORTON, 20 BOOK DEPOT. ALBERT MORTON, 20 Bicoxion street, resus for i the Baumer of Light and Epirical and Beform fory Works published by Colby & Bich, n tor sale

AUGTRALIAN BOOM DEPOT, Aud Agency for the BANKER OF LIGHT. W. H. TEHRY, No. 64 Russell Bireet, Melbourne, Australia, has for mile the Spiritual and Beformatory Works published by Colby & Bick, Boston.

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PHILADELPHIA BOOK DEPOT. The Spiritumi and Beformatory Works published by COLBY & BICH are for sale by J. H. RHODES, M. D., at the Philadejphia Book Agency, Rhodes Hall, No. 505% North sthatreat. Subscriptions received for the Banner of Light at \$3,00 per year. The Banner of Light can be found for sale at Academy Hall, No. 610 Spring Garden street, and at all the Bpiritual meetings.

WARHINGTON BOOM TEFOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1018 devents street, shove New York avenue, Washington, D. O., keeps constantly for sale the BANNER OF LIGHT, and a sophy of the Appleticular and Reformationy Works published by Colby & Bich.

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APRINGFIELD, MANS., AGENCY. JAMES LEWIS, 69 Fynchon, screet, Springfield, Mass., is agont for the **Hanner of Light**, and will supply the **Splritural and Beformatory Works** published by Colby & Bich.

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BOCHESTER, N. Y., BOON DEPOT. WILLIAMBON & HIGBEE, Booksellers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritusi and Reform Works published at the BANNER of LIGHT FUBLISHING HOUSE, Boston, Mass.

BOCHESTER, N. T., BOOK DEPOT. JACKSON & BUBLEUGH, Bocksellers, Arcate Hall, Bochester, N. Y., keep for sale the Spiritual and Be-form Works published by Colby & Bloh.

Camp · Meeting.

THE FIFTH ANNUAL CAMP-MEETING OF THE FIRST ASSOCIATION OF EPIGHTUALISTS, of Fhiladeiphia, at Newhaminy Fails Grave, will open July 12th and continue all beer. 2d. Newhaminy Station and Camp-Grounds are on the direct line of the Bound-Brock Rollroad, betwoon Philadeiphis and New York, 16 milestrom Philadeiphis and 70 from New York, being centrally torated and easy of access from all points. The Camp-Ground is situated on one of the low of a Camp Heeting or. Pfenice, having pienty of pure-enting water, pure als and beauty of landscape, is a most attractive place for tenting. The Board of Managers have spared no pains or expense to make this year surpars all former years for the comfort and convenience of all who attend our Camp this season. Heveral new Tents, 12216, will be creected; a now and mucch larger Pavilien than the old one is being built; 40 new flowload-making 100 in all-have been placed upon the river, where those who enjoy the creected; a state of and have three sizes, viz., 3516, 1214, 1216, slow and convenience of all who attend our Camp this season. Heveral new Tents, 12216, will be creected; a now and mucch larger Pavilien than the old one is being built; 40 new flowload-making 100 in all-they been placed upon the river, where those who enjoy the creected; a now and mucch larger favilien the all heves of the Association own all the tents, and have three sizes, viz., 3516, 1214, 1216, slow and erist are beeds and planted while, convex tops, and perfectly water-preve tents, being situated on the brow of the lift, with the Grave back of them and facing the East, and worlooking the Haltman-presenting to view the facing desiring tents must make application immediately to the seperituendent, Jr. K.EFF Fixt, diskering-Garden street, Philadeiphia, Pa. Citwentars containing fuiler particulars will be creatly about the 10th of dung. Partice desiring any for themselves or for distribution in mediately to the seperituendent, Jr. K.EFF Fixt, diskering-Garden street, Philadeiphia, Pa. Citwentars containing fui

Mrs. 11. Sinepard-Lillie, Philadelphia, Pa., July 16, 18, 20, and 22.
 And 27.
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 Angel 29.
 Angel 20.
 Angel 20.

MARRIAGE AND DIVORCE;

Or, The Divorce Question.

GIOULD LEGISLATION ADMIT NONE, ONE, OR - MORE GROUNDS OF DIVONCE? WIITCH BIALL CONTING? THE MAURIED PARTNERS, OR STATEBMANSHIL, OH CHURCH-REGULATIONS?

BY ALFRED E. GILES,

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A book has recently appeared, written by an obscure individual, titled "The Bottom Facts Concerning the Science of Spiritualism," by one John W. Truesdell. It is said to be a parrative of the author's experiences while investigating the mysteries of Spiritualism during a period of nearly twenty years. The Bosion Evening Transcript (a high-toned secular paper of this city) says of the work in question that "his [the author's] investigations were mainly made with people whom the Spiritualists themselves denounce as impostors, and can hardly, therefore, be considered as having much weight as an argument against the existence of certain phenomena."

States and

23 Under the heading of "The Revision of Standards," the Christian Union remarks: "The question has been asked by many in the Presbyterian churches, 'Is it not time to revise the standards?' It cannot be hushed. It must be answered. The conviction is quite general that the standards ought to be revised in the interests of truth, and especially of 'religion itself." We should say as much as far as "truth ' is concerned; but "religion," as understood by the Presbyterians-Reformed or otherwise-is already comatose, and beyond all power of "revision."

13- Mrs. Mary A. Newton writes : "A Social Meeting of the Ladies' Spiritualist Aid Society. will be held on Saturday evening, June 16th, at 128 West 49d street, New York City. This will be the last social meeting of the season. Mrs. Nellie J. T. Brigham will be present, and, as is oustomary, will give one or more inspirational poems. Friends are cordially invited to be present."

137 The managers of the camp meetings in various sections of the country are requested to call attention to this paper from their platforms, asking that the friends of the cause subscribe for it, etc., etc. The importance of the cause demands that the hands of the publishers of the spiritual papers should be strengthened by increased subscriptions.

27 "The Marion Spiritualist Society" is the name of an organization in Marion, Wis., recently formed, and of which E. Ramsdell is President, J. Hangartner, Vice-President, J. W. Odekirk, Secretary, and D. Ramsdell, Treasurer. A Hall is to be built for its use, and an interest in the objects of the new society is rapidly increasing.

23" N. B. Sayles, writing from Golden, Colorado, June 3d, alludes in terms of praise to the anniversary address of Dean Ularke, published in the Banner of Light of June 2d. Its review of the past, notes on the present, and foreshadowing of coming events he considers to be vividly true, and of thrilling import to all the inhabitants of earth.

We shall print in the next number of the Banner Spirit Lydia E. Pinkham's message, by special request of Father Pierpont.

Special Notice.

W. J. Colville's last words to Boston friends will be spoken on the evening of Friday, June 15th, in Berkeley Hall, 4 Berkeley street, during a grand Musical and Literary Entertainment to be given in that pleasant hall on that evening at 8 o'clock. Admission 25 cents.

11 dyspeptic invalids would avail themserves of the curative virtues of the magnetic shields, and adopt correct habits of life, they certainly could be restored to health and happiness. See Magnetic Shield, advertised on page 7.

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

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

Passed to Spirit-Life:

From his home in South Weymouth, Mass., June 2d, Mr. Ephraim Bradford, aged 76 years and 6 months. "The blessings of the poor are his laureis." ь.

SECULAR PRESS BUREAU, ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE,

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No. 200 Broadway, New York. HENRY KIDDLE, Pres. NELSON CROSS, Sec. O. P. MCCARTHY, Cor. Sec. T. B. ALLEN, Asst Sec. HENRY J. NEWTON, Treas. The Secular Press Burseu has been reforganized for effi-cient work during the present year, and all persons who approved its objects are requested to forward may published attacks upon Spiritualism coming under their nolice which they feel should be taken in hand by the Bursan, to NELSON CHOS, Secretary, 200 Broadway, New York City.

Contraction of the local division of the loc

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India. Conducted by H. P. Biavataky. Single copies, 60 cents. LIGHT FOR THINKENS. Published weekly at Atlants, Ga. Single copies, 5 cents. LIGHT FOR ALL. Published semi-monthly in San Fran-class. Cal. Single copies, 10 cents. COUVCIL FIRE AND ARBITR ATOR, published monthly in Washington, D. C. 10 cents single copy; \$1,00 per year. (AALEST OF FURIT ABT. AN HINSTRED quarterly magazine, published in Brooklyn, N.Y. Single copies 60 cents. FACTS: A quarterly journal published in Boston. Sin-gle copies 50 cents.

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DETBORT, MICH., AGENCT. AUGUSTUB DAY, 'S Bags street, Detroit, Mich., is agent for the Banner of Light, and will take orders for any of the Spiritus and Heformatosy Works pub-lished and for sale by COLEY & BICH. Also keeps a supply of books for sale or circuistion.

CLEVELAND. 0., BOOK DEPOT. LEENS HAZAAB, 105 Ornss street, Cleveland, O., Chr-culating Library and depot for the Bpritoni and Lluers' Books and Papers published by Colby & Bich.

BT. LOUIS. MO., BOOK DEPOT. THE LIBERAL NEWS (O., 620 N, 5th street, St. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Befermatory Works, published by Colby & Bich.



437 Excursion Tickeis, now on sais, good from June 1 to Nov. 1 to Onset and return from Boston, \$2,15; Fitch-hurg, \$2,75; Lowell (of Framingham), \$2,75; and at pro-portionate rates from all way stations on Old Colony Hall-road. New York to Onset and return (wie Newport line), \$8,90. All trains stop at Onset Station.



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WILL leave the Old Colony Bailroad Depod. Bos-ton, at 6 o'clock on SATURDAY morning, June 10. Stockholders' meeting on Saturday evening, at? o'clock. Public exercises at the Auditorium on Sunday, June 17. Addresses from various speakers. Restaurants open, and accommodations for all. All who contemplate visiting this pleasant summer resort, or selecting lots, can svall them-selves of this opportunity with the advantages of Reduced Rates i

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And good either to return on Saturday, or Monday, June 15. An Call for Excursion Tickets to Onsat 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



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Nov. 15,-1511 THE ONLY HOPE: or, Time Reveals All, By M. R. H. WRIGHT. The most wonderful pamphlet published since the advant of Spiritualism. Buy a copy, and learn the destiny of the spirit.

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For sale by COLDY & RIGH. A STOUNDING FACTS FROM THE SPIRIT-A WORLD, Witnessed at the house of Dn. J. A. GRID-IEY, BOUTAMPION, Mass., by a circle of friends, embracing the extremes of Good and Evil. The above 1s the title-rage of a book of 287 pages, printed in the year 1854. This work is adapted to the Biblical stu-dent, and should be read and circuinted broadcast. It is yeat suited to the members of the Evangelical Church, as well as to thinking Spiritualists. Cioth, 41,00; pedrage 10 cents.

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Richard Glasier.

Public Free-Circle Heetings Are held at the HANNER OF LIGHT OFFICE, No. 9 Montgomory Place, every TURSDAY and FRIDAY AFTER-NOON. The Hall (which is used only for these scances) will be open at 2 o'clock, and services commence at 3 o'clock precisely, at which time the doors will be closed, glowing ne agress until the conclusion of the scance, er-cept in case of absolute necessity. The public dretoer double druted.

Message Department.

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allowing no tracks of absolute necessally. The particular cost in case of absolute necessally. The particular distribution of the second whether the above heading indi-cate that apirits carry with them the characteristics of their carry is the the characteristics of their senth-life to that beyond whether for good or will; that these who pass from the earthly sphere in a undiveloped state, eventually progress to higher conditions. We ask the resider to receive no doctring put forth by spirits in these columns that does not comport with the or her resider to receive an another the these columns that does not comport with the second second

More it is our earnest desire that those who may recognize #W it is our earnest desire that those who may recognize the messages of their spliti-friends will verify them by in-the messages of the fact for publication. Therming us of the fact for publication.

Satural howers upon our Circle-floom table are grate-raily appreciated by our angle visitants, therefore we solicit donations of such from the friendles in earth-life who may feel that it is a pices up to pisce upon the altar of Spiritual-ity their floral offerings.
 We having suitable written questions for answer at these scale restrom all parts of the country. [Miss Smelhamer desires it distinctly understood that she gives no private sittings at any time; noither does she re-celve visitors on Tuosdays. Wednesdays or Fridays.]
 Joiners of inquiry in regard to the department of the Samuer should not be addressed to the medium in any case. LEWIS B. WILGON, Underman.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBILIP OF

Miss M. T. Sheihanter.

Report of Public Séance held March 16th, 1883. Invocation.

Oh! thou Great Spirit, whose smile of hove resteth upon all creation, whose benediction of peace may be heard breathing throughout the universe, once again we would return our thanks unto thee for the privilege, we would return our thanks unto thee for the privilege, power and opportunity vouchsafed to us to return from the immortal shores and enter into close communica-tion with the denizens of earthly life. Oh! Friend of Humanity, we beseech thee to send abroad thy mes-songer-birds with glad tidings upon their wings. May they be given strength to fly from home to home, bear-ing messages of good cheer that will lighten and ele-rate every heart. May they be given power and per-severance to unfold before humanity such lessons of life, such sermons of goodness as will call their attenseverance to union before numerity such rescals of life, such sermons of goodness as will call their atten-tion to the highest things in existence, and teach them the grand truth that life is eternal, and that every in-dividual will be given the opportunity of pressing for-ward, unfolding in goodness and purity even to the influtude of time.

Questions and Answers.

CONTROLLING SPIRIT. - Your questions are

ow in order, Mr. Chairman. Ques.-Can a dream-in which we see per-tons with distinctness, in which they speak to us or act upon us in an unmistakable manner, producing an impression that remains with us, even though there may be a certain incoherence and unreasonableness about it—be entirely the result of disturbance in the physical system? Must not the persons we see be either spiritual beings, or representations of such, brought forward for a purpose? Must we not be actors upon some spiritual stage or in some sort of spiritual tableau where the forces of ovil, as well as of good, come into play as they do on the dramatic stage?

ANS.-Most dreams of an unpleasant nature result from disturbances in the physical organ-ism, and yet such dreams as those of which your correspondent speaks may be actual represencorrespondent speaks may be actual represen-tations of spiritual experiences. During the hours of bodily repose, the spirit many times passes out from its earthly tenement into the atmosphere of spiritual life, where it comes in contact with the belogs of that life, some of whom are of an exalted order, others undevel-oped, or even low in the scale of existence. Be that as it may, the spirit will be affected by their inducence; it cannot help partaking of the particular sphere in which they reside, or re-ceiving impressions from them, which will be pleasant or otherwise. pleasant or otherwise, in accordance will their degree of unfoldment. It is also true that rep-resentations are brought by exalted spirits to mortals during the hours of slumber, in order to teach them some lesson, to awaken some new train of thought that will develop their men-tality, or lead otherwise to good results. Some of these representations may be pleasant, othors again may be uppleasant in their effect upon

the mind or body. The uppleasant experiences in dreams alluded to in the question may have been produced by contact with the denizens of another life, and if any lessons can be adduced from them, any train of thought awakened, the questioner may feel confident they have been produced for some wise end. It would be impossible for us to describe or explain the various experiences through which mortals are called to pass in dreams: each one has its cause, the effect of which may be perceived in physical life. Rest assured that if spirits are unable to attain the Rest results which they require through one method they will attempt some other mode of communication with their mortal friends. Q.--{By S. E. F.} What, is the meaning of the passage in the New Testament, attributed to Jesus, "Whosesoever sins ye remit, they are re-mitted unto them : and whosesoever sins ye re-tain they are retained "? A. -- The passage in question is somewhat obscure: we oping that it cannot have been rendered as it was given by the great Teach-er. It seems to us that it should read some-thing like this: "Whosesoever sins ye for-give, your own sins shall be forgiven unto you; and whosesoever sins ye criticise and nication with their mortal friends. give, your own sins shall be forgiven unto you; and whose-over slus ye criticise and condenni, your own transgressions shall tell against you." The meaning to our mind is, that he who is ready to forgive the transgressions of others will find himself becoming uplifted into a condition where his own sins or trans-gressions will grow beautifully less, and a con-dition of purity, of morality, will become de-veloped in his being. While he who is ever ready to criticise and condema the failings of others will find his own sins and transgressions becoming enlarged, and he will remain in a becoming enlarged, and he will remain in a condition of impurity-since the tendency of all such conditions of mind is downward. It seems to us that a more clear and forcible expression of the same idea is given in the beanitful passage: "Judge not, that ye he not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again." It is impossible, in reality, for any person to remit the sins of another, for each one must outwork his own salvation, his own redemption from sin, through carnest endcavor to become better and constantly aspire toward the highest and best in life. Q .- [By Dr. P. Dyer.] We are told that the spirit-worth is so the this that those who enter it can scarcely realize the change; that they It can soarcely realize the change; that they there see people clothed as in this life; houses wherein dwell its inhabitants; animals of all kinds, and objects with which they have been familiar in this life. Is there such a relation as ownership of any of these vested ir individu-als? Are they the products of labor? Does the supply of personal wants depend upon labor? If not, what are the incentives to work? A.—In the spiritual world, the good things' needed for the supply of the personal wants of needed for the supply of the personal wants of its denizens are not distributed as they are upon the earth. In many cases mortals are obliged to labor constantly, from morning until obliged to lator constantly, from morning until night, receiving only a mere pittance for their bodily and mental toil; while others who " la-bor not nor spin." are clothed in the richest of raiment and overburdened with luxury. Such a condition of things is not recognized nor is it allowed in the spiritual world. The possession of the good things of that life necessary for the supply of the personal wants, is regulated and controlled by the spirit who labors for what it desires or for what it needs, and finds the recut contributed by the spirit who incores for what it desires or for what it needs, and finds the requi-site supply coming. There is a personal own-erablp in the substantial things, so to speak, of the higher life, which comes as the result of personal labor. But, understand us, there is given to every spirit power and opportunity to ollow whatever avocation it is best adapted to. The incentive to labor is not in the mere acquisition of spiritual wealth, but that sense of satisfaction, peace and pleasure, which ever comes to the soul when it realizes that it has accom-plished some good and performed its duties well. Spirits who are inactive and idle are continually in a condition of dissatisfaction and unrest. But after a time they arouse to a comlete sense of their situation, and are glad to ollow some avocation for which they are adapted.

Richard Glasier. Nearly a quarter of a century has rolled away since I traveled the mundane sphere. I lived to a ripe age in the body, and after a time I was gathered home to the land of souls, since which moment I have been marching on, forever on, seeking to gain unfoldment for my spirit and labor in conjunction with other souls who are zealously working for the benefit of humanity. Having had a desire to return to mortal life, I did present myself before mediums and made my presence known by dropping words of oth-ers, which have been expressed, taken up and ers, which have been expressed, taken up and carried on until they have produced other thoughts in the minds of others. So I have not entirely dropped out of the recollection of the entirely dropped out of the recollection of the people of earth; my life-work is not altogether forgotten. I would have my friends understand that I am still actively associated with them. I am working, so far as the power is given me to do so, for those who are suffering. I under-stand semething of the conditions to which hu-manily is confined and dragged downward. I have watched and studied the operations of certain laws through which I understand hu-man beings are obliged for a time to remain upon a certain level before they can gain an im-petus that will elevate and strongthen their moral character, so I condemn none, but would like to assist in ameliorating the condition of the unfortunate. I would like to arouse the attention of those more favorad ones who have the power of impressing others with the thought that it is their duty to strive to assist and edu-cate those who are morally low, as well as to endcavor to break the bonds of all who are con-fined in slavery in any condition of life.

fined in slavery in any condition of life. I was known in the body for years as a Hicks-

Ined in slavery in any condition of life. I was known in the body for years as a Hicks-ite preacher. I am a man of peace; not one who believes in carnal warfare. I am ready to wield my influence, to exercise my power as far as possible in breaking the chains which bind humanity, and to elevate them to a higher plane of life. Sometimes forcible words and measures must be used in order to accomplish the great work which is before us. I waft a greeting of fraternal friendship and love to all my friends; they are not many now, for most of them have been gathered home to the great eternal garden of God. I am asso-ciated with them. They join hands with me in the work which lies before us. To them I bring a call. I would arouse them to their duty; I would assure them that every moment they are laboring for the welfare of humanity; they are doing God's work; perform-ing his service. Every time the opportunity comes to them to accomplish something—if it only be to speak a word of oheer to the unfor-junate; by using their influence in morally up-lifting those who are impure and low in the tunate; by using their influence in morally up-lifting those who are impure and low in the scale of being, they accomplish a grand work, which will assist in bringing forward that era of peace, purity and love for which humanity longs.

longs. I was an old resident, I may say a pioneer set-tler of Ann Arbor, Michigan, and was well known in that community. The dear Friends who remain there may rest assured my interest in them is abiding, and when opportunity is given me to make my presence known or felt, I shall be glad to avail myself of it. I will not tarry longer, but will give way to others. What remains unsaid may be thought of in the minds of my friends. I assure them I will be ready to associato with them in any good work they have in contemplation. I was known as plain Richard Glazier.

known as plain Richard Glazier.

Robert Burr.

[To the Chairman :] Good afternoon, sir. I lived a good many years on earth ; only a very little time has passed since I was taken from the mortal form, but already I have been at-tracted back to earthly life, anxious to tell my friends of my safe arrival in the spirit-world, and desirous of imparting to them some infor-mation concerning the land and the home which. I have found. I have been directed here by one of my family, who manifested some time back from this place, and I am delighted to think that I will gain power to reach my friends more directly if I endeavor to communicate. I send my love, and wish my relations and friends to feel that I am happy, and pleased with the change. I have met old friends and compan-ions. Who passed away long years since. One of the first spirits to meet me was my father; he carried me to his spiritual home, full of beauti-ful things, and then said to me, "I would like to take you to the old home in Hingham, for I desire you to gather some of the magnetic life to be found there, which will stimulate your system, and make it over, as it was in youthful days." We visited the old place, and it pre-sonied a strange appearance to me, because I looked at things from the ooposite side from [To the Chairman :] Good afternoon, sir. I sonted a strange appearance to me, because I looked at things from the opposite side from that which I had been accustomed to look. I have been trying to understand spirit-life, and know something of its meaning but to your the have not been able to learn but little. My first step is to come here, and send my love to my friends, and tell them if they have an oppor-tunity of calling for any one from the spirit-world, I desire they will do so, and I will be most pleased, for one, to respond. I lived in Ashby, Mass. I have friends and neighbors there, who perhaps will be glad to know I have returned to announce my safe arrival in the spirit-world. Robert Burr.

me, so that I realized and understood the power and presence of invisible dear ones. Death had for me no terror, the grave had no sting: I was eager to be gone from this suffering body, anzious to lay it aside and enter the heavenly home prepared for me. I wish to say I was not disappointed; the realization far exceeded the anticipation. All that I received from the dear spirit-friends was beautiful and sweet. I speed-ily outgraw the old conditions of weakness and ily outgrew the old conditions of weakness and weariness and developed into strength and

vigor. It was four years last December since I parted with my earthly form; just previous to Christmas day I was called to the land of souls. It was a joyful occasion to me; nothing of sadness was connected with it. True, the sorrow that came to my earthly

ness was connected with it. True, the sorrow that came to my earthly friends shed a reflection around me, but it had no power to shade the light and glory of my awakened condition; it only seemed to be the shadow of a dark cloud, with which I had but little to do, still I had sympathy and deep af-fection for those loyed ones, and I sought to alleviate their sorrow, to bring them peace. I feel that I did succeed; with the assistance of the blessed angels they were given strongth to rise above the sadness of mortal separation. To all, I bring my loye, and assure them I am anx-ious to hasten the day when all the people of earth will be able to entr into communion with their spirit-friends, for I think the time is coming, distant though it may be, when none will doubt that the spirits of the departed live and have the power to manifest to earth, for those who still wear the garb of flesh. As this is my line of labor, I need not say much in regard to it. My friends know I was outspoken in my convictions when here. I never shrank from expressing any opinion which I knew to be founded unon fact and expression and some in my convictions when here. I never shrank from expressing any opinion which I knew to be founded upon fact and experience; and al-though I was looked upon as a strange individ-ual by many, although others thought that I was deluded, or that I was led away, yet I never tried to hide my light. I was willing that all should know me as a Spiritualiat, one who was glad to commune with the angel-world. This is all I have to eay. I thank you for permitting me to enter. I lived fifty-one years on earth, and I am now in my fifth year of existence in the spirit-world. I lived in Conneaut, O. Mrs. E. A. Petty.

John Bentley.

John Bentley. I am also glad to be permitted to come, for I have friends whom I would like to reach. The principal friends whose notice I hope to attract reside in Lowell. They are not very much in-terested in Spiritualism, that I know of, yet it seems to me if they become aware that an old friend is knocking at the door, anxious to enter, they will bid him do so, and welcome: so I come. I want them to understand that their old friend John is still alive; that he has been around their places, and all about, seeking an entrance. It is true Thave entered the homes of my friends at times, but have not been recof my friends at times, but have not been rec-ognized, and that is what I desire to accom-plish. I wish to tell them that although years have passed since I dwelt with them, yet I have have passed since I dwell with them, yet I have not forsaken them by any means, nor have I lost my interest in their dologs. I am not con-fining myself, to be sure, to hanging around my old associates, and doing nothing in particular, for I have a work of my own which I am obliged to perform in the spirit world; yet it is not dis-tasteful to me; I pursue it with satisfaction. If I should tell my friends the nature of spirit ual occupations they would not understand, but would cayll at it as the dream of a specu-lative imagination; so I will wait untif they are more unfolded, more receptive to an under-standing of spiritual life. But I want to tell them that I am marching on. I am not fighting at the present time, although I was a good fighter when the occasion demanded, but I am ready now to strike a blow for any question which I believe to be right and true; ready to make my infinence felt, if there is a call for me so to do. Let my friends understand, however, that I come in the spirit of fraternal peace. that I come in the spirit of fraternal peace, ready to shake hands and affiliate with all, and ready to shake hands and affiliate with all, and assist them if I can. I hope my friends will try to draw their spirit loved ones to them. I trust they will open a circle occasionally in their own homes, and endeavor to gain some in-formation from the spirit-world. That would be a work that would suit me. I am ready to give them two evenings a week of my company if they will seek for it, and will endeavor to do all that I can in making my presence known, and to assist other spirits to demonstrate their individuality. I do not feel that I can do more at present. I hope my offer will be accepted. at present. I John Bentley.

Washcuta.

The old brave is glad to see his squaw here in the council, because it gives him strength to come and give the talk. Me wish to say that we of the hunting-grounds above want you to

combined with those of love and wisdom, whom it is natural and proper for us to recomize as our Father and our Mother, the Divine Parent of all Life.

of all Life. Q.--[By Dr. P. Dyer.] Love, as we understand it, belongs to the passions; it is an emanation of the mind, excited by that which is excellent and good. Love is supposed to be cherisbed by the inhabitants of the spirit-world; does its an-tipodes, hate, also find place in spiritual bodies, and do all the likes and dislikes common to mor-tals co with us to the appirit life 2

and do all the likes and dislikes common to mor-tals go with us to the spirit-life? A.-Love, as we understand it from the im-mortal side of life, is an attribute of the spirit, and belongs to the soul itself. It is brought into active exercise through the various emo-tions of the interior being of man, and express-es itself through the varying conditions of ma-torial or physical life, but yet it remains a prin-ciple of the soul; consequently it is a part of the real individual, and must accompany him ciple of the soul; consequently it is a part of the real individual, and must accompany him to the immortal stage of existence. The an-tipodes of love, which is called hate, is what we know to be a perversion of the best instincts and emotions of human life. It does cling to certain individuals who have cast off the mor-tal form but there are in an underslowed state. tal form, but these are in an undeveloped state of being; their spiritual natures have not been educated; their material or passionate natures have been allowed to run to excess; conse-quently that active principle called hate will be have been allowed to run to excess; conse-quently that active principle called hate will be exercised for a time, until the spirit has grown in knowledge, has advanced from its orude con-dition to a higher state of unfoldment, until it learns to recognize the grand law of love which belongs to the highest heaven of happiness. All spirits who have become sufficiently un-folded to recognize this law of love will assure you that it is the active principle which ani-mates their existence, and from it flow all other attributes that are good, grand or glorious. Q.--[By H. Hayes] Paralysis seems to be on the increase. Can the clear sight of the spirit determine its cause and prescribe a remedy? A.--We understand paralysis to be produced by an unequal and impeded circulation of the blood, together with exhaustion of the nervous energy. We know of no remedial agency for this disease except human magnetism carefully applied, together with a skillful use of the elec-trio battery. In this instance the old proverb, "an ounce of prevention is worth a pound of energy comes to us with great force. If peonle

trio battery. In this instance the old provers, "an ounce of prevention is worth a pound of cure," comes to us with great force. If people desire to avoid failure of their nervous forces, and the encroachments of what is called by medical science paralysis, they must avoid a high pressure of living, and be careful not to overtax their brains or their bodily structures.

Reuben Godfrey.

[To the Chairman:] Good afternoon, sir. I am gratified to have the opportunity of speaking in this place, for I have friends who are yet in mortal life, and after I discovered that it was a fact and truth that spirits could return and manifest to their loved ones, I very much de-sired to do so for myself. I have no great work to accomplish in this direction, but I do wish to gain the attention of my friends who are yet to gain the attention of my friends who are yet in the bodily form, for it is my desire to mani-fest my identity to their minds, that they may recognize and realize that the spirit, the im-mortal part of man, lives, and can return, and nortal part of man, lives, and capterorn, and under proper conditions manifest to its mortal friends. I was a man of active habits when in the body; my fellow-citizens recognized that fact; and did me the honor, upon several occa-sions, to place me in positions whereby I should take an active part in matters which concerned the public interest. I was also one to whom take an active part in matters which concerned the public interest. I was also one to whom was entrusted the care of others' property. I speak of these things with no feeling of lauda-tion, but it is very gratifying to return to the memory of those experiences, and feel that I was appreciated by and had the confidence of my fellow-citizens; it brings a pleasant glow to my heart. I would be less than human were it otherwise. My reason for speaking thus in this public manuer, is to let my friends know that I remember all these things, and that I am the same individual now that I was while walking with them in mortal life. It is about three years since I passed on to the

immortal life, and counting my earthly years with those of the spiritual existence. I am now with those of the spiritual existence. I am now about sixty-six years of age. I wish my friends to know I am allowed to labor, to take an active partin the interests of humanity upon both sides of life, and that this privilege is one I most deeply appreciate. I hope to be able to give something at some future time; possibly it may be nearer my old home; I trust that it will, for I have a great desire to come into personal com-munication with many friends who are yet inhabitants of the bodily form. I thank you for permitting me to come. I was well known in Nashua, N. H., of which city I was a citizen. Reuben Godfrey.

Mary Elizabeth Parker.

I passed away in the prime of life, and was able to enjoy material things: they were good to me, and I always felt to extract the very best and sweetest from life, and made the most of it. But, after all, I am not sorry that I have parted with the mortal form, and I still have the same opportunity for gaining the best that is to be found. I am also allowed to travel, nicking up bits of information, gaining the un-foldment which I most desire. I am not alto-gether rounded out: I see many imperfections in my nature, and I know where I am in fault. The boys used to tell me I was too ready to fling away the material wealth which came in to me; that I did not take good care of it; was not prudent in looking out for the rainy day that might come. But I always noticed that those very same boys were very glad to avail themselves of my desire to make way with what I had, and to participate in my scenes of enjoyment. As I did not find the rainy day I have nothing to regret on that score, and I feel happy that there are pleasant memories of me in the minds of my mortal friends. Now, if they will only believe that I have come back to them in the same spirit of friendly cheer as that in which I left them, I will feel amply re-paid for coming. paid for coming.

Miss S. L. Skinner.

A few years ago I came and spoke from this platform. Now I am permitted to come again. I had thought and hoped I would be able to manifest long ere this, but when I remembered how many anxious sculs there were surging back, trying to gain an opportunity of reaching their loved friends in earthly life, I could not feel to take the place of any one. I am only here to day because I am urged to come by a dear friend to whom I wish to send a few words and to give greeting.

dear friend to whom I wish to send a few words and to give greeting. First, I would say that I believed in Spiritu-alism before I departed from the body, and it was a grand consolation to my soul; the teach-ings which it brought to me did more for me, in my unfoldment and advancement, than all the admention which I bed secured during my the education which I had acquired during my

ings which it brought to me did more for me in my unfoldment and advancement, than all the education which I had acquired during my earthly career. I bring my love to my friends. I am still in-terested in the cause of humanity, anxious and cager to benefit some poor, suffering mortal, and I hope that I will be given strength to do so. I like to visit those whose lives are wear-ing away in pain and wearness, and bring to them influences from the spirit world which will strengthen them. for a little while and cheer their souls. I like to gather the beauti-ful, blooming flowers of the Summer-Land and carry them to the homes where the sick and weary abide; for although they cannot perceive these lovely blossoms, yet an emanation of beauty, fragrance and strength goes out from them that will obser the heart and imbue it with hope and faith, such as nothing else can. So these beautiful blossoms perform a mission of which mortals have little knowledge. I have seen loved friends of yours; they know of the suffering you have undergone, but which is passing away, and at times you feel strength-send and cheered, you know the angels are with you, bringing influences and impressing you with the knowledge of their presence. You have advanced steadily nearer to the angel-and its labors, and when we meet you in the spirit-world you will recognize and appreciate the glorious work—the angels have wrought, which will more than compensate you for the strials and eace experiences of life. I, for one, wish to thank you for all kindnesses rendered, for all the loving memories in your soul, which have come out to me, and have presented them-selves before my mind as becautiful blossoms, rich in fragrance, which have been of untold ad-vantage to my spirit. I wish to return the same in kind to your life; may it become surrounded by all that is holy and true, may it blossom out in sweetness and purity toward the angelio life of the ascended loved ones. I would like my message to go to Mrs. Haitie Providence who will be glad to lear

returned.

Rufus Cass.

Rufus Cass. I have not a lengthy message to give this time, but I am privileged to come and say a few words. I have many friends in Vermont. I wish especially to reach those at Bellows Falls. I wish to give them greeting; it seems as though it would do them good, and also benefit my spirit, if I should do so. My wile Susan joins me in sending love to our near and dear friends, and wishes me to assure them that she is contented and happy in the spirit world, and I am in the same condition of mind. We have a pleasant home, are surrounded by congenial friends, and are enabled to gather opportunity. to labor in the direction which is most attract-ive to us; just now it is for the unfoldment or

Mrs. Mary Hale.

I feel, Mr. Chairman, as though I would like to manifest through mortal life, and also bring my love to any who linger here, who are con-nected with me by ties of blood, as well as to any old friend who may happen to remember who and what I was. Were I at the present what i what I wilk. Were I at the present time in the body I should present an appear-ance of advanced age, but in my spirit form I seem to be in the prime of life. I can enjoy ex-istence, for it is ever opening out to me more beautiful and sweet. Over twenty years have passed since I left the body, and I have under-gane some strange experiences since the packed gone some strange experiences since the period of my transition, yet each one has only seemed to make me a stronger, better and younger woman, so that to day I feel in good condition for returning and manifesting to my friends.

Most of my loved ones are with me in the higher life. I have my own associations-my own dear connections-we are truly united, and instead of wearying of each other's company, from year to year, the ties of sympathy and affection which bind us seem to be more strongly cemented. I have been assisted to come here by one who was, many years ago, my old physician. He tells me I shall gain new strength by manifesting in this way. I was well known, many years ago, as was also my dear husbaud, many years ago, as was also my dear husband, in Boston; we resided in what is now the heart of the city. I passed away in the home of a loved son in Brooklyn. During my earthly life I was called upon to go through many experi-ences, each one of which brought a new change, a new unfoldment to my being. My husband, who is with me, also sends his love and greet-ing to all who remember him. Many long years have elapsed since he was taken to the spirit-world; he has not lost his interest in huhave elapsed since he was taken to the spirit-world; he has not lost his interest in hu-manity, but is constantly seeking to labor for the benefit of those encased in mortal flesh, for he feels with me that it is our duty to do this, until all who are upon the earth shall become convinced of the existence of the spirit after-death; that loved ones can return and make their presence known to mortal friends.

It has given me great pleasure to be able to speak in this way, and send greetings of love to all who hold me in remembrance. My name is Mrs. Mary Hals. My husband's name is Mr. David Hale. We were old residents of Boston.

Mrs. E. A. Petty.

Mrs. E. A. Petty. It gives me pleasure to be able to announce my name from your platform, and send a word to my loved and loving friends; that they may know my interest is still with them, for they are as dear to me as ever. I have friends to whom I frequently draw near in spirit, bring-ing them my influence and seeking to exercise it over them so that they may feel uplifted in spirit and nearer to the angel-world. I believed in Spiritualism before I passed from the body; it was a source of great consolation to me; it was also a source of great study, for I was anxious to learn all the truths which it had to present, eager to gain a knowledge concerning the life of my loved ones who ware not in the the life of my loved ones who were not in the mortal form, and I was gratified, for intuitively the teachings of the angels came to my spirit, and also outer demonstrations were brought to

Sec. Care

we of the hunting-grounds above want you to make a change by-and by; in a very few weeks, surely inside of two moons, we desire you to leave where you now are, because you have used up about all the magnetic life there was there for you and the brave, and go out to the old camping-place, to the old wigwam, and there gather new forces for the time when the snows shall fly again. We want to bring new strength and new life to our squaw and the brave. to make both feel active and good, and we think we can do so if the change is made. We want our squaw, who is here, to enter into the old life again, in order to throw off some of the ele-ments of discomfort that sometimes come upon needs of disconfort that sometimes come upon ber system, that can be thrown off by taking up the old life for a few moons. There is a growth of physical element in the system which is not required, and which must be thrown off. The work will bring the right conditions for the best health. We want you to settle up, and then you can come to the big ofter and set will be time nearth. We want you to settle up, and then you can come to the big city, and stay all the time. We hope, squaw, to make you realize our pres-ence more fully than you have done, so that when we come to you, you will understand what we wish to impress on your mind; you will not have to wish you could tell when the spirit friands are with you and what they want you friends are with you, and what they want you to know. The brother of your brave sends his love to him, and says he will look after him, take care of him, and try to build him up, so that by-and-by he will have more strength and vitality than he has had for a good many sum-mers. All the dear friends send a heap of love, and are glad to come to this council. The old and are glad to come to this council. The old brave is helped to come by the squaws and braves who are here, to give his talk to his Washcuta. squaw.

Report of Public Séance held March 20th, 1883. Questions and Answers.

QUES.-[By Jos. Hartmann, Pittsburgh, Pa.] Is there a luminary in the spiritual world cor-responding to our sun? if not, what is the source of light, and in what particular does it differ from that of earth? ANS.-The spiritual world is lighted by a lu-minary which may be called the spiritual coun-terpart of your own sun. The luminosity of this orb differs from that of your sphere only in degree; its rays are refulgent, yet strengthening and invigorating to all life, human and vege-table. Its light is never wholly withdrawn; when at its minimum strength it presents an when at its minimum strength it presents an appearance similar to that which you would perceive were the sun of your system shining through a delicate mist or vapor. It is of a ro-seate hue, and brings a sense of repose and resuperation to all who inhabit that sphere of

Q.-[By the same.] Why do spirits in their in-vocations address God as "our Father and Mother"?

A .-- Spirits who are advanced in intelligence believe that the Supreme Delty, known as God by mortals, the creator of all things, is a divine by mortals, the creator of all things, is a divine cosmos, representing and containing all the ele-ments of life, otherwise he could not be an in-finite being, omipotent and omnisoient. Re-cognizing and believing this to be a truth, spirits understand that the Supreme Power of the Universe, whether you call it a personal being or not, must embrace within liself the elements of male and female life, else it would not have the power to create the objective forms as well as the spiritual principles of ex-istence; for in the domain of nature no indi-vidual form can be oreated without the joint action of these two principles. Therefore we conceive of the Divine Source of all Life as a dual being, representing the male and female;

I think my friends will be glad to hear from me. I have that hope in my heart, and it is what induces me to come to them. They live in Boston. I was known in this city a few years ago, and althou. I have spent the last few years out of the body, and have not been seen by my mortal friends, yet I am still inter-ested in Boston, and in those whom I knew who reside here. I often come to this city to visit them. I have seen the experiences through which my friends have been passing, some of which have been very strange. They do not know the cause of all these things; it is not given them to, because they would not under-stand the why and wherefore of it all, were they to search out the hidden spring. I have sympathized with them deeply in their affilo-tions, I have rejoiced with them in their pleassympactized with them deeply in their anno-tions. I have rejoiced with them in their pleas-ures. They have seen many pleasures, if they would only realize it, but they have allowed their troubles to become magnified in their their troubles to become magnified in their minds, until they have assumed great propor-tions, and have overbalanced the joys which also have come to their lives. Had I the time I could point out many pleasures, many bless-ings that are a part of the lives of my friends, which they did not seem to understand and ap-preciate. I bring my love, and the love of Aunt Hattie, who is with me: she desires to commu-nicate with her friends in a private manner, as she does not wish to speak in public. I hope our friends will vielt some medium in the city, and give us opportunities of coming to them. and give us opportunities of coming to them I was young when I passed away, but my expe riences had been somewhat broad and varied, and it seemed as though I had lived to quite an they thought it was a great pity I should be taken from the mortal form so early in life. I wish to tell them that I had gained all the earth ly experience I required, except that which I still continue to gain, in association with those who are near to me on the earth. It was my time to pass on to higher scenes and other labors, which could further my advancement and growth in the spiritual world. My name is Mary Elizabeth Parker.

Joseph Cross.

[To the Chairman:] I hail from New York State, and it is to that point of destination I wish to reach. I do not know of any other line of travel but this one. I have been kindly in of travel but this one. I have been kindly in vited to this place by spirits who gather here in order to assist others in traveling over the road. I was one who journeyed from place to place, and was quite a traveler. I never visit-ed Europe, but I have been to California and back again. I have journeyed through the South in pursuit of my particular occupation, and ploked up a good many stray bits, of expe-rience and knowledge, and learned something of human nature. Upon the road shr, you can study the faces and the actions of individuals whom you meet; and after a while you learn to discriminate; to understand the characteristics of those with whom you bappen to come in con-tact. I am still interested in this study. While I am not confined to any material business, I am quite a traveler, not only in the spiritual I am not confined to any material business, i am quite a traveler, not only in the epiritual spheres, but also, here, among myold friends and as ociates, and I feel just like coming and giving them a few words, so they may know I am not dead, and that I do not wish to be for-gotten. My "name is "Joseph "Cross." I was known by my most intimate friends as "Joe" Cross. I think if they learn that I have re-turned they will be clad to give me greeting. turned they will be glad to give me greeting. I was ever ready to associate with a friend in a action of these two principles. Therefore we genial manner, and give him my best thought, conceive of the Divine Source of all Life as a dual being, representing the male and female; that I am not unhappy because I have departed that is, the principle of intelligence and will

ive to us: inst now it is for the unfoldment (instruction of those who do not know their spirit friends live and can return to them. I knew this before I passed away: my companion knew that the spirits were all about her, and it did us great good. As we received the blessing while here, we feel it to be our duty to impart this knowledge to those who are ignorant of it, for we know it was not only of benefit to us on earth, but has also been of great assistance in our spiritual career. My companion passed away some time before. I did. I went to the spirit world through the effects of an accident; but I do not regret it. I am glad I was thus sent into eternity, for it has been a grand step for me-a great advancement and promotion. I am happy and glad to send greeting to my mor-tal friends once more. Please announce me as Rufus Cass.

(Published in advance by request of the spirit.) Otis Carpenter.

I never like to enter into a crowd and try to make myself heard, but I have no other oppor-tunity of reaching my friends, and as my mother and sister are engulfed in sadness because of the physical death of my dear father, I wish to send a few words of comfort to them. Not but that they recognize the fact that there is a spiritual home beyond the grave, and understand that under certain conditions the departed can re-turn and enter in silent communion with their. mortal friends, yet the absence of the well-loved familiar face, the silence of the dear voics, so long listened to and respected, bring shad-ows of sorrow to their hearts, because of the obange which death has brought to their home. I come not only to bring my own love, but also that of my dear father, who promised to return and manifest from your circle, but is not yet able to do so, because when he comes into con-nection with physical life he feels the debility nection with physical fire no fools the doollity resulting from his last few weeks in the body, and he has not yet become sufficiently strong magnetically. But he is happy in the change, and feels himself growing strong, and is de-lighted with the companionship of the loved ones who had passed to the spirit-world, and it is well that he too has passed on.

ness who had passed to the spirit-world, and it is well that he too has passed on. Dear mother will not long be separated from father and those loved ones who await her ar-rival in the spirit world. She will, be made grandly welcome, and given a sweet, home. Those who remain, my good brother and loved sister, will have their own experiences to un-dergo, and will perform their mission in life, as their apirit-friends would, have them do. Fa-ther had begun to feel the burdens and weari-ness of many years; the froats of seventy three winters had laid their touch upon his brow, and death was a grand release to his spirit. There-fore, dear friends, take, heart, and press on, for bleasings will come to you, even though they bear the outward guise of clouds and sorrow, and reveal their beautiful significance to you. Five years nearly have elapsed since I passed to the spirit-world. I was interested in Spiritual-ism. It gave me great pleasure to peruse your paper, and to learn all that I could concerning the fature life. When it entered the spirit world I rejoiced for was true, and that spirit and loved sizer, and someth to mate in such friends. Many times in the united is the spirit mother when the base for the united is the spirit world I rejoiced for was true, and that spirit and loved sizer, and someth to mate in faile oud reture. And manifest to the prove parts and loved sizer, and someth to mate in faile may for the parts from them. Unite and when they could feel my presence, and realize that I had not departed from them. Unite abut dear one beauting from them. Unite abut she is the sendency low and greeting. Share and sizer are about to mate a change my mother and sizer are about to mate a change my

JUNE 16, 1883.

leave their old home, and I desire them to give my regards and greetings to all my old friends, ere they leave, and assure them that I still live. Call me, if you please, Otis Carpenter. I desire my message to be forwarded to Miss Eva A. Carpenter, of Vineland, N. J. May 29.

MESSAGES TO BE PUBLISHED.

MEHSAGES TO BE PUBLISHED.
 MARCA 22. Mrs. Robecca S. Cowdrey; Judge Edward Woodruft; Stillman Brooks, Mrs. Satal A. Tobor; Hebecca H. Thorner; Themas M. Rytey; William Flanagan. MarcA 27. Mrs. Elasheth Smith; George H. Davis; Ed-win Buckley; Annie J. Tilden; George E. Poltard; Mary Gody.
 April 3. -Oyrus W. Jeffries; William Flanagan. MarcA 7. Mrs. Elasheth Smith; George E. Davis; Ed-win Buckley; Annie J. Tilden; George E. Poltard; Mary Gody.
 April 3. -Oyrus W. Jeffries; William Blake; Matilda Jones; Eudora braper; Horace P. Milton; Lillah A. Camp-bell.
 April 4. -Lotela: for Andrew Hall, Henrietts Walker, Gatherine Driscell, Caroline Farker, Aigernon Palge, Ma-ria, Bioe Bell: April 10. - Aimon R. Marsh; Mrs. Lens E. Leach; Mrs. Fannie O. Paddock; Mary HanaJori; John W. Brooks. April 10. - Aimon R. Marsh; Mrs. Lens E. Leach; Mrs. April 10. - James II. Pinckney; Addison P. Wright; Ju-lette T. Burton; Rosie Matthews; Lewis H. Redheld; Bally Price.
 April 17. - Mary Jane Carpenter; C. O. Kleit; Nollie Da-coy; W. H. Butler; Georgis Irving. April 24. - Louis Agnesis; Jamoe Foley; Rachel Morton; James Birmingham; Elizaboth Dat. April 27. - AmasaStoddard; Ukasence Lawton; Mrs. Em-eline Turnar; George Gradord; Cosa, for Jossthan Ad-ame, Hattle M. Coffie. Mary 6. - Louis Agnesis; Jamoe Foley; Rachel Morton; James Birmingham; Birkshold Dat. May 1.-Louis Agnesis; Jamoe Bonnett' Jenes, Lillian Car-ter, Fannie Eaton, Joseph Carr, Mrs. Monica L. Burke, Bunuel Alleo, Mrs. Charre Wilte, Marin Hayse, Morning Star, Henry-O. Weller, Emmas B. Dodge. May 4.-Jese O. Weller, Marina Barsent; Mary Far-mer; Vanos M. Sterman; Juli Boranz. May 1.-Mark. Anne Marts Wilson; Champeter (Wilson, May 2.-Jese O. Weller, Martana Sarzent; Mary Far-Mary 4.-Jese O. Weller, Martana Sarzent; Mary Far-Mary 4. Annes, Lynar, Wilson; Wilson; Samuel Terfy; Mrs. Annes, Heinferd, Johnes Barsh; Barnes T. Bond; Hens, May 2.-Annes, Lyman; Mary Kimusli; Hrs. E. M. Smith; William

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ella, May 22, —Thomas King; Joseph Styer: Oharles Brett; May 29, —Thomas King; Joseph Styer: Oharles Brett; Maris Leelle; Mary Efizabeth Lambora; Eils Armstrong; Maris Leelle; Mary Efizabeth Lambora; Googge Beckwith; Altee Stand. —Benjamin H. Cheever; Googge Beckwith; Altee Stearne; Mrs. Martha J., Webster; J. B., Vivian; Lillie. Jame 6. — Elizaboth U. Newell; Lillian Warren; Hanuah F. M. Brown; Mrs. Kate S. Carr; Charles Richard How-

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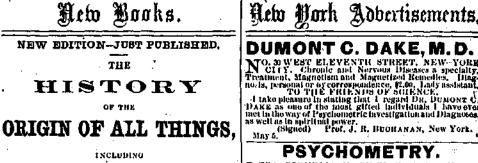
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BANNER OF LIGHT.

The Bepeal of the "Russell Law."

A determination on the part of the Spiritualists and Liberalists of Ohlo to adopt active measures for the repeal of the unjust and unconstitutional statute recently enacted by the Legislature of that State, known as "the Russell Law," is showing itself in various localities, and will, probably, in very many more before long. We are informed by E. P. Brainerd that at a meeting of the Spiritualists of Portage County, Ohio, held at Brady Lake, June 3d, the following Preambles and Resolution (forwarded us by him) were unanimously adopted :

"Whereas, In ignorance of the extent to which the philosophy of Spiritualism is accepted and believed in by the people of Ohio, a bill was passed by the late Legislature of the State, 'known as the Russell Law,' which provides that in cities ' of the first grade of the first class' throughout the State, a license of \$300 must be paid by astrologists, fortune-tellers, clairvoyants, mediums, seers, etc., who propose to continue their vocations : and

Whereas, It is apparent that the ostensible object of this law is to degrade Spiritualism to the level of fraud, and to insult the enlightened millions throughout the country, who have embraced the new philosopby, Spiritualism : [which is not a superstition based upon a fable or a myth, but a philosophy of fact, born of knowledge and experience, resting upon the evi-dence of the senses, and susceptible of sensuous demonstration; inculcating a pure and exalted system of morals and inspiring mankind with noble aspirations in regard to the inture ; nevertheless, by an act of our bigoted Legislature, the ministers of Spiritualism are each required to pay a yearly tax of \$300 : Belleving that the Spiritualists of Obio outnumber every other religious sect, to be an aspect of the subject which our isw-makers in their wisdom did not consider, and hence, blinded by bigotry, they perpetrated the folly of revealing themselves the enemies of religlous liberty and free investigation ;] and,

Whereas, Bigotry, as it is encountered in social life, should be borne with patiently, but when it is attempted to give it the form and force of law, the alarm should be sounded and the wrong denounced; therefore.

Resolved. That we protest against any and all legislative invasion of the rights of citizens, as guaranteed. by the Constitution of the United States ; That the socalled Russell Law is a direct blow to religious liberty and freedom of conscience, opinion and investigation, and that we ask the Spiritualists of Ohio to join with us in respectfully petitioning the next Legislature for the immediate repeal of a law which is an insult to the people as well as a disgrace to the statute-books of the Buckeye State.

Resolved, That a copy of the foregoing Preambles and Resolution be furnished the Banner of Light, the Religio-Philosophical Journal and Spiritual Offering for publication."

Pen Portrait of Mrs. Brigham.

The following delineation, extracted from an editorial in a recent number of The Saratoga (N. Y.) Eagle, will, we feel confident, find many to recognize its truthfulness in Massachusetts particularly, and in all other parts of the country where this eloquent trance lecturer has occupled the platform :

"Certainly the most gifted, and perhaps the "Certainly the most gifted, and perhaps the most convincing and successful, exponent of Modern Spiritualism familiarly known in this section is Mrs. Nellie J. T. Brigham, who has for several years lectured in Saratoga the first Monday and Tuesday evenings of each month. With numerous adherents and more admirers, and a daring innovator respecting many popu-lar doctrines, she is a very proper person to delar doctrines, she is a very proper person to de-soribe, and to commend or consure, as facts may

medium height, with a light and lithesome fig-ure, and she has a pleasing and intellectual rather than a handsome countenance. Mrs. Brigham has the nameless grace of movement and manuer, the sweetness of speech, the mod-esty, the refinement, the apparent culture, and the true and gentle womailness which win sympathy and respect, and contrast strongly with the forwardness, masculinity and positive coarseness frequently characterizing female speakers and agitators. In extemporization Mrs. Brigham is unsurpassed, and in her lec-tures argument, sentiment, illustration, per-suasion, poetic beauty and apt expression are charmingly interworen, while an endless vocharmingly interwoven, while an endless vo-cabulary seems ever at her tongue's end. Of her earnestness, honesty and thorough consecra-tion to the cause of Modern Spiritualism her life and work testify abundantly."

The Third Annual Convention

JUNE 16, 1883.

The Third Annual Convention Of the New Hampahira State Spiritualist Association will be helden at Concord on Friday, Saturday and Bunday, the Spin and Suith days of June, and the jat day of July nait. The essions of Friday and Saturday will be holden in Phesuit Hall, and the services on Hunday will take place in White's Opera Honzo. The platform will be compled by some of the best speakers and mediums, who will disprase apprintus and intellectual food; and an excellent choir of accomplianed musicians will be in steudance to season the repart will be accord for reduced farce, and with the botals contering at Concord for reduced farce, and with the botals for reduced rates of enternalment; also for plac-ing at private boarding houses and in good families all who cannot be accommedated at the public houses - and especial-it for ladies and others who will so attend and would prefer to have a quiet home while there. A more extended notices will soon be given, with full par-ticulars and directions for producering boarding places before the time of the Convention, so that each one may know where they will be materiance before for go. A large stendance of those friendly to the cause, and of others who wish to know the fruch how from New Hamp-shire and adjuining States, is most sincerely desired and conditionity expected. By order of Beard of Managers. Bay 24th, 1833.

Notice.

The members of the "Maine Biate Spiritual Temple " are requested to meet at C. Rigby's, Upper Billiwater, July 6th, 1853, at 10 A. M., for the purpose of electing a Secretary in place of S. Wardwell, rolgned. Also to act upper the repeal of Art. 10 of the Constitution, and transact such other business as may come before the Temple. W. E. BAILEY, President, DR. L. F. WEBSTER, Scoriary protem. DR. L. F. WEBSTER, Secretary pro ten



And all scrofulous diseases, Sores, Erysipelas, Eczema Blotches, Bingworm, Tumors, Carbuncies, Bolls, and Eroptions of the Skin, are the direct result of an impure state of the blood.

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A Becent Cure of Scrofulous Sores,

"Some months ago I was troubled with scrolulous sores (ulcers) on my legs. The limbs were hadly swollen and infamed, and the sores discharged large quantities of offensive matter. Every remedy I tried falled, until I used AYER'S BAREAFARILLA, of which I have now taken three bottles, with the result that the sores are healed, and my general health greatly improved. I feel very grateful for the good your medicine bas done me.

Yours respectfully, MRS. ANN O'BRIAN. 148 Sullivan St., New York, June 24, 1882, "

AF All perions interested are invited to call on Mrs. O'Brian; also upon the Bey, Z. P. Wilds, of 78 East 54th street, New York City, who will take pleasure in testifying to the wonderful efficacy of Ayer's Sarsaparilla, not only in the cure of this lady, but in his own case, and many others within his knowledge.

The well-known writer on the Boston Birald, B. W. BALL, of Rochester, N. H., writes June 7, 1592:

"Having suffered severely for some years with Eczema. and having failed to find relief from other remedies, I have made use, during the past three months, of AYER'S SAREA. FARILLA, which has effected a complete curs. I consider it a magnificent remedy for all blood diseases."

Ayer's Sarsaparilla

Bilmulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily cures Rheamatism, Nearaigia, Rheamatic Gout, Catarrh, General Debility, and all diseases arising from an impoverished or corrupted condition of the blood, and a weakened vitality.

It is incomparably the cheapest blood modicine, on account of its concentrated strength, and great power over disease.

PREPARED BY

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

KNABE

Banner of **Fight**. ALL SORTS OF PARAGRAPHS.

8.

THE MAN TO HONOR. THE MAN TO HONOR. Give me the man whose hand is true, Whose heart is faithful ever; Who has a soul that 's not upbeld By an all-selfash lever; Who speaks and acts an honest part, No matter what's the trial, And who for manhood's sake alone Can suffer self-denial.

The lively Globe of this city, in commenting on the late advices from Sierra Leone that fifty persons had been roasted alive by the authorities there for alleged " witcheraft," sarcastically remarks that it indicates that the New England pligrim fathers have landed there in search of religious liberty! Perhaps Justice (?) Flower of the Bow-street (London) police court has taken up his residence there, too. Who knows?

It is not from the tail, crowded warehouse of pros-perity that men first or clearest see the eternal stars of heaven. It is citen from the humble spot where we have laid down our dear ones that we find our best ob-servatory.—Theodors Parker.

Mobile Register: "The latest and worst pun is th the effect that the alligator is a rad creature because it is a sorry 'un.'

It is a fair, even-banded, noble adjustment of things, that while there is infection in disease and serrow, there is nothing in the world so irresistibly contagious as laughter and good humor.—Dickens.

"See here, sir," exclaimed a Philadelphia grocer bristling up with a righteous indignation as the milk-man made his, morning call. "I should just like you to explain how the chalk and white clay that I found in my coffee cup this morning got there?" "Do n't know, I 'm sure," answered the milkman, "unless you sweetened your coffee with the same kind of sugar you sold me yesterday."

When on your home falls unforeseen distress, Half-clothed come neighbors; kinsmen stay to dress. — Hestod.

The legs of a pair of pantaloons constitute nearly all the garment, hence called a pair of pantaloons. The sleeves of a shirt are a diminutive part of the shirt, hence the name is given to the garment, and it is not called after the sleeves, says a Louisville Courier-Journal philosopher.

MEDIUMS.—Emerson, one of the most intuitive of writers, had an indefinite apprehension of the fact, which will be made more and more patent as the laws developed by Modern Splitualism are recognized, that all men and women are to a great degree spliftu-al mediums. He says, he bis essay on "Domestic Life," discoursing of the anzious-looking men one meets: "They all seem the hacks of invisible riders."

This State has a large "elephant" on its hands. The monster is kept at Tewksbury. Only a small portion of the animal belongs to this country. Seven eightbs of him are British.

This is the greeting which a Texas paper extends to a new pastor:

"Rev. Mr. Glass, the pastor for the ensuing year, has "Hev. Mr. Glass, the pastor for the ensuing year, has come. He has pretty good clothes, doubless pur-chased with means saved by systematic starvation from his salary of last year, for he looks a little hak. It is, perhaps, quite proper that the 'world', and es-pecially his church members, should take his good clothes into consideration, and deadbeat the Lord this year. There is nothing more to be appreciated than 'free religion...'

Who shall decide when doctors disagree? One said 't was louse-the other called it flea !

It is sad to hear a religious society singing, "When I can read my title clear to mansions in the skies," when you reflect upon the inmentable fact that they have not got so far as to be able to read a clear litte of their church mansion on earth.—Boston Transcript.

Lawyer-"You say you made an examination of the premises. What did you find?" Witness-" Oh t nothing of consequence : a 'beggarly account of empty boxes,' as Shakspeare says." Lawyer-" Never mind what Shakspeare says. He will be summoned, and can testify for bimself if he knows anything about the case,'

God asks not, "To what sect did he belong?" But, "Did he do the right, or love the wrong?" - loriental Poetry.

Spiritualist Rectings in Boston: Banuer of Light Circle-Rosm/No. 9 Menigem. ery Flace - Every Tuesday and Friday Atternoou at 3 o'clock. Admission free. For further particulars, see no-tice on sixin page. L. B. Wilson, Chairman. Horticultural Mail-Meetings Sundays, at 10% A. M and 1% P. M. J. William Fletcher, Breaker, The public

nd 7% F. M. J. ordially invited. Eagle Hall, 616 Washington street, corner of Eagle Hall, 616 Washington street, corner of Cobb, Conductor. Meetings also Wednesday alternoonsat 8 o'clock.

Harmony Hall, 54 Enex Street (1st flight),-Bun-days, st10% A.M. and 2% and 7% F.M., Thursdays, at \$ F.M. Prescott Robinson, Chairman. Regie Hall.-Spiritual meetings every Saturday even ing, ally o'clock.

Wells Memorial Hall, 967 Washington Street,-Spiritistic Phenomena Association. Every Sunday at 2%.

Chelsen Hpirianal Association, Odd Follows' Build-ing, opposite Beilingham-street Horse Car Blatton. Sun-days, at 74 and 8 p. M. Next Sunday attenuous, confer-ence; in the evening, Mrs. 8, Dick will speak, followed by

tests. THE LADIES' HARMONIAL AID BOCLETY, Friday after-noons, at 2 o'clock, in same hall. Husiness meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayer, President.

PATNE HALL.-After the usual opening exercises, readings and recitations were given by Maria Falis, Flora Frazier, Sadie Peters, Aaron Loweninal. Mor-ton Setchell, Mrs. Francis; vocal selections, Jennie Smith and Annie Setchell. Mr. Weaver of Providence, father of Conductor Weaver, made some interesting remarks, as also Mr. Russell, who chose for his sub-ject "John Howard Payne." The Parlor Entertainment recently given by the Appleton Club in our aid was a grand auccess; the tableaux were very fine, especially the two that pic-tured the victory of the spiritual over the semanal. At the last meeting of the Association a voto of thanks was tendered Messrs. Colby & Bien for their kindness in gratuitously publishing our reports and notices in the Banner of Light. Also to the many friends – especially to Mr. Mosse Hunt of Charlestown – for pecuniary ald; and to Miss L. S. Jones for the able and successful man-ner in which sine has conducted the flaancial depart-ment of the Lyceum. To Mrs. Jones and Bancia depart-ment of the Lyceum. To Mrs. Jones and Bancia depart-ment of the Lyceum. To Mrs. Jones and Bancia depart-ment of the Lyceum. To Mrs. Jones and Bro. Parsons the Lyceum indeed owes a debt of gratitude, as it does to all which have aided us to meet all necessary ex-penses, thus enabling us to close our Lyceum year Iree from debt.

free from debt. A farge delegation from this school will attend the opening exercises at Onset Bay next Sunday. No more sessions of this Lyceum before vacation. FRANCIS B. WOODBURY, Cor. Sec. 210 Columbus Avenue, corner Derkeley strest.

No more sessions of this Lyceum before vincetton. FRANCIS E. WOODBURY, Cor. Sec. 210 Columbus Avenus, corner Berkeley strest. WELLS MEMORIAL HALL.—As on every previous Sunday the ball was well filled on June 10th. In the absence of Dr. Blas, who has taken up his abode at Onset Bay for the summer. Father Davenport acted as Chairman. Mr. J. W. Fletchler spoke June 35, on "Ancient Miracles and Modern Marvels," comparing the manifestations of Bible times with those of today, and wondering within himself how it was that people were so ready to belleve without evidence, and so backward in recognizing the many proofs of spirit power today. Millohs have belleved with no evi-dence that Abraham entertained angels, and food was cooked, and they did eat, of Moses and Elfas trans-figured on the Mount, of Jeeus appearing to his disci-ples many times in rooms with closed doors, but when men see these things duplicated in the present time they call them the works of the evil one. There can be no compromise with Spiritualism and religion. The Church holds that they have got it all, but Spiritual-ism opens its doors to all, and is ready at all times to receive everything which is for thebenefit of mankind. Frof. J. W. Cadwell remarked that when the freed spirit rises from its house of clay, a mother, father or sister would be fought for, rather than any saint or, apostle of the olden time. Mirs. Maud E. Lord said she had been with ministers the past week in the oldy of the strongholds, and it is only a question of time, that taked has stisfied. Spiritualism is fast captur-ing the strongholds, and it is only a question of all who have attended these meetings, and has done much toward making them interestings, is to have a besenft on Sturday evening. June 34. Busket of flowers was presented to Dr. James A. Bilss with suitable remarks by J. W. Fletcher. Last Sunday the same gentleman presented to flower in hister and has done much toward making them interestings, is to have a besenft on Sturday evening. June 34. Busket of flow

CHARLESTOWN, MYSTIC HALL.-Sunday, June 10th, the meeting was held in the afternoon at the usual hour. Mr. David Brown occupied the platform, speak-ing and giving tests in a manner satisfactory to all. Mrs. Davis favored the audience with a few remarks, after which the Chairman announced the meetings would be adjourned for the summer months. C. B. M.

Horticultural Hall Meetings. The second Sunday of Mr. Fletcher's lectures

drew together highly interested audiences, who listened with marked attention to the able presentations of subjects illustrative of the principles of Spiritualism. The stand was adorned with beautiful floral offerings presented by Mr. Oscar Rockwood, while the singing of Mrs. Clapp added very considerably to the enjoyment of the occasion. The morning lecture, upon "The Purpose of Life," dealt with difupon "The Purpose of Life," dealt with dif-ferent degrees of intelligence as manifested in daily life. The speaker held that there is in man, the unit, a triune nature: that body, mind and spirit together constitute the man; that each phase of life has essentially its own laws and requirements, that in their way must be recognized and satisfied; and that it is after each of these has been unfolded, the harmoni-zation of them all into one perfect accord, that the true purpose of life is royealed. An under-standing of physiology was insisted upon, as health is the religion of the body. The cultiva-tion of the mind is an apparent necessity, since through knowledge a new world, clothed with untold beauty, is revealed. The spiritual nature of man is now making its claims; no longer satof man is now making its claims; no longer sat-isfied with the external forms of religion, men are seeking to know more of a higher life. Let man live naturally in all ways, and he will see a Divine promise in life heretofore unrevealed. The lecture was pronounced under the influence of Henry C. Wright, and it was somewhat of a surprise to learn that one of his most intimate friends was sitting just before the speaker, and was for the first time attending one of this medium's lectures. The discourse was reported periods for the Rennee of Light

medium's lectures. The discourse was reported verbatim for the Banner of Light. In the evening a highly instructive lecture was given upon "Spiritualism and Reform." The vital questions of the hour were dealt with in a bold and original manner, and met with hearty response in the way of applause. No general outline of the lecture can be given. At its close tests were given from Horace Cush-man, May Souther, Charles Groff, David Blals-dell and many others.

man, May Souther, Charles Groif, David Blais-dell and many others. Next Sunday Mr. Fletcher lectures at 10:30, subject, "Dr. Samuel Grover in Spirit-Life." In the evening, at 8 o'clock, "An Evening with the Spirits," with tests. Mr. Fletcher will not lecture at any camp-meetings this season, on account of lung troubles, which will preclude out-of-door speaking. He will be at Lake Pleas-ant after July 15th; until then at 2 Hamilton Place. Boston. Place, Boston.

Haverbill and Bradford Spiritualists. To the Editor of the Banner of Light :

The annual series of apiritualistic meetings. The annual series of spiritualistic meetings, inaugurated by the First Association of Spirit-ualists of Haverhill and Bradford, last autumn, came to a close on the 10th inst., in a highly successful manner. The last four Sundays have been filled by Mr. J. William Fletcher of Bos-ton, Mr. Edgar W. Emerson of Manchester, and lastly Mrs. Dick of Boston, calling out large and intelligent audiences. The speakers during the whole series of meetings have been smoore the whole series of meetings have been among the best occupying the spiritualistic platform, and the result a decided advance of the cause, and the spread of this Gospel of Light among intelligent, thinking and investigating people. In all the movements of the Association the utmost harmony has ruled, which is regarded as the grand secret of the realized success. Ont of these successful meetings has developed a spirit these successful meetings has developed a spiric of investigation among intelligent people not hitherto interested in the cause, which is a sign of much promise for the future. The great facts of spirit-power and spirit communion are becoming more and more fully realized, and believers are multiplying. The future is big with promise. E. P. H.

Meetings in Portland, Me.

To the Editor of the Banner of Light :

To the Editer of the Banner of Light: On Sunday, June 3d, Mrs. O. Fannle Allyn. of Stone-ham, Mass. occupied our rostrum. The subject of her discourse, "The great day of his wrath is come, and who shall be able to stand?" was given by the audience, and was treated in a very comprehensive manner. She made may fine points, and convinced her hearers that the ionelligence controlling was perfectly familiar with Bible history as well as the Spiritual Philosophy. In the evening another Bible subject was sent in. "Be-loved, believe not every spirit, but try the spirits." She handled this subject in a very acceptable manner. After each lecture she improvised a poem of excellent merit upon subjects from the audience: June 10th, she again spoke from our platform upon "The Origin and Destiny of the Soul" and "The Prac-tical Utility of Spiritualham." These discourses were listened to with marked interest by the audience. Next Sunday, 17th, Mrs. P. D. Bradbury will occupy the platform.

In personal appearance Mrs. Brigham is de-oidedly prepossessing and lady-like. She is of medium height, with a light and lithesome fig-

A Boston sheriff is credited with the following suggestive remarks (evidently at the expense of colporteurs, et al.):

"Many women come to me at the jail and want to read and talk to the criminals, but i tell them to go and talk and read to the same class that are not as yet criminals, and keep them from being such."

A cabbage-leaf worn inside a hat will prevent sunstroke.

Religion can only change when the emotions which fill it are changed, and the religion of personal lear remains nearly at the level of the savage.-George Ellot, in "Middiemarch."

Don't drink too much lemon-juice this hot weather unless you want dyspepsia. Ripe lime juice is a much more healthy beverage.

Pleasure is a shadow, wealth is vanity, power is pageant; but knowledge is costatic enjoyment, peren-nial, unlimited in space and infinite in duration. - De-Witt Clinton.

It is stated that the destruction of property by fire in the United States and Canada was much less last month than the average. The losses during May amounted to seven millions, which is three quarters of a million less than the May loss of last year.

> DAY DY DAY. Why do we been huge mounds of years Before us and behind. And scorn the little days that pass Like angels on the wind?. —[Mrs. Craik.

The remains of John Howard Payne, author of "Home, Sweet Home," were interred in the lot at Washington, prepared at the expense of Mr. W. W. Corcoran, on Saturday, June 9th.

Scens-"Gringo" manager of telephone in an office in a northern Mexican city. Enter Sefor Mexicano, who wishes to talk with a Mexican merchant in a dis-tant city. He inquires of the manager if there is an American there to talk with? "No, there is not," says the manager, "but you can talk with the mer-chant himself." Sefor Mexican-"Ah ! will it talk Bpanish also?"-Railway Age.

Such is the irresistible nature of truth that all it asks, all it wants, is the liberty of appearing.

Why complain because others do not agree with us? A liftle reflection would show us that each one's con-ception and understanding must be according to their culture and experience.

FEMININE, VERY .- Harper's Bacar of the 9th inst. pictures an appient individual who is almost paralyzed with astonishment at being asked by his bereaved and sorrowful five-year-old grauddaughter: "Have you seen a setter pup with a crushed strawberry nose and a tail just beginning to feather ?"

We will take Our tolls upon us nobly ! Strength is born In the deep silence of long-suffering hearts ; Not amidst joy ! —[Alrs. Hemans,

This life is the corner-stone of a future life. Then should we not look to it that it is well plumbed and squared?

Acver hunt trouble. However dead a shot one may be, the gun he carries on such expeditions is sure to kick or go off half-cooked. Trouble will come soon enough ; and, when he does come, receive him as pleasantly as possible. Like the tax-collector, he is a disagreeable chap to have in one's house; but, the more aniably you greet him, the sooner he will go away. Artemus Ward. Never hunt trouble. However dead a shot one may

EP Read "ZOELLNEB'S TRANSCENDENTAL PHYSICS." 'The Rocky Mountain News, of Denver, Col., says it is a very interesting book, worth any one's perusal "who has any desire to intistigate the mysteries of spiritual manifestations." Colby & Rich have the work on sale at the Businer of Light Bookstors, No. 9 Montgom-Rich, on receipt of \$8.00.

W. J. Colville's Lectures in Boston.

Sunday last, June 10th, W. J. Colville delivered his last Sunday lectures in Boston, in Horticultural (UPPEE) Hall at 10:30 A. M. to a large and appreciative attendance. The floral deco-rations were very beautiful, and the muaic of an exceptionally high order. Mr. Willis Milli-gan rendered very effective service both on organ and plano. The vocal parts were finely rendered by Mrs. Lorania Wilder and Mr. Col-ville. The subject of the lecture was "The Moral Harmony of the Universe," the treat-ment of which was pronounced a masterly effort by all who heard it. It was a brilliant summing up of the principles of the Spiritual Philosophy so ably presented by Mr. Colville's inspirers during the four and a half years of their public ministry in America. At its conclusion, after a beautiful Farewell Poem had been impro-vised, the exercises closed with the singing of "Auld Lang Syne." After the services the speaker received many flattering congratula-tions, and was overwhelmed with protestations of sorrow at his departure, mingled with ardent expressions of hope for his speedy return. On the same day at 3 and 7:45 P. M., Mr. Colville gave very able discourses in Chelsea, and on Monday at S P. M. lectured at 36 Hanson street, on "Oashpe." and appreciative attendance. The floral deco-

Fact Meeting.

The last Fact Meeting of the present series was held on Saturday at Horticultural Hall, Prof. Clayton presiding. A letter from Mr. L. L. Whitlock, the projector and regular chairman, was read, thanking the audience for the sustained interest they had manifested and regretting that his continued illness still necessitated his absence. He hoped that the faots presented had not only been entertaining to the hearers, but profitable to the great cause of Spiritualism.

The following speakers then addressed the meeting, each stating some interesting reminiscence of the operation of spirit-power: Mr. Potter, Dr. Moore, Dr. Baker, Prof. Cadwell, Dr. Storer, Dr. McLellan and Mr. Berney.

At the close of the meeting Mr. Jacob Edson arose, and, after a few well choson remarks, offered a resolution of thanks to the enterprising founder of the Fact Meetings, Mr. L. L. Whit lock, which was heartily applauded and unanimously adopted.

These Fact Meetings are to be continued at the Onset Bay and Lake Pleasant Camp-Meetings during the months of July and August.

The Banner of Light of Boston is the oldest Spiritualist paper published. It is a large eight-page sheet, well filled with matter more especially interesting to Spiritualists. Its dis-cussion of matters pertaining to their doctrines are considered among the strongest and most convincing of any of the papers published in the interest of this class of readers. It has a Spirit Message Department each week, which is eagerly looked after by very many. Its depart-ment of general intelligence is below but very few of the more popular papers of the day. We should expect the Baumer would have a very large patronage from believers in the doc-trines promulgated in its pages. Journal of In-dustry, Orange, Mass. dustry, Orange, Mass.

Bisber's Flectro Magnetic Flesh Brush acts like magic in cases of alow circulation of the blood and paralysis Bent by mail by Colby & Rich, on receipt of \$300. 471

Meetings in Newburyport, Mass. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: Our meetings for the past winter bave increased in the number of attendants and interest, the platform having been occupied from Sunday to Sunday by the best talent. April 15th and 22d Mrs. Dick, of Boston, gave us four excellent lectures; her poems and tests were very fine. April 25th, Mr. F. A. Heath, of Bos-ton, was our speaker, and in the afternoon one of the largest audiences of the season assembled. Mr. Heath grave us two stirring lectures; his maner of improvis-ing songs upon subjects fürnished by the audience de-serves the highest commendation. Sunday, May 6th, Mrs. Byrnes, of Boston, Was with us. May 20th Dr. H. P. Fairfield gave us two fine lectures, closing our meetings for the season. June 1st an election for of-facers resulted in the choice of, for President, Albert Russell; Vice President, E. P. Pride; Treasurer, M. A. Phummer; Musical Director, D. T. Reed; Secreta-ry, R. E. Brawn.

Ladies' Spiritualist Aid Society of the City of New York.

FIRST ANNUAL REPORT, FEB. 2D, 1883.

As many know, a few earnest ladies, in response to the call of Mrs. Henry Kiddle, met at her residence and organized our little society, which, though small, is in a quiet way relieving the distressed and accomplishing good. Owing to storms and a prolonged summer-vacation, but twenty-three regular sessions and five monthly meetings or "socials" were held-the latter have been largely attended and very enjoyable. Our membership has reached the following numbers: regular members, thirty-seven; honorary, thirty-five. The report of our faithful and efficient treasurer, Mrs. Jennie F. Wait, gives these interesting items: Amount of collections at monthly socials, \$113,75; donations from honorary members, \$15,75; proceeds from articles donated, \$20,65; initiation fees and dues, \$126,00; proceeds of lecture by Prof. W. B. McMaster, \$19,00; total, \$295,35. Disbursed: To Executive Committee, \$81,18; relief of destitute familles, \$171,67; printing, \$15,25; paid for sewing. \$10,30; donation to the "Fresh Air Fund," \$10,00; total, \$288,40. Leaving a cash balance of \$6.95.

The Executive Committee reported in substance as follows : Distributed to "Five Points Mission," "Society for Prevention of Crueity to Children," "Howard Mission." "Southern Flood Sufferers." and to one or two private individuals, two hundred and eighty eight new garments, forty-six pairs new shoes, and thirtysix pairs new stockings; also acknowledged a donation of twenty-five vards of muslip, several packages of half-worn clothing, books, toys, etc., which were included in the above distributions.

Respectfully submitted, MRS. MILTON RATHBUN, Sec.

The Haverbill and Bradford Spiritualists' Association.

The report of the Secretary of the Spiritualists' Association of Bayerhill and Bradford, J. Milton Young, shows that that organization is in a prosperous condition. Its receipts during the past year have been \$789,07. Of this amount \$636,44 has been expended for

Precept and Practice.

This is the way the Christian Union bits off its brethren of the cloth. What astonishes us is, how that paper dares to tell so much truth:

"We call ourselves followers of Christ. He went out into the highways and hedges; preached in the streets and lanes and on the hillsides; mingled with publicans and sinners; brought the harlots and drunkards about him left the ninety and nine in the fold to go into the wilderness after the one that had strayed away; passed by all the homes of priests in Jer-icho to be a guest of the half-heathen Zaccheus. When we gather in our esthetic churches, pay from one hundred to one thousand dollars a from one hundred to one thousand dollars a year for fifty sacred concerts, accompanying as many sacred orations, and delectate ourselves with the dim religious light of an exquisitely decorated and luxurlously warmed and carpet-ed and cushioned church, and are thrilled by the elequence of a popular preacher, or exhi-arated by the music of a skillfully-trained choir, give a cordial invitation to weaking and respect-able simers who belong to our sat and are able

"Our family physician gave up our child to die," wrote Henry Knee, Esq., of Verills, War-ren Co., Tenn. "It had fits. Samaritan Nervine has cured the child." \$1,50.

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

Spiritualist Meetings in Brooklyn.

Spiritualist Mcetings in Brooklyn. The Brooklyn Spiritualist Society, now perma-neard Fultonstroet, holdservices very Sunday still A.E. and 7:45 F.M. Speaker angard, Mrs. F. O. Hyser for June. All the Britinal percent and in the hall, and all meetings free. H. W. Benedict, President. Church of the New Spiritual Presentation. Clin-ton Aronuc, between Park and Myrile Aronaes (entrance on Clinton and Warerly Aronaes). Services every Sun-day at and 7% F.M. Shacahonal Fraternity, or Fun-day School, meeus every Bundaysa. 10% A.M., Ladies Ald Society every Wednesday, evening for social intercourse at 7% o'clock. Faychus Fraternity meets every Saudiay eren ing, at 7% or clock, for the purpose of forming claases in me-iumahiny. Froe. A.H. Dalloy, Freedent. Brooklyn Spiritual Dispension, Clinton Avance, Schurch of the New Spiritual Dispension, Clinton Avance, between Park and Mirtles Avance, at 7% F.M. The Environ Spiritual Dispension, Clinton Avance, South Schurest, st 7%. Charles B. Miller, President; W. Hi South Schurest, st 7%. Charles B. Miller, President; W. Hi

PIANOFORTES.

UNEQUALLED IN Tone. Touch. Workmanship, and Durability. WILLIAM KNABE & CO., Nos 204 and 206 West Baltimore Street, Baltimore. No. 119 Fifth Avenue, New York. E. W. TYLER, Agent, 600 Washington street, Boston over Williams & Everett's. Steowis-March 24. Societies for the Suppression of Vice. ARE THEY BENEFICIAL OR INJURIOUS? THEIR METHODS AND TENDENCIES CONSIDERED, BY A FORMER VICE-PRESIDENT OF The Boston Young Men's Christian Association.

"It is only when one 's thoroughly truthful that there can be purity and freedom. Faischood always penishes itself." -Australar and the second always an is favorable in What was reserved a spirit of inquiry. Is favorable in

-Auerbach. raisenoou biways panishes itself." "Whatever retards a spirit of inquiry, is favorable to error; whatever promotes it, is favorable to truth."-Rob-ert Hall.

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 And Miscellarboux B

vertisement on page 7.

able sincers who belong to our set and are able to pay our price for admission to our Christian church, and keep all others out, are we follow-ing him who came to seek and to save that which was lost?"

Cared When Physicians Give up.