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# Spiritualism Abroad.

#### REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., 4 Of Paris, France.

#### MEXICO.

La Fe Razonada, of San Juan Bautista De Tabasco. Formerly, Mexico furnished the very best publications respecting Spiritualism which came to my hands. The Ilustracion, published in the city of Mexico, was a magazine handsome in form and type, and rich in editorial matter and contributions from abroad; but, for several years, sllence complete has reigned in that region-not a faint echo, even, of a spiritvoice has ascended from that benighted region. It is therefore with much satisfaction that 1 see in La Fe Razonada an indication that our doctrines are not forever extinct in the realm of the Montezumas.

La Fe Razonada, on its brilliant cover, anhat ib

commit. If he condemns, he commits an error; if he absolves, he enters upon the absurd. ... In the churches they strangle the consolence (el sentimienta). Poor religionists, who. suffocate the heart I ... Seated in the tribunal of the penetencia I was asked what superior force I possessed morally more than other men? None; I felt myself to be little, and among the sinful. "Why, then, are you here?" -" Because my religion so orders it."" The spirit then related, and with a charm I cannot transfer to my poor English, how that a pure-minded old man came once to confess to him. He, the priest, then told him that it was more becoming to have the young confess to the old. The aged man, however, told of his home, and of his virtuous and loving daughter, and gave such a pleasing description of the happy though humble life there, that the priest said to him: "Go on living as you have lived and seek no change, since you practice the true religion." The confession of a faithless wife led him to say to her: "Think you that you are at liberty to sin, since a stranger to your family can pardon your faults? This is not right. Seek pardon of your busband, whom you have outraged; your father, whom you have dishonored, must pardon you, and your children, also, before whom you have set a bad example; confess to your family individually, and receive from each forgiveness or condemnation.... And hasten to be thus absolved, for you know that even tomorrow the cord of life may be cut." ... The beautiful sentiments the writer expresses as a corollary to what has preceded I have not space for; but she says: "Fathers of families, be you the confessors of your children, and do not permit them to seek their mentor away from their own home; be to them as master, counsellor, brother, companion-ever thus united to them. The family is the laze, the bond of God; it is the alliance of man with progress; it is the representation, the image of felicity !"

and that no sinner was authorized to judge of

From El Horizonte of Guatemala is quoted a severe oriticism on the devotion paid to the so-called "saints," "Some special faculty," it is said, "is accredited to them." To one is conceded power over earthquakes; to another over pestilence, lightning, &c., every one, in fact, having some control of the ills which dog the footsteps of humanity. These, then, are little special deities; and if among the ancient pagans there were gods of war, we have to day, in the paganismo celolico, the saint empowered to act against the cholera, etc. And these canonized dignitaries have this power; or they act lae goog o humdiest amon the humble, has need of the interference of a third party to appease his anger, ... relegating his different faculties to these holy created of earth, who, in the eyes of the church, have merited this distinction." The author of these views thinks that the greatest use that is made of this assumption of power over earthquakes, etc., is to fill the pockets of those who proclaim their merits, etc., etc. Education will remedy these crudities. La Fe Razonada, after mentioning the very greateironlation of the works of Kardec, and giving the names of many of the journals of Europe devoted to our cause, says : "In North America, among the spiritualistic periodicals, that which has the greatest circulation is the Banner of Light, of which many thousand copies are printed." It subsequently quotes from the Banner a part, if not all, of its account of the celebra. tion in London of the Thirty-Fourth Anniversary of the Advent of Modern Spiritualism. Other interesting items, including a notice of the Baron du Potet's burial, and the speeches made by Messre. Cahagnet and Auffinger, Admiral Bourges and Dr. Huguet, and others, I can only thus briefly notice.

plish its devoir also. It comes like the little cloud, no bigger than one's hand, but is to pervade the whole heaved. ... Spiritualism presents itself in no mysterious garb; it comes naturally, chasing away violence and discord; ... it has no need of blind proselytes, but insoclable friends of truth, partisans in the camp of wisdom." The writer, in fact, portrays what our progress already indicates, and what the world seems preparing to receive - a grand future, the accomplishment of sublime anticipations; for, "reason is our guide, and with her we continue to see more clearly the road we have taken. This light being inextinguishable, what felicity will not be ours?"

An article on Blind Tom recounts what I have never before seen in print: "One day they exeouted before him a composition of Handel immediately after Tom played it with notable perfection, and when he had finished he rubbed his hands with an indefinable expression of pleasure, exclaiming: "I see him ! he is an old man, wearing a great wig; he has played first, and I afterward.' It is common to say, 'This is a genius, an organism exceptional,' but Spiritualism alone can give a key to this phenomenon at once clear and rational. Tom had been a great musician, and it was only necessary for him to hear a piece to bring him back into the path he had formerly traveled. The extraordinary part of it is that it is a blind slave who is thus endowed. ... It is necessary to conclude that the spirit of Tom does not pertain to this race, but has been incarnated in it, as a medium of expiration, or to rehabilitate it in public opinion, showing what it is capable of .... The law of a plurality of existences receives here an irrefutable confirmation-a law consecrating a universal fraternity."

A young Catholic woman of the Indian race," says La Fraternidad, "living near Colombo in the island of Ceylon, experiences, every Wednesday and Friday, an extacta. On Wednesday she foels the flevellation of Jesuscrossing her hands and imploring divine meroy. Friday she seemingly undergoes the crucifixion-extending her arms and crossing her feet, on which appear the marks of the nails which held her divine master to the cross. How do the Catholics explain this?"

La Revista Espirita, of Caracas, Feb. 10th and 17th. I have in hand the first two numbers of this new and pretty magazine. In 1881 the editor published a "Review," spiritualistic, in the Republic of Venezuela, but, from circumstances beyond his control, it was discontinued. He now again launches his bark upon the great sea of faith, hope, knowledge, "having consimply as advocates, which is stupendously ridic. science for a pilot, and for compass the light ulous, and only worthy of the priesthood, who from Heaven, but with no expectation of no strno n/l article-" El Espiritismo"-he wishes, once for all, to explain the aim of la ciencia espirita, dividing his subject into ten propositions. He considers " the immense results of spiritualistio manifestations"; that Spiritualism tends "to exercise a powerful influence over the morals of man"; that it is to "reatify all the erroneous ideas concerning the future of the soul"; that it "opens an extensive field in philosophy, in respect of plurality of worlds and of existences, ... explaining the cause of the miserles and inequalities humanas"; that it "interprets in an irrefutable manner the phenomenon called death, depriving it of its horrors "; that it elucidates by " the laws, fuidic, of the soul, double view, somnambulism, ecstacles, visions, etc.' Following are several items of much interesta communication from the spirit Ignacio, and "Spiritualism in the Light of Science," by the able exponent of our cause, Viscount de Torres-Solanot. The latter shows how that the predictions made long since respecting the aspect of Spiritualism before the exactions of science (Spiritualism having outlived the ridicule of some, the depreciation of others and the indifference of the many, having received especially the learned attention of Mr. Wm. Crookes,) have been fulfilled. Space will not permit me to do anything like justice to the several pages the Viscount devotes so admirably to what has resulted more particularly from Mr. Crookes's article in the London Quarterly, and his scien-

Mother, and "Memories," by Garoia Lope, conclude the number in hand.

Revista da Sociedade Academica (etc.) of Rio de Janerio, is a large magazine of fifty pages; but nothing of recent date ever reaches me from Rio. The present number contains several spirit communications purporting to come from Lamennais, Vincent de Paul, and others. Mr. Gladstone's remarks in reference to our faith (heretofore reported), and Auguste Comto's views, under the heading "Spiritualism by a Positivist," occupy several pages. Then we have a succinct account of Spiritualism in France. United States, Spain, Buenos Ayres, with the names of all the periodicals which are devoted to it in these countries respectively. This list, so respectable, should inspire confidence, and arouse the too listless adherents of the warmer South to greater activity. It is to be hoped that the Brazilians will soon furnish us with some news respecting what is being done in their empire at present.

#### BPAIN.

Revista de Estudios Psicologicos of Barcelona for February. Its first page has the lower half deeply bordered with black. Within this sombre square is: "To THE SENORA WIDOW REVAIL, ALLAN KANDEC, who passed to the better life on the 21st of January last. To the excellent companion of our never-to-be-forgotten master, and one of the eminent propagators of Spiritualism, we render our tribute of regrete, desiring that in regions more serene the truth which we here seek will be met as a reward of her virtues and as the beloved wife of the immortal philosopher."

"The First Lease of Effective Progress" the title of what follows, from the pen-both instructive and elevating-of Don M. N. Murillo. He begins with the irrefutable proposition (and he enumerates the deceit, violence, falsehood and vices that corrupt society) "that however great the debasing elements are which surround us, they are vincible the moment we understand that society is not a thing distinct from ourselves, and that in us dwells the force necessary to suppress the subversive expansion of evil; that there is a divine law of progress; that the laws of God will be fulfilled in spite of all human opposition. . . . In the Protestant theology there are sublime sentiments (desarrollos) which fill us with admiration. The subjectivism of Scheleiermacher is worthy of a virtuous and healthful rationalism." ... Further : "Love of mankind, humility, recognition of our duty to God and to our neighbor, of moral laws and the virtues honce deducible, as patience, benignity, modesty, chastity-the base of regeneration, and, in its turn, of progress." ... But "there is no progress without the supa cultivation of

which the poor of large cities are subject, have upon them a triple deterioration—moral, intelectual, physical." Conforming to his views, the writer ranges the wide field of wretchedness in populous places, and naturally, in the goodness of her heart, makes the children of the Indigent an important factor in the matter; "they having always called our attention," she says, " for we have seen in them a generation of martyrs or malefactors: in misery there are no middle limits." ....

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#### ITALY.

Annali Dello Spiritismo, Turin, for March. "The Grand Mysteries," by the popular writer, M. Eugene Nus, is continued in the present issue. "Atax" considers man in his relation to death and the future of his soul. "We are not a pantheist nor a myslic," he says. "We believe that man conserves his spirit, perpetuating in the other life his special qualities, his memory and a consciousness of all his transformations," etc. Following is a portion of Mrs. Richmond's discourse on "The Question of a New Revelation," which was delivered in London. The faint glare of fame seems then to be thrown athwart our path as we read the name and ponder over the heroic deeds, the long imprisonment, the literary labors and the distinguished patiotism of FELICE SCIFONI, who has, in Rome, just ended "a noble life." "Dante and Italian Civilization" comes immediately after, and the sunshine of fame seems less obscure and less fadeless. A translation for the Annali of a letter of Signor Moltschanaw, in the Petersburg Listok, is one of its closing articles, in which a crime is confessed that seems to have been involved in much mystery. It appears under LA INDOWINA, but I have not time to trace it.

La Revue Spirile, Paris; De Rois, Ostend; Bulletin de la Societe Scientifique, Paris; La Fraternite, Paris; Der Sprechsaal, Leipsic; Le Phare, Liege; Psychische Studien, Loipsio; Les Etats-Unis D'Europe, Genova; Licht, mehr Licht, Paris; the Reformiaende, Buda-Pest, and Le Pelerin I must leave with this short notice. A. Spanish journal which I said "I should consider in my next review" has passed out of my hands unexpectedly, and so I make this apology.

# Spiritual Phenomena.

#### More Testimony.

To the Editor of the Banner of Light: You have recently published a number of testimonies to the genuineness of the reëmbodiment or materialization phenomena presented at the rooms of Mrs. Williams, 402 West 34th street, New York City. Being in that city a short time since, I took occasion to attend two of those scances, and having learned some thing of what Mrs. W, has been made to suffer (in common with other mediums of the same class) from the wanton suspicions and evil surmisings of unreasonable doubters-chiefly among professed Spiritualists. I regret to add-I ask permission to briefly state the result of my observations. The first scance attended was on a showery afternoon. when the condition of the atmosphere proved unfavorable for the production of the phenomena, and hencethe results were not altogether satisfactory. Nevertheless the number and variety of forms that appeared-large and small, tall and short, apparently male and female, white, black and red, with their different costumes and voices-and the alleged full recognition of several as deceased relatives or friends of persons present, rendered the theory of personation or fraudulent representation by the medium an exceedingly improbable one, to say the least. Though a large number of forms appeared, and among them one who claimed to be a relative of mine (a nicce who was formerly a member of my own family), yet there appeared to be a difficulty in so forming the face or countenance as to allow of close scrutiny by myself, sufficient to enable me to be absolutely sure of her personal identity. (Being somewhat near-sighted, and moreover possessed of what sensitives term a "positive" magnetism, or aural emanation, it appears to require greater power to produce antisfactory spirit-manifestations of any class in my presence than in that of persons of different characterístics in these respects. This, I am sure, is not from any skepticism or unfriendliness on my part toward spirits or mediums, but doubtless from constitutional qualities which are not under the direct control of my will. I mention this for the benefit of other honest investigators who may meet with the same difficulty without understanding the cause.) I should add, however, in regard to this scance, that this niece, after failing in several attempts to showher face clearly to me, beckoned my wife to the aperture, and succeeded, as Mrs. N. declares, in presenting her features unmistakably. (Mrs. N. has better eyes and less positiveness than myself.) Later on, a form in Indian costume appeared at the opening, and invited me, and others, to approach. Be seemed able to withstand my gaze, and permitted me to inspect his features close at hand, while he addressed me some appropriate words to broken English. The evidence of his personality distinct from the medium was conclusive, though of course it lacked the element of personal recognition from provious acquaintance. Another, a female form, called me up, and, announcing the name of a lady well known in the literary world thirty years ago, spoke of a work in which I have lately been engaged (but of which it is not probable the medium had any knowledge), declaring her own interest in it, and desire to ald me. But I was unable to obtain a distinct view of her features, and could not have identified her if I had. The second seance occurred some days later, and the atmospheric conditions were somewhat better, though not the best, there still being some dampness in the air. Before the medium entered the cabinet on this occasion, Mrs. Newton, sitting at my side, saw clairvoyantly behind the curtain the same niece who had endeavored to show herself at the former stance, accompanied by another deceased friend, both of whom appeared exceedingly joyful in seeming anticipation of what was to occur. Omitting details, suffice it to say, that the third form which presented itself at the aperture called us forward separately, addressing us as "auntie" and "uncle," raised the vell fully from her face, and exhibited most clearly and unmistakably the well-known features of our dear departed nicce). She seemed to have gained power-

It gives also a list (24) of its regular contributors, some of whom are well-known to the readers of spiritualistic literature. Among these are three ladies-Amalia Dominiguez y Soler, Catalina Zepata, and Virginia Gonzales Lozane. A golden future seemingly awalts it.

"Spiritualism as a Belief of the Future," by Enrique Aragon, is the first article claiming attention in La Fe Razonada. The writer remarks on the various changes society has passed through, more or less tumultuous in a moral aspect, from remote times, swayed by the errors of ignorance and the bad intent of mankind; but the law of progress asserts itself, the unfortunate dominance of the sacerdotal class has been overcome, religious wars are no longer approved, sacrificial altars are overthrown. The influence of Loyola as well as of Calvin and Luther is held up for inspection; then, what our age enjoys of scientific acquirements, with what is admirable in social, moral, intellectual advancement-progressing without limit.

Don Emilio Castelar, who has done much for our cause in Spain, contributes the next article -on "The True Transformations." He gives a grand resume of what I will name the poetic philosophy of the universe. We are here, in fact. in the midst of "eternal metamorphoses." he says. "We are an integral part of the infinite. The world in which we are confined is but a fragment of the universe, alike in proportion to it as the down on a butterfly's wing compared with the objects in limitless space.... Suns, planets, moons, aerolites, which dot the heavens as the flowers the field, ... are moving in transformations, to be to-morrow, perhaps, destroyed. ... We count our life only from the time we come here, to consciousness; but it is much larger, for we have existed before, . . . anterior to our human existence; ... as matter it may have adhered to the sun, been the lightning of some tempest, been the vapor of a volcano.... The Infinite Spirit and the infinite material are coexistent .... With the mysterious light in which the worlds are bathed, mingles the light mysteriosa of thought. As the heaven completes the cartin, the spirit completes the heaven.... Behold this island of Capri" (Garibaldi's home), he adds, "mirrored in beauty, bathed by the blue sea, surpassing in beauty the painter's skill. See its mountain sides bedecked with the olive, the orange, over which are sailing the birds, and where are beautiful women whose eyes are burning like stars: all this has been profaned by the shadow of tyrants," etc. (Del Globo de Sevilla.)

Mme, Soler, whose pen reaches the very confines of our globe, contributes the next article -El Confesonario. She here says: "Among the good communications which we have had the pleasure of listening to, was one given through a medium whom we have known for years; a worthy person, who had for a long time resisted the gift of celestial agency. It came from a young priest who had left this earth but a few years since.... I come, he said, to speak of the confessional, where I was occupied against my will, for I slways believed that man had his feason (pensamiento) to direct him toward GoL Colore Assessed

#### CENTRAL AMERICA.

El Horizonte, of Guatemala. Though this is a business paper, it devotes considerable space to religious subjects. In a lengthy article on the "Future of Christianity," where it would be supposed the most influential body in the Christian (so-named) world would have been noticed, no line even hints at it. But Catholiciem is sufficiently called to account for its abuse of Free Masons. Nearly two columns of El Horizonte are also given to Mr. Edison, his electric apparatus, lights, etc.

#### SOUTH AMERICA.

La Fraternidad, of Buenos Ayres, for Februsry. As before said, the graphic pen of Mme Soler follows the sun around our globe. Here I find a continuation of this lady's "Pride and Credulity," which has adorned the pages of this southern magazine. "In all the undertakings of life intelligence is necessary," she says, "and above all, in respect of Spiritualism. The more instructed a man is, the more tolerant, a greater friend of union"-token of harmony and not of discord. "The aim of Spiritualism is to modify. harmonize, fraternize; but the actual eventualities, as to the bettering of the spiritualistic contres, are a failure; the selentific covering themselves with a mantle of pride, the ignorant thinking themselves sufficiently learned, and requiring no tutelage. It may be said that we are too impatient ; every idea having a period of incubation; so Spiritualism will advance, and its labors he more productive, ... and there will yet arise the grand temple of universal civilization ; so we should not fold our arms before the pride of some and the credulity of others,'

Avelina Colon writing here of "Our Faith says : "We recognize but one authority, but one dogma, the truth :... that the different re-ligions into which the world is divided have had their mission; and Spiritualism will accomer, ig minister die er sinder diese

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tific experiments. A short article on "Christianity and Judaism' presents a view of the horrible atrocities the Israelites have been passing through in Russia, inflicted upon them by the (so-called) Christians Among the slaughtered were found a young girl whose right breast had been cut off, and the little child in her arms had its eyes burnt out with a hot iron. Is it any wonder these persecuted people fly to the United States? I trust that America will receive them kindly: I them the hand of brotherly love.

Number 2 of La Revista continues its observations on the scientific aspect of Spiritualism by noticing, though very briefly, what has been done for our cause by Messre. Varley, Cox, Chambers, Elliotson, Gregory, Hare, Edmonds, Zöllner, Flammarion, and quite a number of others; showing how thoroughly master of his subject is Viscount de Solanot. We have then an article on "Animal Magnetism," by M. Flammation. He refers to its reception at the French Academy, to satisfactory experiments made on animals as well as human beings, to its application to patients at the Hospital Salpetriere, where Dr. Charcot caused some to fall in convalsions, to laugh, dance, etc., as he willed. Mr. Burcq's application of metals to disease is also pointed out-one case being cited where a rigid distension of the bowels, which resisted wo hundred pounds weight, immediately yielded to the application of a small piece of metal. This method of relieving bodily life is tarmed

no progress unless we are imbued with a love of the good and the true. . . . These enunciations are axioms and theorems. They have the confirmation of experience, the mother of science. ... If we practice benevolence, cherish veracity and hold to the beauties of justice, they draw us near to God, who manifests himself in various ways, all leading within his divine attractions.'

sion of vices at

"Can Spiritualism be Called a Religion?" by Mile. Matilde Fernandez de Ras. This writer first presents us with a view of what different nations have adopted, as to forms, sacrifices especially, in order to worship God; by-and-by deloging the earth with the blood of their fellow-creatures, and then thanking the Creator for a victory. "Ab, fanaticism I fanaticism ! for how many orlines art thou responsible !" says the amiable writer. And "is it possible that such results have been termed justice, violating indeed the demands of justice, deeds the most depreciable written with blood on the pages of history?... It has not been enough that Jeaus came into the world, and in his irreproachable moral said that God only was to be adored, and in spirit and in truth."... Denying a belief that Moses talked with God, and had any special revelation, Mile. Matilde adds: We are persuaded that revelation is something (un hecho) constant and multiple in its manifestations : of diverse classes, in fact some scientific, some moral. If the first pertains to man. so we think of the second .... Socrates taught to his disciples the principles of Christianity.... Was this a divine revelation?... As we have had no revelation absolute in the past. there will be none in the future.... We speak of the religion of Moses, but not of Socrates. Christianity is called a religion, but in the comprehension (sentido) of this word it is an equivocation. Jesus never said he came to found a new religion, but to teach the true law of God." ... I should basten to say that the writer conhope that Spiritualists especially will extend to siders Spiritualism not a religion ; but 1 have expressed only a few of her lucid ideas upon this subject.

> "Prayer," by the equally agreeable writer, Mile: Sanz, is the next in order; but I have space for only a few lines. Prayer, lip service, she first considers; then, the cry of the soulthe mother in her anguish over a dying child. "Every noble act," says the writer, "is prayer in its purity, profound, eloquent..., Prayer is the elevation of the thoughts to God, the same in seasons of felicity as in the hour of sorrow. ... Some offer formal words morning and night, but go into the world manifesting pride, hate, despicable selfishness. . . . Jesus said to his disciples: 'Pray that ye may not enter into temptation."... True prayer has the simplicity of a little child, the faith of a good Christian, the philosophy of the wise, the force of logic, the beauty of poetry, the essence of the spirit. .. It is the adjusting of our acts to virtue.... Have prayer in work."

Mme. Soler contributes here, also, one of her Metaloterapin, and is well worthy of the atten-tion of all medical practitioners. The recognition was tion of all medical practitioners. The recognition was with a quotation from the economist, Edwin A sweet poem, by Huelver, on the Death of a Chadwick, who says that "the miseries to though the countenance was the most respinedent I

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

ever looked upon. To her aunt she whispered some appropriate words about other members of her family (of whom the medium could have known nothing), an to me she said, in tones thrilling with emotion, " Oh unclo, I am so thankful to our Heavenly Father and the mood angels for giving me permission and assist ance to show myself plainly to you here!" Then hold ing the curtains aside with both hands, and exposing her face as fully as possible to the light, she engerly exclaimed, while her eyes glistened with-foy, "Now see me! None see me!"

I saw, and was satisfied beyond a doubt. Yes, there were the unmistakable features of the gentle Nellie M. Rawson, (formerly of Arlington, Mass.) who, a few years ago, falling a victim to consump tion, had faded away from earth and gone to dwel with the immortals. But, oh I how radiant now with health and joy and angelic beauty ! That vision of loveliness will never be forgotten. Would it could have been seen by all her friends. As I turned to my sear at the close of the interview, the form with which I had been speaking dematerialized so suddenly that it seemed as though it had failen through the floor,

The extreme eagerness of the spirit to convince m of her presence comported with the strong affection which she had manifested toward meduring her earthlife, and I cannot help connecting it with the fact that she had (as I had good reason to believe) made several ineffectual attempts, through other mediums and in other places, to present herself plainly to my view in reëmbodied form. Alluding to these attempts, she had said to me rather sadly, through a clairvoyant medium, some months ago. "I hope that when I show myself to you again you will know me." Now at last she had fully succeeded, and her toy knew no bounds. To myself it was the most complete and entisfying reembodiment of a decarnated friend that I have ever been permitted to witness, and furnished ocular demonstration of the continuity of life and the possibility of re-somatization, as well as of the genuineness of Mrs. Williams's mediumship.

Many other incidents occurred at this scance, no doubt of equal interest and value to other persons present-twenty or thirty different forms appearing; but I will not attempt to describe them.

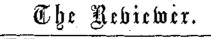
I will only add that while I have not for years felt the need of such ocular demonstrations for the estab-Hehment of my own faith in a future life or in the ability of our loved ones to communicate with us, and while I do not regard the witnessing of materializations as a matter of nearly so urgent importance as is the culture of the spiritual graces, yet I feel profoundly grateful for this unexpected privilege; and it furnishes a fresh incentive to work for the coming of that day when "the heautiful immortals" shall be able to present themselves visibly in every home of pence and harmony.

When professed Spiritualists can lay aside their animosities, their bickerings and lealonsies, their wanton evil surmisings and cruel suspicions of mediums without just cause, and when their would-be leaders shall cultivate the graces of courtesy, charity, urbanity and scrupulous fairness toward those who may differ from them, then we may hope that joyful day will be near at hand.

Bluce attending the séances above mentioned, I have read in the New York Tribune a pretended account of a similar scance with Mrs. Williams, written by a reporter of that paper. This reporter evidently labors (doubtless in accordance with Instructions from his employers) to represent overything in a ridiculous and suspicious light, clearly showing a lack of candor and a strong skeptical blas. In this respect he presents a marked contrast to a former attache of the same fournal-Mr. E. V. Smalley - whose observations, as he informed me, thoroughly convinced him of the genuincress of materialization phenomena, and who did not shrink from publicly avowing his convictions. (Has he lost his position on "the Great Daily" for that reasou?) The present reporter, however, with all his gibes and innuendoes, gives one statement which furnishes strong presumptive evidence in favor of the reality of the apparitions. He says:

"Fernande Wood gives his name and salutes a gentle man present whom he calls John. This gentleman, who is well-known in this city, held a somewhat prolonged conversation with the alteged spirit of Fernando Wood, with his face within ten inclus of the ghost's, and declares that ho know Mr. Wood wolf in life, and that he is positive this is Mr. Wood; he knows this positively by recognizing features, gostures, etc."

This positive testimony of "a well-known gentleman" is. I think, of far more value than the sneers and suspicions of an unknown scribbler who writes to please his employers and a bigoted class of readers. A. E. NEWTON.



BIBLE MYTHS, and Their Parallels in Other Religions; being a Comparison of the Old and New Testament Myths and Miracles with those of Heathen Nations of Antiquity, Con-sidering also Their Origin and Meaning. With Numerous Illustrations, 8vo, cloth, pp. xxiii, 568. New York : J. W. Bouton, 706 Broadway. The quotations on the litle-page of this book plainly ndicate the character of its contents: "The same thing which is now called Christian Religion, existed among the Ancients. They have begun (A. D. 420) to call Christian, the true religion which existed before." -St. Augustin. "Our love for what is old, our reverence for what our fathers used, makes 'us keep still in the Church, and on the very altar cloths, symbols which would excite the smile of an Oriental, and lead him to wonder why we send missionaries to his land, while cherishing his faith in ours."- James Bonwick.

The purpose of the author has been to show that the leading features of the Bible, supposed by nearly all who accept it as the Word of God in a special sense, and for that reason sacred, to be the exclusive prop erty of Christlanity, existed many centuries prior to the introduction of that form of religious faith-in fact, at the most remote periods of which we have any account, and have been parts and parcels of the frame work of all systems of religion that have preceded it. Similar works have been published, but in none of them, as in this, has an effort been made to lay before the public the tracings of the various myths to their origin and explain their meaning. For this reason it will be a source of much valuable information to students, at least to all honest ones, those who have the courage and maniluess not to reject a fact because it fulls to be in accordance with the creed of Andoverand to every individual of whatever faith or calling.

The various narratives are taken in the order in which they appear in the Bible. The account of the Creation, limiting its duration to six days, is traced to an ancient Persian legend, in which it is recorded that the Supreme Being, Ormuzd, divided the work of creation into six parts, creating man and woman on the sixth day, and for their use all other creations were made. The man was called Adama, and the woman Evah. After the Creator had finished his work he An ancient Etruscan legend is nearly the rested. same as the Persian. It says God created the world in six thousand years. The Fall of Man is also given in the ancient Persian legends in almost the same words as in the Bible of the Christians. The first couple lived originally in purity and innocence. At length the evil being, Ahriman, came upon earth in the form of a serpent, and seduced the first human pair from their allegiance to God. The Babyloulans had this legend of the Creation and Fall, fifteen hupdred years or more before the Hebrews heard of it. The ancient Greeks boasted of their Golden Age, when sorrow and trouble were unknown. In the course of time, however, all this changed, " Roimetheus(brother of Prometheus) received a gift from Zeus (God), in the form of a beautiful woman (Pandora). She brought with her a vase, the lid of which was, by the command of God, to remain closed. The currently of her husband, however, tempted him to open it, and suddenly there escaped from it troubles, weariness and illness from which mankind was never afterward freed. All that remained was *Hope.*"

The same ideas of a Garden of Eden, a Temptation and a Fall, existed among the Thibetans, the ancient Egyptians, the Hindus, and even the East African neuroes-in fact universally an indefinitely long period before the book of Genesis was written. Dr. Delitch, who claims that the historical account of Genesis is true, is forced to admit that the author of Genesis founded his statements on traditions, and not upon any inspired revelation.

The Deluge is next considered, and. It is shown that there is scarcely any considerable race of men among whom there does not exist the tradition of a deline which destroyed all the human race except their own progenitors. The Chaldean accounts, from which the author of this volume believes the flebrew must have been copied, is that the Deity came to Zisuthrus in a vision, and informed him that on a certain day there would be a flood by which mankind would be destroyed : commanded him to build a vessel and put in it birds and quadrupeds. This he did-stocked it as ordered, and then entered it himself, with his wife, childron and friends. After a few days he sent out birds ; but finding no spot of earth on which to alight they returned, until the third time. Concluding from this that the ground was visible, and that the birds had

#### A Pleasant Occasion.

On the evening of Monday, June 11th, a select company of ladies and gentlemen assembled at the residence of Mr. and Mrs. J. B. Hatch, jr., of South Boston, to commemorate with appropriate exercises-the anniversary of the mortal birth of Mr. Robert Anderson, an old friend of the family-now a resident of the higher lifeand one whose mediumistic powers and labors had, for a number of years previous to his phys ical decease, been exercised for the promotion and support of the spiritual work of the band of spirit intelligences connected with the sister of the hostess, Miss M. T. Shelhamer.

The exercises of the evening were opened by members of the family rendering a vocal selection entitled, "Over There," which had been a great favorite of him in whose honor the meeting had been convened; after which Miss Shelhamer read the poem printed below, which had been written by Mr. Anderson while in earth. life, the lady prefacing the reading with the following remarks :

"Friends: We have met together to commem-"Friends: We have met together to commen-orate the mortal birth of one whom you have all known and loved; one who, although invis-ible to our sight, is, I am sure, present with us on this occasion; one whose labors were for many years directed, toward the promulgation of spiritual truth, and whose chief desire was to do good. You know something of his connec-tion and association with my now accended parents, and of their united cooperation with my spirit cuides through a long series of years my spirit guides through a long series of years in the effort to provide suitable conditions for in the effort to provide suitable conditions for the unfoldment of my medial powers, and to as-sist and welcome returning spirits in their at-tempts to manifest to mortal friends: I refer to our good friend, Robert Anderson, to whose kindly encouragement, words of oheer, strong, belpful influence and magnetic strongth ever profiered in times of need, my guides and my-self are largely indebted for the present degree of mediumistic unfoldment and labor which we have attained.

You all know that our friend was something of a poet, and that he occasionally expressed his thoughts in rhyme and measure. It has oc-ourred to me to night that I could pay a higher curred to me to night that I could pay a higher tribute to him by reading to you one of his own productions, than by composing something es-pecially for the occasion: for that which has been expressed by his own mind, and in his own words, will partake more fully of his life and sentiment than any thought of another can do. The weap to be read breather of hone and The poem to be read breathes of hope and faith, as well as of belief in the nearness of the spirit-world to this of earth. Our friend, who saw and conversed with angels while in the form, knew of what he affirmed in this little poem, which is entitled:

THERE'S A BEAUTIFUL LAND! There's a beautiful land, not far away, Not up in the clouds, as the preachers say: Not a land of shadows, of mist, or gloom, But a real land where bright flowers bloom : Where birds, all dressed in colors gay, Sing their sweet songs from day to day. And these are the words they seem to say, "This beautiful land 's not far away."

This beautiful land is free to all, The rich and poor, the great and small ; This land is theirs-their title 's good, For they are all the sons of God. No matter, my friends; what the preachers say; You're marching along the King's highway, And soon you will hear the dear Father say: "Take them beine to my land not far away !"

Then those we've loved in days of yore Will haste to help their dear ones o'er The River of Death that flows between This world of ours and that unseen. No matter, my friends, what the preachers say; No flery flends, and no devil's sway Are known in the land not far away!

Fathers and mothers will meet once more Their loved ones who have gone before: And joy(ully sweet will the meeting prove, Blest by such scenes of perfect love. No matter, my friends, what the preachers say; They 're safely kept where they 'll always stay; In the beautiful land not far away!

At the conclusion of the reading the company was favored with a finely rendered vocal selec-Mrs. Nellie M. Day, assi hv Mr tlon by John C. Bond; after which, Miss Shelhamer was entranced by her spirit-brother and guide. John, who paid a glowing tribute to the lifework and influence of his friend, Mr. Anderson. "Red Wing," a member of the medium's band, and the former guide and control of Mr. Anderson, then announced himself in a characteristic speech which was full of enthusiasm. Among other floral offerings, upon a large centre-table rested a star of white immortelles with the word OWHEETA" inwrought in purple letters, and bearing a picture of Mr. Anderson. In the course of his remarks, "Red Wing" explained that many years before, after having tested the fidelity and genuine manliness of his friend, he, through the same medium he was then controlling, bestowed upon Mr. A. the name of Owheeta," which in the Indian's native and eloquent language signified "True-Heart." or the true-bearted. At the close of this control, Mr. Anderson himself took possession of the medium, but for a few moments was so overcome at the meeting with one of his beloved daughters-who.with her husband was among the guests of the evening-that he was unable to express himself in other than broken words of emotion, but soon recovering his composure the spirit addressed each one present individually in his usual happy and expressive manner. The remainder of the evening's exercises consisted of music, singing, social converse, the discussion of the excellent collation provided. and the sprightly remarks of "Lotela." the vivacious spirit-messenger of the medium, who put in an appearance and held control until the lateness of the hour warned the company that it wastime to disperse to their respective homes.

teacher, and the Spiritualists of Boston have reason for thankfulness that they have for so long a time been favored with his presence, and his unselfish devotion to the work which his supernal guides have sought to accomplish through him. Surely he may be classed very high among the many efficient workers for the elucidation and extension of Spiritualism that we, in and around Boston, have been privileged to associate with and listen to. It pleases me to say that his course has won for him very high esteem here, and that he takes with him our earnest wishes for his happiness and well-being. His return to us would be cor dially welcomed. ALLEN PUTNAM. 91 West Brookline street, Boston.

#### Charles Sumner's Warning.

Charles Summer's Warning. WASHINGTON, June 3d.—Mr. Hayden, late Chief Engineer of the Senate, tells a curious story of the last days of Charles Summer, which has probably never appeared in print. Mr. Hayden, as Chief Engineer of the Senate, had a seat in the Senate Chamber directly at the right of the Vice President. From the place where he sat he had the seat which was occu-pied by Charles Summer in full view. Mr. Hayden occupied his seat in the Senate con-tinuously for the last two hours of the last day which Mr. Summer spent in the Chamber, and he tells this interesting story: "I shall never forget," says Mr. Hayden, "the last time that Mr. Summer was in the Senate. I was sitting in my usual place when I saw Mr. Summer rise, take his hat and cane both in his right hand, as he was often accustomed to do.

summer rise, take his hat and care both in his right hand, as he was often accustomed to do, and start to leave the Chamber. As he rose from his seat he put his left hand quickly to his left breast, as if in pain, and seemed to press it hard. Then he stood, I should say, for a full minute, casting his eyes around the entire range of the calleries twice as if looking for a famil of the galleries twice, as if looking for a famil-lar face. He then, standing there, deliberately surveyed the whole Senate, and then started surveyed the whole Senate, and then started for the east door. As he started, he dropped his left hand from his left breast. As he reached the east door he once more put his left hand to his breast, with a quicker motion, and inclined his body slightly to the right. Once more he turned, and I can see the wonderful expression turned death of the set of the starter of death. upon his face now. It turned first pale, deadly pale, then became a pearly gray. I should never have known the face was that of Mr. Sumner. There was upon it an expression of pale, but a There was upon it an expression of pain, but a deeper expression of agonizing sorrow. He stood a few seconds in this position, surveyed once more the whole Senate floor, straightened himself a little from his partly inclining posi-tion toward the right, and darted through the eastern folding-doors as if shot from a cannon. He never entered the Senate Chamber again. In two days he was dead. I could not account for Mr. Summer's strange conduct, and that tor-rible expression on his face. It haunted me. The next that he was dead, and it occurred to me in a moment that possibly Mr. Summer, as he stood there with his hand upon his breast, and surveyed the Senate Chamber, might have had a presentiment that that 'ook was the last which he was ever to give upon that body, and which he was ever to give upon that body, and it was."-WEDB, in Boston Journal.

#### "The Voices," by Warren Sumner Barlow.

#### To the Editor of the Banner of Light:

To the Editor of the Banner of Light: Mr. Barlow has opened an original fountain which overflows with a rational, philosophical view of past, present and future, touching our relation to Delty, our belief in his powers, wis-dom and goodness as manifested in creation, and our obligations to each other. It cannot be said that he is espousing the creed of any particular sect or denomination, but all is predicated on the beneficence of the Eternal Father, from whence every good emanated—but all the from our own shortcomings.

Is predicated on the beneficience of the Elernal Father, from whence every good emanated—but all ills from our own abortcomings. To attempt a detailed review of this remark-able poem is not my present purpose. It must be carefully read to be understood, and re-read to be fully appreciated, and new beauties will be developed at every perusal. Although it conflicts with much of our early teachings, it clearly unfolds the fact " that the blind" have been and still are "leading the blind" to a great extent in the religious world, and fanaticism has in a majority of cases usurped the place of reason. In the great workshop of nature we see God, and our natural eyes behold him in his works, wherein and whereby we re-cognize a natural Theology adapted to the whole human family. With this outlook upon and into the works of God, as exhibited in "THE VOICES," our minds are enlightened and disabused of such gross in-consistencies and illogical deductions as are frequently presented by many writers and re-ligious terebere of the present day

# JUNE 23, 1883.

#### Verifications of Spirit-Messages. JAMES MILLEB.

To the Editor of the Banner of Light:

JAMES MILLEB. To the Editor of the Banner of Light: In your issue of May 6th is published a measure pur-porting to come from the spirit of JAMES MILLER, who says, "I passed out in San Francisco. I was at-tacked upon the street; a mortal wound was inflicted upon my body and the spirit field to immortal realms," He also says, "Life had its plans and prospects and I was not ready to pass away from the physical," etc. Knowing that you like to have a verification of meas ges, I have, at considerable trouble, bunted over the records of the Oriminal Court to find any facts bearing upon the above. From these and from rela-tives still living 1 find there was a James Miller here in 1866, a bright, promising young man, twealy three years of age, highly esteemed by all who knew birn. One night in August, 1866, going home late at night with some friends, they came in collision with a drunk-en party of Italian fishermen, who drow knives upon them, and young Miller received some fitteen cuits, sending his spirit to "Immortal realms" without warn-ing. I find no record of any other James Miller meet-ing with a violent death. His present relatives ilving here are nuncle and some ocusins, to one of whom I submitted the published measage. He said it was oharacteristic and very strange, but he did not believe broks give the name as James R. Miller. Very respectivily yours. F. H. Woods, San Francisco, Cal., May 29th, 1853. DB. 8. F. FHENCH.

#### DR. S. P. FRENCH.

# To the Editor of the Bannor of Light: In the Banner Issued June 2d is a message purport-ing to come from DR. S. P. FRENCH, of Elehmond, N. H. I would say I knew him well, as he was my fa-ther's family physiolan for many years, and was the earthly instrument used in bringing me through a ter-rible liness twenty-one years ago. I was told by a medium, last whater, that an old friend or mine, one whom 1 little expected, would manifest at your Circle-Ilooh: and Dr. French was (or Is) a friend indeed. Youre for the truth, C. S. PEREY. Winchendon, Mass., June 10th, 1683. To the Editor of the Banner of Light :

#### JULIUS PRATE.

#### To the Editor of the Banner of Light:

JULIUS PRATT. To the Editor of the Banner of Light: Thanks to the higher and controlling influences, while looking over the Banner of Light, issue of May joth, I was led to look over the communications to be published (which I soldom do), and to my surprise and joy I saw the name of my old friend and employer, JULIUS PRATT. The issue of May 25th contains the communication, of which there is no doubt in my mind of its being from him, as it purported. In the fall of 1835, when I was but sitzen years of age, I went to work for Mr. Pratt in his comb-shop, and worked for him six or seven years thereafter in Moriden, Conn. He was a man of but few words. He was generous and of good impulses, kind to his employés, not forgetting the poor and needy; was a member of the Comgrega-tional Church ; a man respected and loved by all who knew him, will not only notice the communication, but will desire to hear from him, and heed his kind in-vitation to give him an opportunity to communication, but will desire to hear from him, and heed his kind in-vitation to give him an opportunity to communication. They will never have occasion to regret I, and it will be a satisfaction to Mr. Pratt in spirit-life to be recog-nized by his acquantiances in earth life. Respectfully, for the cause of humanity. JULIUS WAX. Colorado Springs, Col., May 23th, 1883. D. P. WHITE.

#### D. P. WHITE.

D. P. WHITE. The communication of D. P. WHITE, in Banner of Light of May 20th, is fully recognized by every one who has seen it. He came to me through a medium in this oity, and this is in response to a request I made of bim at that time, also that one of my ancient guides should accompany him and assist. It is a great suc-cess and proof positive. It also gives an idea of true Masonry, in which I am engaged, which goes on into spirit-tille, while all creeds and religions die here with the mortal body and only the good deods and acts taught by true and ancient Masonry go forward into spirit-spheres. Fraternally yours for the truth. Utica, N. Y., June 4th, 1683. W. B. LOED.

#### U. M. L.

II. M. L. II. M. L. To the Editor of the Banner of Light: In the issue of Nov. 4th, 1882, is a communication from a dear friend who signs her name H. M. L. She was actively engaged during several years of her so-journ on earth as a writing medium, in which capacity she gave many striking tests to the doubters and skep-tical ones. Offumes in conversation with such per-sons, she would call for pen and paper, and in a rapid manner write a meesage from one she had never seen in the earth-life. And those messages were acknowl-edged to be correct. She was also a fluent and inter-esting speaker, wherever a few could be 'gathered to listen to her lectures. It seemed to be her meat and drink to do the spirits' work. She believed it to be of rise in their might, and seek the development of their immortal natures; cast off the clarking clains that so orticlly enslave them, and thus only could they will those priceless heavenly pleasures that no material gold or gems of earth have ever wrought or bought. And as she believed, so she had the moral courage, honesty and faithuless to preach, sithough offitmess she was deprived of the kindly sympathy that all son-sitives of the heavenly ministrants are in need of. There is also a message from the same highly devel-oped and beautiful spirit in the Zanner under date of April 14th, 1833, and signed H. M. L. The phraseology of these communications is preoise-ity her own, while the leading thought in them shows the same deep literestin the promaligation of the doo-trine that unshackles human souls from the boundage

the same deep interest in the promulgation of the doc-trine that unshackles human scale from the bordage of priestoraft and bilnd superstillion. For this cause she labored with zeal in the earth life," and the same idea is embodied to her dear friend, and more valu-able than apples of gold and preclous gemes of earth. Thanks, Mr. Editor, for the "Message Department" of the Banner, which indeed has in the past bestowed and is now bestowing inestimable blessings on our com-mon humanity E. FIFRPORT GOODSELL. New Lieven, Conn., May 31st, 1885.

2210 Mt. Vernan street, Philadelphia, Pa.

#### Miss Helen C. Berry in Portland, Me. To the Editor of the Banner of Light:

Wishing to witness the manifestations occurring in Miss Berry's scances I arranged with her agent, Mr. G. T. Albro, for her to give two scances at my house, May 28th and 29th. She was accompanied by her sister, Miss Gertrude Berry, who is also a fine medium, and Mr. Albro. The manifestations have been described in the Banner of Light so many times that I will not dwell upon them in detail; suffice it to say that we had two very successful scances. The manifestations consisted of the lifting of a small table out side of the circle and over the heads of the sitters, and placing it upon the table; playing upon the musical instruments ; hands touching the sitters, and in some instances remaining long enough for them to be as sured that they were not the hands of the medium; communications written upon paper, signed by our spiritfriends, and in one case written in the French, language. The friend receiving this communication talked with the spirit in French, and received, as he stated, correct answers to all of his questions. All this occurred while the medium's hands were secure -ly held by two of the sitters. A number of spirits were seen clairvoyantly and their names given correctly. We are well assured that Miss Berry is an excollent medium for these phases of spiritual manifestations, and shall be well pleased to have her visit Port-H. C. BERRY. land again.

Portland, Me., June 10th, 1883.

#### Slate-Writing in Michigan.

The Citizen, published in Battle Creek, Mich., reports an interview with Mr. W. A. Mansfield, a medium for the production of the independent slate-writing phenomena, with satisfactory results. Two new slates were purchased by the representative of that paper and fastened together with staple screws. They were held by him in his left hand at arm's length while his right hand was joined to the left of the medium, who was at least six feet from the slates The muffled sound of writing was plainly heard and the attrition as plainly felt, yet no pencil was between the slates. The slates were then 'taken apart, and on one of them was found these words: "I can write now. - Harriet." Following this was something written in another hand which could not be deciphered. Harriet was the name of a deceased sister of the reporter. The sun was shining, and a full blaze of light poured into the room through two uncurtained windows at the time this way done. The account closes by saying : "These are the facts; with theories the Cilizen has nothing to do. Each reader can form his or her own conclusions."

"Dr. Benson's Celery and Chamomile Pills cured n severe headsche." Mrs. A. Dressler, Milton, Pa.

#### One Suffering Soul Happy.

"If I can send one suffering soul to you. writes James Corbin, of Washburn, Ill., "I will be happy. Samaritan Nervine oured me, an : will cure all cases of fits." \$1,50.

201 Hetbarides are the life, health and heauty of Womanhood / Min. Pinkham's Vegetable Com-

found a resting place, he made an opening in the yes sel, looked out and found it stranded on the side of a mountain. He then with his family disembarked built an altar and offered sacrifices to the gods. The Persians, in their oldest sacred book, the Zond Aves ta, have a similar account; and, almost identical in description with that in the Book of Genesis, are traditions and records known to have existed centuries auterior to the date of the writings attributed to Moses, among the Greeks, Chinese, Hindus, Scandlnavians, Mexicans and others. In like manner are shown to have existed the prototypes of the Tower of Babel, the Trial of Abraham's Faith, Jacob's Vision, the Exodus from Egypt, receiving the Commandments Samson and his Exploits, Jonah and the Big Fish.

Entering upon a consideration of the New Testament, the similarity of events therein recorded with those o ages long prior to that in which they took place is so remarkable, and so clearly shown, as to be little if any thing less than startling to those whose attention is here first called to the fact; the truth of which is sub stantlated by proof that admits of no denial. It will he found that every nation and tribe has had its sacred character as the Christians have had their Jesus of Nazareth, and that each of these like him have had both a human and divine nature. Each also had the same peculiarities of birth. life, death and resurrec tion ; his second coming has been predicted, and a millennium, a period of a thousand years, in which he should reign on earth, and peace and happiness pre-vall among its inhabitants, held up to encourage the hopes of mankind. Centuries before the time of Christ Jesus these beliefs respecting individuals existed, one here, another there. They believed also each to be incarnate God from all eternity; that he was the Creator of the world : and that he is to be the judge at the last day. Having shown this, and that the practice of Baptism, the Lord's Supper, and a bellet in a Triune God, consisting of Father, Son, and Holy Ghost, also had an abiding place among men, the diligent compile of this book places on its pages side by side the words of the Christian Creed and the Ancient Pagan Belief in order that his readers may determine for themselves whether Christianity is or is not the religion of Pagan ism, slightly modified and given a new name.

Our space, or rather want of it, will not allow us to give more than these low leading points indicating the immense value of this book to the public, containing as it does quotations from all the sacred books of hea then nations, and other rare works, not accessible to people in general. The chapters are so arranged as to form a perfect cyclopædia of reference, and the truth of every statement is verified by copious notes and authorities. There is much that is curious, of which the engravings are no small part, interspersed among the vast fund of instruction and food for seri ous thought and study to be found within its covers.

KANBAS: Its Resources, Capabilities, Position Dimensions and Topography.

This pamphlet of sixty pages, prepared by the Kan sas State Board of Agriculture, contains information relating to vacant lands, agriculture, horticulture, and live stock: together with statements and statistics concerning schools, churches, manufactures, mines and mining, etc., illustrated with maps and engravings The source from which it emanates entitles it to rell. ability. It is printed in the English, German, Swedish and Danish languages, for gratuitous distribution, and will be sent free to any address in this country or Bu rope upon application. Indicating the language de sired. Write to William Simms, Topeka, Kansas,

Heart Disease has brought many to an un timely grave. The heart is as liable as other organs to disease, if you have it even in the slightest form use Dr. Graves's Heart Regula-tor. Si per hottle.

#### Mr. Colville's Work in America.

To the Editor of the Sanner of Light:

Soon after the arrival of W. J. Colville in this country, something more than four years ago, I formed acquaintance with him, and ever since my relations to him have permitted me to be an observer of his labors and efficiency as an instrument of supernal intelligences for instructing and elevating mortals. And now, as he is about to leave us and return to his native land, I trust there will be no impropriety in making public one's estimate of him and his labors on this alde of the Atlantic....

About the time of his arrival here, a desirable change took place in the character of teachings on the spirit ualistic rostrum. Iconoclasm and harsh treatment of the creeds and doings of the Churches declined, and the vacancy was filled by views of the scope of Spiritualism and of the designs of its supernal managers, broader and more elevating than we had previously been accustomed to receive. Exhibition of the postitive side of Spiritualism became then, and has since continued to be, more prevalent than before. Without saying that Mr. Colville's guides were absolutely the leaders in this desirable change, it may in truth be said that they were early engaged in it, and were

consistencies and llogical deductions as are frequently presented by many writers and re-ligious teachers of the present day. In this production the author stands preëmi-nently and indisputably alone; it is strictly sut generis. There is nothing of the hackneyed or commonplace, but the pure and earnest breath-ings of honest conviction, exhibiting the force and feeling of a deep and careful thinker. This writer has measurably disbanded the mystical from the tangible and brought us into the light of a clear knowledge, whereby we see not as "through a glass darkly," but "face to

It face to J. R. W. not as "through a glass darkly," but face

New York City.

THE DROP AND THE CLOUD.

In a mountain spring, a crystal drop Came trembling up to the glassy top ; It came from the dark, cool depths of earth, And the sunlight kissed it at its birth.

Far up in the azure realms of sky, The clouds of summer were salling by, And the little drop looked up, and said, As it saw the glory overhead, Oh, would that to me the boon were given To move in the shining ranks of heaven !"

And oft again in its downward course, As it burried from its mountain source— A bubble, borne by the brimming brook To many a wild and shadowed noot, Or loitefed elow with the wayward stream— it thought of its childhood's sky, born dream. But on and away the waters flow, Throngh woodland and meadow iar below, Ovor eaudy plain and stony bank, And through swamps, like jungles, dense and rank Imprisoned long within rocky walls, Now plunging down over dizzy falls, They turn the wheels of the busy mill; Now white with feam, now dark and still, Till at length a river, deep and wide, I flowed where cities stood by its side, And the dream and dreamer ceased to be: The drop was lost in the heaving deep, Where all the rivers of earth must sleep. But the sun that klasted the new born drop, And oft again in its downward course,

But the sun that kissed the new born drop, And whose floods of subbeams never stop, Had not forgotten the little child. Born of a cloud in the mountain wild. And be loosed his threads of golden light, And he isosed his threads of golden lig And up from a wave of showy white The drop was litted so tenderly It never knew when it left the sea. But found itself drawn up to the sky. Affoat in the heavens, solt and high. As free as the winds of sky space. As fair as the morning's tender grace.

As fair as the morning's tender grace. One tranquil eve, 'mid the purple ones That shine in the light of setting sums, It saw far down on the distant earth The forest-spring where it had its birth, And all of the winding way it went. With many a murmur of discontent : And the early dream that came back again, As the thoughts of youth come back again, As the thoughts of youth come back to men : That thread of sliver that ever turned Away from the skies, for which it yearned, That seemed to lead it away from home— It now could see was the very road That led it up to its blest abde. —L. D. Brewster, in St. Nepholas.

THE BATTLE GBOUND OF THE SPIRITUAL REF-OBMATION. By S. B. Brittan, M. D. Colby & Rich, Boston.

Rich, Boston. It is the object of this book to give informa-tion as to the rise and growth of Modern Spirit-ualism, and also as to its tenets and teachings. It is made up of a number of articles written for various newspapers by Dr. Brittan, who calls himself an editor at large, upon the vari-ous phases of the movement with which their author has long been identified. One of the chapters has a local interest, as it is in reply to a sarmon delivered by Dr. Talmage, in which he chapter has in the being free lowers -Brooklan (NeW). Union and Argus. GRO. A. FULLES-GRO. A

\*She passed to the bright Summer-Land Dec. 14th, 1862.

105 At the ANNUAL MEETING OF THE NEW ENGLAND WOMAN SUFFRAGE ABSOCIATION leld in Tremont Temple, Boston, during Anniversary week, the following resolutions were adopted :

adopted : Resolved. That we relifirm the principle of repre-sentative government for all classes of citizens, and demand its application to womeo. We arraign the political aristocracy of sex as contrary to nature, rea-son, justice, expediency and common-sense; we de-nounce the double standard of merals as at war with domestic purity and public virtue; and we piedge our-selves to continued effort for the establishment of re-publican government and true democracy in New Eng-ind. Resolved. That an active Weight of the setablishment of re-

publican government and true democracy in New Eng-iand. Resolved. That an active Woman Suffrage Society in-every New England State is essential to the efficient prosecution of our movement, by circulating petitions and appealing to the Legislatures. We congratulate Rhode Island and Massachusetts upon the activity of their State Associations; we invite the State Societies of Maine, New Hampshire and Connecticut to renewed effort; and we especially urse the formation of a State Society in Vermont as an important work for this As-sociation during the coming year. *Resolved.* That we welcome the "well-descended" Remonstrate as new and effective alies in our great work of arousing women to their political duties; we see in their recent expression of adverse political opinion an indication of the increasing interest of wo-men in public affairs, which is of the year essence of suffrage; and we regard their opposition as a power-ful additional argument for the suffrage which they deprecate.

suffrage: and we regard their opposition as a power-ful additional argument for the suffrage which they deprecate. *Resolved.* That we respectfully invite the oppouents of impartial suffrage to meet us before the people in a free and full discussion of this great question, and we request our executive committee to arrange for such discussions whenever and wherever practicable. *Resolved.* That Woman Suffrage should be made a political issue; irrespective of party lines, in the nom-ination and election of legislators and governors, and that no anti-suffrage candidate for these positions-should ever again receive the votes of the Suffrage to women is a subject of hearty congratulation. *Resolved.* That the recent movements by the gov-ernments of Canada and Ttaiy to extend suffrage to women is a subject of hearty congratulation. *Resolved.* That the good results of woman suffrage wherever established. In the Old World or in the New — in England. Scotland, Holland and Wyoming, and in the School Suffrage of tweive States- are the pledge and guaranty of its final tribung everywhere. *Resolved.* That the Suffragists of each and every State in New Regland thould concentrate their labors upon securing full municipal suffrage for women, and should use their most strenuous afforts to get auch a law enacted by their coming Legislatures.

#### Passed to Spirit-Life:

Passed to Spirit-Lifet From Westminstor, Vi., May 10th, 12th, Banuel & Ad-ams, agod 41 years 5 months and 23 days. Thus passed to the highest life, after a long and sovers fit of sickness, an carnest and devout heliever in the Spirital Philosophy. Just before the spirit left the body a vision of the "gues before the spirit left the body a vision of the "gues before the spirit left the body a vision ing at the "guide gate," waiting for the time, when the good aloge analy ist here will be the "guide state" works the good aloge analy left them in. While the y mount their ballism in comfort and combie them. May his gentle and loving spirit minister unto all their waits. GEO. A. FULLXE-

# BANNER OF LIGHT.

# Pearls.

"----olegies, And quoted odes, and jewels five words long, That, on the stretched fore-Anger of all time, Eparkle forever,"

Who can all sense of others' ill escape Is but a brute at best in human shape. -{Tate.

The fewer words the better prayer .-- Luther.

But why, alas I do mortal men complain? God gives us what he knows our wants require, And better things than those which we desire. -{Dryden.

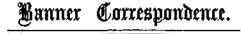
Ennul is a malady for which the only remedy is work; pleasure is only a palliation .- " Vacation Days.

> The wind that beats the mountain blows More softly round the open wold, And gently comes the world to those That are cast in gentle mold. -[ Tennyson.

Only the eleverest of men make use of their acute ness in judging not only of others but of themselves.-Marie Eschenbach.

I care not how men trace their ancestry, To ape or Adam; let them please their whim; But I in June am midway to believe A tree among my fair progenitore; Such sympathy is mine with all the race, Such mutual recognition vaguely sweet There is between us. Surely there are times When they consent to own me of their kin, And condescend to me, and call me cousin, Murmuring faint initables of eldest time Forgotten, and yet, dumbly felt, with thrille Moving the lips, though fruitless of the words -[Lowell.

Every failure is a step to success ; every detection of what is false directs us toward what is true ; every trial exhausts some tempting form of error.- Whewell



#### New York.

NORTHPORT, L. I.-M. F. Hammond writes : " came here with that veteran Spiritualist, Dr. A. B. Smith, and announced public meetings on the first of January last. We encountered a great amount of opposition from the Methodist preacher, who had just

January last. We encountered a great amount of op-position from the Methodist preacher, who had just commenced a series of revival meetings. He sold he never began to work hard for the Lord is his life but that the Devil immediately started to epose him. He tried his best to get the hall away from us, but as he did not succeed, we have continued our meetings, with two lectures nearly every Sunday eince, and although the first hine Sundays of the year wore all stormy, our contributions paid all expenses. There is a leud call for a good test medium, but as we are out of the great line of travel, very fow ever come this way; though if all knew what a fine country this is, I am sure some would come, if only for recreation. We have had de-veloping circles at Dr. Smith's residence, with good rebuils, several being influenced for the first time. We celebrated the thriv-fifth Anniversary with appropri-ate exercises, in which Dr. Smith related some of his large experience, giving the Old Schools some pretty effective raps. We now propose to hold meetings every Sunday, and make a still larger breach in the old the-ological fortress, for I find there is a breach on this particular angle as well as on others; I can see its walks are crumbling, and cocasionally we hear the re-verberations, as lurge masses fall away, for instance, those like the Ryv. R. Heber Newton of New York (Dir, There are find there is a breach on this particular angle as well as on others; I can see its walks are crumbling, and cocasionally we hear the re-verberations, as lurge masses fall away, for instance, those like the Ryv. R. Heber Newton of New York (Dir, There are find there is a breach on this particular tagle as well as on others; I can be anong my audiences. I,think the Branner is the only real, true exponent of Spiritualism. I have read it alimest con-stantly for twelve years, and have never yet seen a eingie copy to criticies. The wide scope is has, the first and it takes in support of all true ediums, and its excellent editorials a

AUBURN, - Mrs. Julia M. Grant writes: "Miss Addell Lamb, of West Randolph, Vt., came to my house a perfect stranger, and on seeing our daughter's picture said tome, 'she passed away in this house, and picture said to me, 'she passed away in this house, and I feel like saying. I have come back home, mother.' She then told me that daughter's are, about her sick-ness, the month in which she passed away, where her earthly form was buried, and many other facts con-ceraing her. She had been told by her spirit guides before coming to Auburn that she was to visit where there was a mocking bird. Upon reaching here she inquired for it, and i conducted her to where one was, and found it under the precise condition she had pre-viously described. She gave to many of our friends the names of deceased relatives and acqualplanaces, and predicted events that subsequently occurred. We consider her a wonderful medium."

#### NEW YORK OLTY -A COLLEBD

Mossachusetts.

GARDNER .-- J. B. Lord writes : "We have had a rich feast in Gardner through the instrumentality of Mrs. Hattle (), Mason, of Troy, N. Y., who readily impresses one as being truthful and honest. She is one of the best test mediums it has ever been my lot to meet, and I believe it only an not of justice to inform all who are interested in our beautiful philosophy of the fact. Mrs. Mnson possesses fine musical abilities, the exercise of which adds much to the interest of the exercise of which adds much to the interest of her meetings. She has recently gons from us, after baving been in our midst hearly three weeks, giving private sittings each day with perfect satisfaction in every ease. She also held circles nearly every ever-ing, which were largely attended, and with the most satisfactory results, as scores who availed themselves of the golden opportunity of attending them will tes-tify. Mrs. Mason's address is 201 North 2d street, Troy, N. Y."

NORTH ADAMS .-. John F. Arnold writes: "I was much pleased with your article in the Banner of Light on 'Seizer Investigators,' and also the one by Prof. Kiddle to a former number; both articles able and sound-foundation stones of sipiritualism. The test and celzer investigators are a well-menning peo-ple, but they are so constituted that they try hard to comprehend the incomprehensible-the spiritual cause of all things. When they can understand how trees grow, they may be able to comprehend mediumship and spiritual phenomena, but not until then. All test and selzer investigators have, about the same phreno logical make up, viz. large Gelf-estem and Firmness; small Veneration and Spirituality, as well as rather small Benevolence; also large Combativeness and De-structiveness; and so constituted, they find great dif-ficulty in having faith in the invisible spiritual forces and caustion. We must have faith, hope and charity; and wait results with a firm trust that 'good will be the final goal of th.''' Light on 'Seizer Investigators,' and also the one by

NEWBURYPORT .- J. C. Pettingell writes: "The greatest opposition that comes to me against what I conceive to be truths from the spirit-world, is I conceive to be trains noting the spinteworld, is from those who are really in the greatest need of them." Mr. Pettingell thinks that the exercise of a little more of that spirit of resistance to oppression that characterized the people of this country in '76 would soon put a stop to the enactment of such laws as that recently made in the State of Ohio, than which none could be more unconstitutional or unjust.

LEOMINSTER.-Mrs. Famile Wilder writes : "The Leominster Spiritualists' Society was recently favored with the services of Mr. J. D. Stiles, who gave entire with the services of mr. J. D. Stiles, who gave entire satisfaction. His lectures and poems were grand, and all-ernoon and evening he gave the names of sev-enty-live who had passed on. A delegation of thirty persons was here from Clinton to hearhim. They were very much intersted in the exercises of the day. Olinton friends seem wide awake in the cause, and are doing their best to spread its truths. April 29th we had Miss L. Barnicoat, of Chelses, Mass., who gave two good lectures, supplemented with psychometric-readings that were pronounced correct. We hope to see her again in our midet."

BOSTON .- Lillian Wills writes : "While on a visit to Roston, having expressed a wish to see a medium, through the kindness of Mrs. Benry Wood, of the La dies' Aid Society. I called on Mrs. Beiny wood, of the tak-dies' Aid Society. I called on Mrs. Fales, 11 Front street. Cambridgeport. As I am no Spiritualist, and having never met a medium before, in justice to the indy, permit me to suy of the beautiful and wonderful tests received from the loved, ones of the other shore, and of her integrity, that Spiritualists will find in her a true benefactor "

FALL RIVER.-S. J. Slado writes: "A inmentable degree of apathy exists here among Spiritualists in

degree of heaty exies here among Spinishing in regard to the support of public speakers. Too many who have become assured of the truths of Spiritual-ism manifest no desire to have a knowledge of those truths imparted to others. F. A. Heath lectured on the 6th of May, but without much encouragement. If some good test medium would come here, an interest might be awakened, as there is now no modum in the city whose services can be availed of by the public."

BOSTON.-Alonzo Danforth writes : "Agreeably to

an offer made by Mrs. E. C. Hatch to the 'Spiritis an offer made by Mrs. E. C. Hatch to the 'Spirits-tic Phenomena Association,' about one hundred mem-bers convened at Ladles' Atd Parlor, 1631 Washing-ton street, on Monday evening. June 11th, to witness what are termed 'flower manifestations,' Mrs. Hatch being the medium. At eight o'clock the lights wore extinguished, and Father Davonport explained why darkness was required. The company commenced singing, and in a few moments flowers commenced to fail into the laps of those present. One hour was oc-cupied in this maneer, the members remaining quiet until the gas was lighted, and to the surprise and gratification of all present, each one had been present-ed with from one to three and four flowers in this way; and that a certain variety of twig, spray or flower should be received in response to mential ques-tions would convey the idea that our spirit friends are cognizant of one's wishes in each and every case. Why, says one, I mentally wished a red rose, and here it is; a counterpart that my little girl had with her as we laid her away. A while rose, a white or cannation pick, a calla lily were each produced at the mental re-quest of individuals present. The utmost barmony prevaited at this\_circle, and every one was pleased that it should prove to be a perfect success. At its close a vote was passed endorsing Mrs. Hatch as a genuine medium." tic Phenomena Association,' about one hundred mem-

#### New Hampshire.

EXETER.-E. V. Gilman writes: "We have a circle every Sunday evening, and often one other evening during the week, at which during the past nine or ten

read with much interest the first accounts in the securead with much interest the first accounts in the secu-lar papers of the raps at Hydesville. My subsequent reading begat failt, and continued reading brought plainly to my mind what secens to be knowledge that death does not end all. I have had but little experi-ence, comparatively speaking, with mediums. Should have been glad to have had more, but I am financially poor, and it is very unpopular to be a Spiritualist in this section of country; so, when we cannot do as we would, we do as we can, and wait patiently for the scales to tarn. as turn they will, for I agrees wi h John Wetherbes (one of the best writers for the Hanner,) that we have the bottom mortgage on the churches." JACKSON — I. W. G. writers: "We are told by Chris-

JACKSON .- J. W. O. writes: "We are told by Chris tians that we are 'fallen beings'; that Jesus came to the earth and died to redeem us. Christians do not the earth and died to redeem us. Christians do not claim that it has been necessary for the inhabitants of other worlds to have redeemers. They do not say that all worlds are peopled with 'fallen beings.' Is the earth a black planet? Is it any more reasonable to belleve that God cursed the earth than it would be to belleve that God cursed the earth than it would be to belleve that God cursed the would be to belleve that any more reasonable to belleve that God cursed the would be to belleve that Bod ther worlds have bud redeemers? It may be claimed that Satan, although permitted to come to the earth has been excluded from all other worlds. If excluded from other worlds, why was he permitted to come to this and engage in a cruel war against the earth's in-babitants? If Satan has not been permitted to believe inat, admitting the existence of such a being, he has ever been permitted to come here and engage in a war agatost the inhabitants of this world?"

#### Obio.

ALLIANCE .-- Sarah Stone Rockhill writes, on renewing her subscription : "I have known the Banner of Mght for many years. Over twenty five years ago

newing her subsoription: "I have known the Banner of Light for many years. Over twenty five years ago I used to hall its weekly visits with great interest. Then A. B. Child was discussing the philosophy of "Whatever is, is Right.' At that time Theodore Parker was speaking, and his sermons and prayers were re-ported, in abstract at least; how sweetly 'Our Fa-ther and our Mother too' sounded in his soulful aspi-ration, and how our hearts were suddened a little inter by he death in Florence. Italy. I must not forget to mention in this connection the beautiful poems by 'Flora.' of Bast Medway, Mass; how deeply inspired was her pen at that time. There were not as many spiritual papers then as now, nor as much free thought literature abroad in the world. Spiritualism has leav-oned the whole italie avery great extent and de-gree, and still the watchword is 'Ouward t' What a divine comfort we find in this tword progress, knowing that by it we shall all be brought into hapter condi-tions as the ages bear humanily further and further along the unending stream of conselous life. But to return from the retrospection of the past, and the prophetic view of the future to a consideration of the ever present now: We of the independent Church of Allance have listened not long since to the inspired along that by addresses from W. J. Colville. Charles Bright has jectured from our platform to good acceptance likewise. Ours is not nominally a spiritual society, but is com-posed of nearly all shades of liberal theoret. Lear

has lectured from our platform to good acceptances likewise. Ours is not pominally a spiritual society, but is com-posed of nearly all shades of liberal thought. Let me give you briefly its origin. A young man was preach-ing for the Disciples Church in this place, and as he advanced a little beyond the usual 'Disciplo' plane of thought be attracted large houses to hear bim. As he continued to give expression to modern ideas the com-motion became as great that a spir was inevitable; so the most liberal element consolidated into a new, church, calling themselves Independent, with R. C. Flower (new Dr. II. C. Flower, of Boston,) as their preacher; and as he continued by his inspiration to give utterance to liberalizing sentiments, many Spirit-unlists, and even Athelsts, Joined the church, as there was nothing to subscribe to in taking this step--the H[6 being held the test of members who came from the old church."Caleb Steel – gave four thousand dollars toward building a new church; so wo, the Liberals and Spiritualists of Alliance, have a home in which to meet, and we hope to hear from our free platform the best speakers of the day, as they are passing from one part of the country to the other, West or Bast."

#### Maine.

SWANVILLE.-J. A: Larrabee, Secretary of the Waldo County Spiritualist and Liberalist Association. writes: "Our cause is prosporing finely in this part of our State, although we have no regular meetings ex-cept our annual and quarterly meetings. Our Waldo County Spiritualist and Liberalist Association now numbers over one hundred members. We met with a great loss in the departure of Bro. Waite. He came to us a number of years ago, and although he has spoken to us a great deal and spent the greater part of his time among us, he is still a stranger, and no trace of his relatives has yet been found. I would ask you to give the following Resolutions a place in your pa-per, hoping they may be seen by some of his relatives, and by communicating with us they can obtain par-ticulars : writes : "Our cause is prospering finely in this part of ticulars :

#### IN MEMORIAM.

Whereas, Dear friends have wolcamed our worthy and beloved brother, Geo. C. Walto, to his spiritual home and we miss his material form and cheerful voice in our mids

we miss his material form and theorful voice in our midst to day i therefore. Resolved, That the Spiritualist and Liberalist Associa-tion tenders its heartfelt sympathy to his relatives and friends. Resolved, That in the departure of our worthy brother from this life we have fost one whose place can never be filled until we are all galiered in that home not made with hands; one pure in the use in the deed, against whose kicas, if projudice ever existen, it was through misunderstand-ing one who is forming this Association conferred a last-ing how the in forming this Association conferred a last-ing more firmly comented the ties of brotherly leve among has more firmly comented the ties of brotherly leve among use.

118. Resolved. That a copy of these Rosolutions he sent to his fataor, one placed upon onr records, and one sent to the Banner of Light for publication. ELLA CLIFFOND. J. A. LAURABRE. HERNY TRUNDY. HERNY TRUNDY.

ization is produced by bringing highly endowed spirit activities in contact with lower activities until they come into the plane of visible equilibrium. By successive inigrations through, or confescence with

ization is produced by bringing highly endowed spirit activities in coutact with lower activities until they come into the plane of visible equilibrium. By successive inigration through, or coverse, each with the different activities of matter; the spirit ins gath-ered to itself all of the various soul-resences through which it has passed, constantly taking on new experi-ences, and eventually, at death, embodying the totali-ty of those experiences. In the mineral world spirit is manifested by chemical affinity; in vegetables/by sap-characteristics, ligneous formations, etc.; in the animal by instinct, and in man by mind. In nourish-ing our boiles, we algest the spirit as well as the sub-stance of food; and thus by adding spirit it a spirit and matter to matter the child becomes the man. The activity, or epiritual part, redoing in hay is less than in the field of an ox, and this in turn is less than in the bran of man; what is it that thinks in the latter if not the spirit-elements formerly contained to the hay, but refined by each evolution? The brain is the great bigh throne or citadel of the sou; and according as beredity ins constructed the organism. The activities in the set of the rose at-tract only vibrations like itself; those harmonious vibrations which environ it. Sound is the vibratory impression made upon the brain; there is no aound in the world outside of sentiat beings. Similarly, no heat exists in the manner ordinarily assumed, but is same is true of sight; it arkes from tho impaci of vibrations upon the cyc. Darkness pervades all things, ibe enui itself is a fark, copsque body, and it is only its lightless wayes of energy, sent out through all space, and reflected from sturrounding objects, which produce upon the brain the impression of light. Darkness is necessary for materialization. because the ribratory energy, commonly called light, intro-duces an internesity recture condition. Among some of the peculiar things which spiritual science is teaching, is that it is possible for the organ

The speaker and subject for June 24th have not been definitely settled upon, but it is probable that Mr. Silli-man will deliver the address. T. ERNERT ALLEN, Rec. Sec.

"Have you Heart Disease in any form? if so use Dr. Graves's Heart Regulator; 30 years have proved it a sure remody for organic or sympathetic Heart Disease. \$1 per bottle at druggists.

#### Notice.

Notico. The First Maine State Spirituniist Camp-Meeling Asso-ciation will beid its annual Camp-Meeling at Buswell's Growe, Etua, commoncing Ang. 24th and closing Sept. 24, M. S. 30. The Association new stands upon a legal basis, and an enjoyable meeting is forked for. The best of speck-ers will be propered, and everything done to make all chicy inclusely. A general invitation is extended to every one, and expecially the meetings yer as a call, and they will be amply repaid. For order of Directors, C. M. Buown, Szerdary.

#### Five Days' Camp-Meeting.

The Spiritualisis and Liberalists of Van Buren and West-ern Michigan with hold a five days' Gamp-Meeting at Four-Milo Lake, near Paw Paw, commencing Thursday, July 2010, 1852.

20th, 1829. A. B. French, of Ohio, is to be one of the speakers. Mrs. Olio C. Donslow, of Soute Bend, Ind., will furnish inspira-tional minic. The attendance of a pool test medium de-slved. L. S. BURDICK. President, C. M. SHEFFER, Secretary.

Annual Camp-Meeting. The Fifth Annual Camp-Meeting of the Michigan State Association of Spiritualisis and Liberalists will be held at Find, commencing Friday. Aug. 17th, and closing Mon-day. 27th. I wish to correspond with two or three mediums of marked powers with the view of scenning their attend-ance, Deiroit, May 12th, 1883.

### Notice.

Natice. The members of the '' Maine State Spiritual Temple '' ara requested to most at 0. Highy's, Upper Stillwater, July 6th, 1883, at 10 A. M., for the purposed electing a Secretary in pince of B. Wardwell, realgned. Also to act upon the repeal of Art. 190 ( the Constitution, and transact such other business as may come before the Tomple. W. E. BAILLET, President. DR, L. F. WEBSTEN, Secretary protem.

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

8

# UNTIL FURTHER NOTICE,

Any Person sending DIBECT TO THE BANNER OF LIGHT OFFICE, No. 0 Montgomery Place, Boston, Ens., 88.00 for a year's subscription to the BANNER OF LIGHT will be entitled to ONB of the below-described beautifut works of art, or a choice of one of the following Books, of his or her own selection. For each additional Esgraving 50 cents extra:

All New Subscribers, or Old Patrons, on Renewing their Bubsoriptions

TO THE

# BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING PREMIUNS BY CONPLICING WITH THE TRIME ABOVE HENTIONED

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

DESCRIPTION OF THE PICTURE. - A woman holding in-spired pages sits in a rosm resum which Night has trailed her dusky robes. The classical hands, upturned counterance, and hervanward gizzo, most becautifully embody the very ideal of hopoful, trustink, carnest puyer. The son has gone down. Neither the expiring candle nor the moon. "Cold and rake," shining through the riffed clouds and the par-tially curtained window, produces the soft fight that falls over the woman's face and fluminates the room. It is typ-ical of that light which flows from above and floods the soul in its sacred moments of true devollor. Painted by Joseph John, and effgraved on sired by J. E. Rice, Size of sheet, 22x28 inches; engraved surface, 10x21 inches.

### LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a hardscape of bit and plata, bearing on its current the ilmo-worn bark of an aged Pilgrim. An Angel accomparises the boat, one hand resting on the bein, while with the other she points toward the open sea- an embers of eternity-re-minding "Life's Morning "to five good and pure lives, so "That when that parts shall float at eventile," If they may be like "Life's Evening," fitted for the "crown of im-mortal worth, "A hand of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steet by J, A. J. Wilcoz, Size of sheet, 22x22 inches; engraved surface, 15x20 inches.

#### "THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful picture lifts the vell of materiality from beholding eyea, and reveals the guardians of the Angel World. In a beat, us it lay in the swellen stream, two or-plume were playing. It was halo in the day, before the storm cased, and the clouds, includened of their burdens, shifted way before the which, leaving a clear, bright sky along the horizon. United end, the house became detached from the tastenings and fleated out from shore. Quickly the carrent carcied it beyond at earthing help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its precleus charge. As it meared the brink of the fear the daming that leath was lace the stream the brink of the fear and thought that denth was lace the stream in the way way to composure and resignation, as, with a determined and resultion inputse that thrided through her whole heling, she graspied the rope that hay by ber side, when we were surprise in bors tandor as by some unseen power, toward a quiet eddy in the stream - a little haven among the proceeding influence, in de-part foll toward his here is little form usery par-hyzed with face. Engraved on street by J. A. J. Wilcox, from the original painting by Joseph John. Size of aboot 2x22 inchest engraved surface, 15x20 inches.

#### "HOMEWARD,"

An illustration of the first line in Gray's Elegy: The curfor (dis the knowledge) of the first line in Gray's Elegy: The curfor (dis the knowledge) of the first line in Gray's Elegy: The curfor (dis the knowledge) of the line (dis curfor) way is not the first line (dis vownet the humble cutage) in the distance. "The plowman homeward plots his weary way," and the tred torses look engerly knowledge by and its rest. A looy and his dog are engerly huming in the mellow earth. The fittle girl imparts life and becausy to the pleture. In one much file bolds wild liowers, in the other grags for "iny edd." Beated under a tree in the church-pard, around which the wildight shadows are closing in, the post write, "And haves the world to darkness and to no." "Now fadge the glimmering findscape on the signit." Stota, copied in black and two fints. Designed and painted by Joseph John. Bize at sheet, 22228 inches.

#### "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are issuitual and horceating bleadings of a happy family with the animal kingdom. The compan-ion-piece to "Homeward," (or "The Curicw"), Copied from the well-known and justly cetchrated pointing de-signed by Jeseph John, Biein, copied in black and two tints. Size of sheet, 22x28 inches.

botanical researches upon the borders of the Amazon Biver and its tributaries, writes, April 2d: "The Ban-ner of Light of a recent date contained a short para-graph in reference to the action of Roman Catholic prisets in Choinnail, regarding Spiritualism, which he me to think the United States must be far behind it lease enlightened countries, such as Brazil, for in-stance. I have been traveling in that country for nearly six years, and have often found among the poor, uneducated Indians very strong proofs of Spirit-ualism. They are always impressed, and searcely do anything of importance without, consulting certain men or women who go into a trance, and give them the advice they ask for. In many disects where their runedies of the woods have failed to cure, these men and women are called, who, by the laying on of hands, and several gesti-ulations over the patient, at the same time ultering something in their own inaggage. Always relieve pain, and cure scious diseases. Even the priosts have come to me, and inquired what my religion was, and when I explained to them they would utter some exclamation and all the same as Jeans Ontat, true, true,' then they would go away, I suppos-ing they were offended at me; but no, they only went to think over what I had told them, and would come baok again to talk and ask questions. I have had many of the first families, pricats, and even poor pec-ple, ask me to arrange a correspondence for them with some good medium in this country; I did write to one, but got no reply. They do not write, because they do not know English, and fear the medium would not un-derstand Portuguese. But I can truly say they are in their hearts Spiritualists, and strong in their belief that they can communicate with their departed triends. I have explored three thousand two bundred miles up the Amazon River, and all its tributaries that dis tance. I am expecting to make a botanical explored the orise only needs a little development to make it perfect." WAVERLY.-M. Mead writes, May 29th; "Spiritu Biver and its tributaries, writes, April 2d : "The Ban-

WAVERLY .-- M. Mead writes, May 29th : " Spiritualism in Waverly is apparently quiet yet many are

receiving the light through private mediums, and many more are anxious for light on the subject; but

receiving the light through private mediums, and many more are anxious for light on the subject; but Orthodoxy and social position restrain them. Spiritu-alism has been a joy in our little family for six-years. My wile is clairroyant and inspirational, and has heat-ing powers; but, her many cares, incapacitate her from exercising her powers to any considerable ex-tent. On the 10th day of this mooth our eldest daugh-ter, wouly one years old passed sweetly into apirit-life, after suffering for nearly at weeks. She was not a member of an Orthodox, but attended the Bpiscopal Church and Bunday school , We never treatained her in the rehole of Teligion, nor ald we try to influence her not to join a 'offundox, but attended the Bpiscopal Church and Bunday school , We never treatained her in the choice of Teligion, nor ald we try to influence her not to join a 'oburch.' She 'must have known that spirit intercourse was true, as the has often seen her-mother metaneous but at member are mother or any obure medium was influenced. During her stek-ness she spoke of setting her grandmother (who is in spirit life), and said that her was with her mother or any other medium was influenced. During her sites time. She know she could not aray, with us, as she said they told her so. The day before she passed ever she expressed a desire for. Mer. Byder, (a medium friend of ours) to be sent for, as she wished hey to aing for her. She walted pallently a few, hours for her, with a caim resignation upon her features there in the body. The next morning, at five, she passed away as going to sloep. Spiritualism is good to live by and good to die by. Bro, O. H. P. Hit-ney is very feeble with consumption. He is only wait-ing for, the beatman. I would add that for several days before our daughter passed over.'' days before our daughter pas

SABATOGA .- "A. S. P." writes: "Every day L'am more and more impressed with the beauty and truth;

the philosophy of Spiritualism, and of its adaptof the philosophy of Spiritualism, and of its adapt-ability to the needs of mankind. And how it is spread-ing i. Even the pulpits are admitting that if men are 'lost, it is not because they have strayed away from, but because they have bot found. This, to me (and it is my own thought), is the Key to all the tellgious mys-teries; the tensest statement of the progressive char-soter of mail and of the new truth, and doubtless the basis of the minined areeds of the Church of the fource: It (Spiritualism) is,' I helieve, the grant truth, upon whilk wimple based the furner religious systems, and sil the best reblands of human and spiritual progress."

There is a strength of several is 

during the week, at which during the past nine or ten months very wonderful manifestations have taken place. Bells will be rung, keeping time with any mu-elo, when placed under the table, with a ourtain around the legs, it matters not how many lights are burning on the table. In addition to this, the exten-sion table will be moved, and if one of its leaves is taken out the opening will be closed. Raps will spelt out the names and move the table at the same time, the members of the circle sitting three or four feet from it. All this with any number of lights in the recoming on the take circles we have playing on a har-monica; floating of musical instruments in the air; bells rung below and above the table at tame time; flags floating; flowers carried to members, placed in the bair of ludice and in button-hole of gentlemen; spirit hands cares the members of the circle; rings are taken from one member and carried aud placed upon the flugters of others, and combs and eye glasses carried the same way. Spirit lights illuminating hande are seen all around and above the table; writing is pro-duced upon, the ouffs and shirt bosoms, and alse upon paper placed upon the table. Last Sonday evening a very bright light came from the centre of the table, floated about the sitters, sank to the carpet behind the medium and was gone. I saw it when it couched the carpet, both hands of the medium being held by sitters on either elde of her. There are many here, in as well as out of the Ghurch, who are greatly interest ed. Mrs. O., our medium, after we had sat many months, was i i ibm, the most discouraged of all, say-ing to me often the did not think we should get any-thing. But we are fully paid now for all the time we spent; and i would say for the encuragement of those who have or are thinking of forming circles, that if they do not succeed in developing mediums the first few months, they must perseverance, some member or members will be fully developed in some pbase." botanical researches upon the borders of the Amazon | months very wonderful manifestations have taken required, and perseverance, some member or members will be fully developed in some phase."

#### Minnesota.

WORTHINGTON .-- A correspondent sends us from the Worthington Advance the following account of an incident connected with the great electrial storm that occurred in Minnesota in 1873, during which many lives were lost :

that occurred in Minnesota in 1873, during which many lives were lost: "John Weston, of Seward township, had been to Graham Lakes, and was returning with a load of wood when the biorn caught bim, and he lost his life. The day after the storm Mr. Cosper had been out with some neighbors, scarching for Weston's body. He had re-turned to his home, and was at the stable feeding his stock just before sundows. He came out of the stable, and passing around to the east end, saw John Weston coming up the just from the creek. W ston had on the bile soldier overcost which he usually wore. His hands were tucked up, under the cape, and he ap-prozohed Cosper with his taxal smile and usual salu lation, saying. How goes it? Cosper said, 'Wby, Weston; I thought you were frozen to death 1' Weston replied: I am, and you will flut up bedy a raife and a hair northwast of Hersey.' saying this he vanished. Before this, Weston had oridently almounced his death to bile was akkened by a knock at the foor. She dozed off again, and was aroused by a second rap, when, she saked : 'What is wanted?' A voice an swered: 'Did you know that John was frozen to death?'. The voice sounded in the stable. The bother, Mr. Linderman, who lived in the vision?' Mark Weston raps was frozen to death?' Mark Weston raps when the commed what solan was frozen to death?'. The voice sounded in the same did. 'Mother, did uncle say pa was frozen to death?' Mark Weston raps when the commod, and the same time not to frighten his wite too much, assumed the voice of his brother, his wite too much, assumed the voice of his brother, who lived in the same time not to frighten his wite too much, assumed the voice of his brother, his wite too much, assumed the voice of his brother to had or weston's body, but in van. When epring came, however, and the souw began to melt of, Weston's body, was found near a slough where the anow had been deep, a mile and a bally where the and been deep, a mile and a bally more bear.

#### Connecticut.

NORWICH.-Byron Boardman writes: "Large and deenly-interested audiences greated Mr. E. W. Emerson of Manchester, N. H., in this city on the first Sunson of Manchester, N. H., in this city on the first Sun-day of inst month, and 'correct in every particular' was the frequent response heard from the audience to his descriptions of spirit-friends of those in atten-ance. Mr. Emerson came as a stranger, yet he seemed to be familiar with the names, features, and personal peculiarities of the deceased relatives of the audience, many of whom were startled by the strange revelations made of facts connected with their own octal experiences, and astonished by characteristic messages of counsel and cool cheer from friends long ince departed; loved ones who had gone to that burne from whence, it was once said, he traveler re-turns. ums.

Six seraphic forms in a social group, encircling a Six scraphic forms in a social group, encircling a friend in the audience, were so accurately described as to be readily recognized. The name of one-n fa-vorite sister-was given, and the fact stated that her portrait hung in the partor of his home. In connec-tion with apother sister of that family circle, who had passed away many years ago, it was stated that the gentleman had an old picture of the lady, taken in a peculiar costume; even the style or out of the dress, and arrangement of the hair, were correctly described. A bright little spirit girl, personating through the me-dium, created quites sensation, and not a little amuse-ment, by her ready wit and her test communications."

#### Tilinols.

HAMILTON .- A correspondent, a physician over the signature, "Ah-ye-nue," relates some reminiscences of the early days of Spiritualism, and mentions an in-oldent of a circle that convoned regularly, twice a week, in Alton, Ind., In 1850, it being the appearance of "a golden eagle" as a symbolical emblem of bis triumph over a persecution for opinion's sake be was then sub-jected to. He says: "At that time I was undergoing a very bitter persecution by church-members of the Orthodox persuasion. They held private cacueses and passed eral resolutions to not patronize me in any way in my profession. Some went so far as not to recog-nize me sooially even. They would send ton or twelve miles for a doctor before they would send ton or twelve miles for a doctor before they would send to not twelve miles for a doctor before they would send to not twelve miles for a doctor before they would send to not twelve miles for a doctor before they would send to not twelve miles for a doctor before they would send to not been successful in my practice, and given satisfaction, but because I was houestly investigating the life be-yond and the great hereafter." Subsequent events corroborated the truth of the prediction indicated by the omen, and the writer's faith in spirit guidance and pirotection has increased from that time to the present. the signature."Ah-ye-nue." relates some reminiscences

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

To the Editor of the Banner of Light:

**York City.** To the Editor of the Banker of Light: To the Editor of the Sanker of Light: To t

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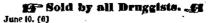
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Approximation of a state of the THE GREAT In the sustained as Internet to a sustained as Internet and Angeland and An

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished inspirationa Artisi, visited Hydeaville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorions and undyiby mission of light and love. The article telng a painter of high order, with his poul in full accord with this subject and its dewnipg light, how could it have been otherwise than a "wark of love" and epthuelasm to him, as his hand was guided in designing and perfecting this mestor production of art? From the original mainting by Joseph John. Engraved on steel by J: W. Watta, Bizo, sheet, 2022 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 nor child are away from the city for recrea-tion in a German woodiand; and golden pages are added to "life's book of happy hours," The unchor is scatcd in the forest shade. Her fittle girt "Bo-Pesps" around a tree through the foliage, her face radiant with a loving, gleoful, roguish expression. Both faces are full of sweetness and joy, Palnted by Mayor Vou Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x28 inches.

#### "THE HARVEST LUNCH."

OFFERED AS A PREMIUN FOR THE FIRST TIME.

The barvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made yoal with the song of birds, "The farmer spreads the neonday feast from a basket brought there by his daughter. "All kindled graces humany over her chock." From a pitcher she is filling a brother's cup, while abother is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his lunch. Borses attached to a wagon loaded with bay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a knuch to brother and sis ter finite from hose body and the back and two this from hose body and the loaded hay. Stein, copied in black and two the from hose body and body and stein a steid body. Size of sheet, 22x23 inches.

#### BOOKS.

CHOST LAND: OIL, RESEARCHESINTO THE MYN-TERIES OF OCCULT SPIRITISM. IMustrated in a so-ries of autobiographical papers, with extracts from the records of Magical Scanors, oic, etc., Translated and od ited by Emma Hardingo Britten. Paper, pp. 484.

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perusal, Notices of Spiritualiat Meelings, in order to insure prompi Insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.



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THE WORK OF SPIRITUALISM is asbroad as the universe, it extends from the highest spheres of angelle life to the fowest conditions of human ignorance. It is as broad as Windom, as comprehensive as Love, and its mission is to bloss mankind. - John Pierport.

#### From Man to Book.

Rev. Minot J. Savage is peculiarly unfortunate. Prof. Hermann, a peripatetic prestidigitateur, having failed him as a champion explainer of the modus operandi of the presentation of spiritual phonomena, he has made a change of base to a book which claims to give the "Bottom Facts" in the case, but which he will find, by further experience, to be equally untrustworthy as a support for his mental equipoise in this matter. The favored volume, the bringing out of which Mr. Savage seems to have encouraged, that copies him in its pages with commendation, and is in turn complimented by him in the latest number of the Christian Register, is entitled "The Bottom Facts Concerning the Science of Spiritualism : Derived from Careful Investigations Covering a Period of Twenty-Five Years," and is from the pen of John W. Truesdell. Of this writer and his position the assertions are loud both on the part of Mr. Savage in the Register, and of the Syracuse (N. Y.) local papers in noticing the book. Concerning the "careful" nature of these investigations (?) we shall speak further on : at present we desire to solve the enigma so suddenly propounded to us, viz., who is John W. Truesdell? We find the Syracuse Sunday Times indulging in large headings such as "Spiritualism Exposed by on6 of the Best Mediums in the Country"; and the Syracuse Evening Herald stating as follows :

'The author, Mr John W. Truesdell, of Syracuse, ty-five years and more a is a man who has been twenty-live years and more a shining light in the spiritualistic world, whose stand-and as an authority is unquestioned and unquestion-able, and whose credibility, aside from any other con-sideration, rests upon the sufficient basis that he has been throughout a very earnest truth-seeker and an investigator of the highest type."

life in despicable efforts to mislead and play upon the holiest instincts of the human heart; he is a man who has given sittings which he allowed his patrons to believe were BONAFIDE séances for spirit-communion, when to his own knowledge this impression was created by a series of carefully practiced tricks, the use of paraphernalia, and the exhibition of social treason of the deepest dye, (to call it no worse name.) He directly confesses, for instance, if his language means anything, (for like his action regarding his alleged mediumship or its opposite, his book is written in such a vein of double entendre that when he makes what would be a direct statement in other men's vernacular, it is in his instance veiled either in stilted bathos or virulent sarcasm to such an extent that his meaning is not directly apparent.) that he de-State doctors to have been produced by the ceived the Oneida Community's Investigating Committee, who visited him to inquire after light concerning spirit-return, by sending a messenger to their hotel to obtain from the register the names of the members of the company, a knowledge of which he afterward paraded before them in such a manner as to convey to their minds the idea that these names were put in his possession by their spirit friends or by his controls (?)-and further that he deceived them by the use of a confederate, a skeptic, who was introduced into the sitting for the express purpose of helping on the deception ; he admits that he grossly deceived Daniel J. Halstead, then proprietor of the Syracuse Courier; and worse than this, he confesses with a smirk of self-satisfied smartness that he was able to deceivo Mr. L. W. Chase (before mentioned) into thinking he was in communion with a deceased relative by deliberately extracting from the overcoat pocket of that gentleman a private diary which he [C.] had evidently through inadvertence left there, while he went into another apartment whither he had been called by Trues dell for the very purpose of enabling him [T.] to come temporarily "in possession of that diary" as he words it; he congratulates himself that by that "piece of strategy" (people generally would call it by another name) he was able to mislead Mr. Chase, and he boasts that he has allowed an endorsement of his mediumship published in the Syracuse Daily Courier by that centleman to remain uncontradicted for ten years, or till the issuance of this volume. This is the sort of man whom Rev. Mr. Savage next drags into the arena as the champion-by-book, whose colors he chooses for the nonce to wear. This is the "earnest truth-seeker," the "investigator of the highest type," which the Syracuse Herald, hat in hand, introduces to its readers for their acceptance, as one "whose standing

as an authority is unquestioned and unquestionable." So much for what Mr. Truesdell is. Now as

to his book and its statements. But before proceeding to this task we premise that we emphasize Mr. Savage in this connection, becausewere it not that he has publicly given his approbation to this self-confessed deceiver (of whom he affirms in the Register : "So long as Mr. Truesdell can perform as tricks all the principal things that the great mediums claim as manifestations of spiritual presence and power," they must remain under suspicion, etc.), and as a natural consequence has bestowed, in the minds of the great body of casual observers in society, the quast endorsement of the Boston Church of the Unity upon this volume, thereby misleading those ignorant of these matters into error as to the true measure of reliability or conclusiveness involved in the book-there is nothing, either in Mr. Truesdell himself or his published extravaganza in prose, to merit the slightest amount of "free advertising" at our hands-an art for the obtaining of which, in common with all jugglers, Mr. T. seems to have at his fingers' ends: The only "Bottom Facts." we feel convinced on a perusal of his work, which Truesdell has shown, are those of his own moral turpitude. Indeed with regard to his revelations (?) and theoretical explanations as to how this or that manifestation is produced, even the veteran editor of the Boston Investigator, while stating that the book is "attractively bound," etc., feels to add: "Its contents are curious if not convincing, but not new, for we have read similar ones about five hundred times if not more." We wish it therefore to be clearly understood that what we may say of this effusion is only to enter our protest against the action of clergymen and editors in giving the weight of their sanction to such a man and such a book, thereby misleading those who know nothing of Spiritualism themselves into a false idea of the value (?) of the work : Otherwise, and on its own merits, we should take no notice of it whatever, for outside the arena of the merest sensational exposé (?) literature occessionally met with in the cheapest and most sensational of the secular papers existing in various parts of America, it has never been our lot, in the course of twenty-six years' experience, to meet with a book embodying more virulent stabs by innuendo at personal reputation, more arrant selfconceit and over balanced bombast. "full of sound and fury, signifying nothing," than this collection of three hundred and thirty-one largetyped-small-mattered pages which have thus found their way to the public through the press of a ready publisher. The concluding chapter, addressed "To Spiritual Mediums only," and tricked out in a catch-penny harness with which to be sure and attract the public eye, is alike a gross libel on every medium who has ever been developed, or who is now practicing as such in this country or any other, and an insult to the common sense of every Spiritualist in the civilized world. Rev. Mr. Savage, on page xv of the Introduction, is glad to learn that light (?) concerning Spiritualism is about to be gained by the publication of the results of Mr. T.'s twenty-five years, of study, (1) and is specially severe on those who practice a "base and heartless trifling with the most sacred memories and hopes "; but to repeat Mr. Savage's own words, "the base and heartless trifling " which Truesdell has confessedly carried on in this direction should be his own condemnation as an unfit witness in this case at the bar of a truly enlightened public opinion. Attacks on Spiritualism in the past have generally been leveled from one direction only. The churchman attributes its revelations to 'the devil and his angels," the non-immortalist to legerdermain; but if we have read this book aright it aims to occupy dual ground: To the churchman it holds up his much-petted "diabolical" theory dressed in the fantastic robes of A. J. Davis's "Diakks"; to the nonimmortalists, and to those among the Unitarian and Universalist clergy, who, having no recognized devil, have to seek other consolstion lest a future life should be *demonstrated* to them, and who, like Mr. Savage, and to take special pleasure in bringing to notice each new attempt to explain away that which experi-on the following Friday.

#### ence has always proved will not stay explained, Mr. Truesdell holds up an inviting array of sleight-of-hand and sleight-of-rope, "inverted writing," trick elates and pads, pencils underfinger-nails, penoil-clamps, "open-top thimbles," leaden anchors or "grab-alls," concealed knives, convenient loops of silken thread, "stuffed hands," visits to country graveyards for names of the dead, consulting the files of the local press for obituary notices, searching persons' pockets for private memoranda, examining hats for the names of their owners, ransacking the family Bible for statistics, and all the other exploded theories, prestidigitatorial and otherwise, which have made their several débûts before the public since the spirit-raps were announced by the sapient New York

snapping joints of the Fox children! While the ordinary matter of the volume will be but "laughing-stock" to persons who know anything of what Spiritualism really is, the various mistakes, willful or otherwise, occurring in this volume, showing either want of care in preparation, or determination to mislead, ought to detract in the mind of the unprejudiced person of whatever belief from the already little weight of the volume. For instance, on page 76 he accuses "Mr. William White, then editor of the 'Banner of Light,'" with direct double dealing-stating that he [W.] admitted to him [T.] that he met with at least one highly objectionable experience at one of Mrs. Andrews's Moravia scances, and that then he [W.] "returned to Boston, and published in his paper a glowing account of a séance given by Mrs. Andrews, in which the writer [W.] endorsed the medium as genuine." We would inform this self-confessed trickster, Truesdell, first that the name of the now ascended William White was, wherever he was known in this country, while in mortal life, a synonym for sturdy truthfulness and manly honor, and it will take more than his own testimony, and that of all the corroborative skep-

tics he may bring in a la the confederate at the Oneida-Committee seance, to satisfy those who knew Mr. White that he would willfully deceive the public as to his real sentiments. Second, Mr. White never was at any time the editor of the Banner of Light-and we are almost certain that, as frequently as we have stated this in our columns Truesdell must have known it, but in order to strengthen the "clear and humorous style" (the Syraouse Times has it) with which he [T.] defames the memory and character of those who have passed the portals of the grave, he has inserted the oft-contradicted statement to deceive those who, reading his book, are not conversant with the facts in the case.

The words put in the mouths of Charles H. Foster and Henry Slade by Truesdell are selfevidently ridiculous, if judged only from the standpoint of common sense probability; he sets up men of straw, labels them Foster and Slade, and then bowls them down again with the greatest satisfaction-to John,W. Truesdell. The bungling theories and stupid imitative appliances by which he seeks to explain as tricks what happens in presence of these media. also of what used to occur in presence of the late Mrs. Hardy, fail utterly and entirely to cover our own experiences with these celebrated instruments, and this statement of ours will also receive the endorsement, from the ground of their own personal investigations with these mediums, of hundreds of ladies and gentlemen throughout the nation whom we assure Mr. Savage are at least equally reliable (we beg their pardon for making the comparison,) with the obscure and over-cunning book-writer whom he now seeks by the helping hand of his own name and official position to elevate into public notice.

What Truesdell says at the expense of "Henry Melville Cummings Fay Foster Mansfield Braddon" and his petite assistant, is, so far as a blow aimed at Spirituallam is concerned, of no avail whatever with those who know anything about the subject (though the uninformed portion of the public may be deceived by it), since for years the Spiritualist press-the Banner of Light included—has not failed to warn the people against this Braddon-Fay combination, wherever exhibiting. Of course Truesdell does not forget to flaunt the usual money-challenge to mediums which is the usual piece de resistance of those who think they "know it all," when arguing on Spiritualist topics. Truesdell's resurrection of the Belleville-Slade flasco at this date is only another evidence of the innate ghoulishness of his mental tendencies-as we explained at the time how we came to make our first statement, which be quotes, and then makes an attempt to "whitewash " the peripatetic " Dr. Charles Slade " at our expense. Numerous correspondents in various parts of the country have requested that we warn the people against the operations (which we have repeatedly done) of this "Dr. Charles," who, strange to say, is the only person claiming to be a medium for whom T. has a word of commendation. Is it a case of "fellow feeling?' between these two worthies? So much for Truesdell, Now a word of advice in closing to Mr. Savage. We would earnestly recommend, if he really wishes to know what Spiritualism truly is, and what the phenomena really are, to quit seeking for this knowledge among professional and professed exposers like Prof. Hermann and Truesdell, and carry on personal inquiries for himself among spiritual mediums upon whom he can rely. Surely he can trust his own reason, senses and judgment in the matter. Let him reflect on the great men, the mature minds who have been in the past convinced on proper investigation of the truth of spirit-communion; let him reflect that Rev. John Pierpont, Judge John W. Edmonds and Prof. Henry Kiddle, for instance, were converted to this belief through the mediumship of their own relatives in the sacred limits of home; let him reflect that he himself has already received in his own study from a respectable lady member of his own parish astonishing evidence which he will not, we think, dare ascribe to fraud on the part of that lady: and so reflecting, and so acting, we trust that the time will come in his experience when being in the way of really reaching the "Bottom Facts" of the New Dispensation, he will show less eagerness to welcome and mentally assimilate the cut-and-dried theories of men like Hermann, and the crude imitative simulations of book-makers of the Truesdell stamp. 17 The Spiritual Seance held at this Office last Tuesday afternoon-the "Spirit Children's Day "-was uncommonly interesting, and the sudience were highly gratified. One gentle-man (a stranger) from Cincinnati, fully recognized a little niece of his. Eleven spirit children reported.

#### What War Costs the People.

It has been recently stated by unquestioned statistical authority that out of a total annual expenditure of four hundred and twenty-five million dollars by the British Government, four hundred million went toward the payment of the army, navy and police in the past, and insurance against loss by violence in the future. This leaves the comparative pittance of twentyfive million dollars for the direct benefit of the people, numbering less than forty millions. Although the exhibit of actual waste is not so bad in our case as in that of Great Britain, it will nevertheless be found to maintain its just proportions. The statement above presented involves one of the most serious and grave problems which modern civilization is summoned to dispose of: Were the world, and especially the governing portion of it, inclined to be peaceable and honest, and peaceable because honest, by far the greater part of the heavy expenditure under which the people of all countries bend and stagger would be lifted from their backs. The greater part of the fruits of human industry is wasted in war. and preparing for war and re-covering from it! Viewed in the most favorable light, war entails a dead loss on any nation inlulging in it. It disrupts the channels of peaceful industry; it destroys what has been previously produced and accumulated; it withdraws an immense ratio of the working class from its various productive operations, sets them to annihilating what has just before been created with so much pains, and by taking them from the field of wealth-creating employments to nerform this work of destruction gripples the efforts of those left behind, and thus forces the entire body of consumers to expend more of their earnings and accumulated savings in order to secure an adequate support. War is waste in every way, and waste only; waste of life as well as of property; and waste, also, of the moral character of a nation !

It is this burden of the actual cost of war which is going to bring people to see and realize its wicked wastefulness more than all else. We shall all take our lesson in morality through our suffering, if we continue to refuse to take it in any other way. The people pay dearly to indulge in this cheap pride of strength and force, which never advances a nation, but always weakens and wastes it. Of course it is not to be supposed that one nation alone can bring about the reform which all alike desire. The European powers are in such close relations, by the bare necessity of their position, that they must all move together, if at all; and they never will until they feel sura of their inability of proceeding any further in the way which the above exhibit in regard to Great Britain illustrates. The increasing weight of the burden will soon break them down. The industry of the people is mortgaged for generations to come, to meet barely the interest on this huge volume of worse than needless indebtedness as it falls due.

The voice of an individual, heard above the tumult of war sounds, in protest against following this course any further, is not much more than the sound of an infant crying in the night; it seems as if it were lost in the chaos. But the fast-growing necessities of the people will compel a hearing of that voice at the last. And reason and common sense will assert themselves, showing the utter folly of continuing the work of destruction at the expense of industrial production. It will likewise become more plain that all that is gained by wars and "the expensive support of armaments is more than lost in the yest sums they originally cost and the long series of losses, obstructions and disappointments entailed. As civilization advances, it does not seem possible to prolong the present state of things. There must be an international understanding of the matter before long, which will hardly fail to lead soon after to a mutual court of arbitration for the ttlement of all disputes between different nations and the adjustment of all difficulties. The social unrest abroad, which threatens an ultimate upheaval, is the outcome of this wastefulness which perpetuates the misery of the people.

# JUNE 23, 1888.

Condemnation of the "Russell Law,"

As stated by us in previous issues the indignation at the passage of the infamous bill above named-whereby the mediums in Ohio cities are charged a yearly tax of \$300 as a fee licensing such individuals to utilize their soul-cheering gifts wis not confined to the limits of that State, but continues to be expressed in determined language in other parts of the nation, We last week copied from the columns of the Worthington (Minn.) Advance, a manly editorial protest against this bigoted measure; and now give our readers another excerpt from the declarations of the Advance editor, which we submit are filled with the very essential spirit of\_ justice. In his issue of June 7th, Mr. Miller of the Advance copies the outspoken letter forwarded to us by Dr. James Cooper, of Bellefontaine, O., and printed in our issue of May 6th, and appends the following comments from his own fearless standpoint :

"This letter certainly has the right ring. The Liberals everywhere must organize and stand together or their liberty will be gone, and they will be bound hand and foot, and chained to the charlot of bigotry.

It is a burning shame and disgrace that the Republican party, once so progressive, once the party of liberty, should have become the party of bigotry, intolerance and class-legislation. A Republican majority in the Ohio Legislature passed this, infamous Russell Bill; Republican majorities in a number of States have passed the notorious 'doctors' plot' laws disoriminat-ing in favor of one system of practice and against another; a Republican judge in Penn-sylvania decided that an Atheist, that is, one who does not believe in a personal God, was in-competent to testify in court, and wherever we competent to testify in court, and wherever we turn we see the party that we have all loved and fought for so many years, striking us right and left, hip and thigh, in the face and in the heart, and langhing us to scorn when we pro-test or ask relief. We speak as a Républican, as one who for more than twenty years has supported the Republican party, and we, for one at least, will put in an indignant protest.

Almost in silence these outrages are burning and rankling in the hearts of Liberals, and it will not be long, at this rate, until some event will furnish the watchword and the rallying cry, and the Liberals will rise in every precinct in the country, and will slaughter and bury the . Republican party forever."

#### Agitation for Disestablishment.

The following summing up by the New York Sun of the doings at a Radical meeting in the metropolis of Great Britain, demonstrates that a feeling deep and wide spread is making its way into the popular comprehension in England that the union of Church and State is an evil, and only an evil, and should be abated at all hazards :

"At a recent meeting of British Radicals in London, the speakers benounced the Established Church very biliferly. John Bright was the most denunciative, and Spurgeon wrote a letter approving of the agitation for disestablishment. It was stated that, out of the population of 30,000,000 in the United Kingdom, only onethird are in the communion of the Church of England. which has accommodations barely sufficient for half that number. Such facts were held to prove that it is no longer the national church. The dissenters greatly outnumber the churchmen; and while the rate system has been abolished, the dissenters claim that the Established Church is flatly opposed to needed reforms. Church livings are still bought and sold, and the patronage of the higher elergy is enormous. The two Archbishops of York and Canterbury, and the two Bishops of London and Durbam are paid salaries by the State aggregating \$220,000; the Bishop of Ely gets \$35,000 a year, and the Bishop of Winchester \$37,000, while eight other bishops get \$25,000 each. Some churches in London, with incomes of \$10,000 or \$15,000. have congregations never exceeding twenty persons.

17 Our English contemporary, The Herald of Progress, remarking that "facts are the foundation upon which Spiritualism rests," expresses regret that the prosecutions of mediums and various disharmonizing causes among Spiritualists have served to greatly diminish the supply, so far as any general publicity is given of them. The antagonism to the least open demonstration of spiritual phenomena existing among those who suddenly profess such deep love, respect and veneration for English laws that they plunge into the dusty archives of past ages and rake up long buried and obsolete stàtutes, in order to hold some legal cause for arresting, fining or imprisoning as felons those who seek by positive proof to convince their fellow men of the reality of a future life, has driven into retiracy such mediums as Herne, Williams, Mrs. Guppy and Mrs. Everitt; while the many attacks upon and charges against the truthfulness of some of the best mediums for that most wonderful phenomenon. form-materialization, based on ignorance of the laws and conditions governing it, has led those mediums to shrink from giving séances even to such as claim to be friends. In view of this state of the cause the Herald suggests that authentic accounts of facts occurring in private circles be brought to the front, and it proposes to institute a special department for a record of these in its columns.

#### BANNER LIGHT OF

So much for what the papers have to say. Now we would respectfully repeat the query, who is this "shining light," Truesdell, "whose standing as an authority is unquestioned and unquestionable." etc.? Did any one in the Spiritualist ranks ever hear of him-outside of the local distinction he seems to have won by practices which mankind have united to consider "more honored in the breach than the observance"? We have ourself had an experience of twenty-six years as editor of the Banner, but must freely confess that "this shining light," Truesdell, has never before beamed on our vision-to our remembrance at present writing at least-and a similar want of information concerning him as a man and as an "unquestionable authority" on matters pertaining to the cause exists among Spiritualists generally. This local "Daniel come to judgment," if we have read his book aright, has never claimed to be a Spiritualist at all; he has only represented himself as an investigator, a student, an experimenter, etc., but has denied being a spiritual medium in the sense generally applied to the term, whatever inferences he has allowed his friends and inquiring visitors to draw from his nerformances. In fact, our neighbor, the genial Investigator, states openly that Truesdell "is a Liberal," [a very illiberal Liberal, in our view] and T. himself gives us his own portrait as follows, sketched in 1872 by one of his allezed victims, L. W. Chase of Cleveland, O. (Page 185): "Mr. T. is a shrewd business man of perhaps thirty or thirty-five years of age, rather pleasant and gentle-manly in his manners, but cold and material in his reasoning, exceedingly skentical in all matters of reli-gious faith, and what the world would call an Infidel."

This is the individual, this is the "shining light," this is the "unquestioned and unquestionable authority" (?) on spiritual matters, who, according to the Syracuse Times, has, by his defection, dealt "a death blow to Spiritualism." Many "death blows" (?) have been dealt it in the past, amid the waving of theological bannerets and the blare of scientifico-materialistic trampets, but the quarry has refused to fall ! and in due time the memory of the blow and of the dealer thereof have disappeared from the general human recollection, leaving Spiritualism itself still intact. The like will also prove true in this latter instance.

Having noted from his own showing (for if we read his work aright we find nowhere in its pages a denial of the materialistic or non-immortalist views ascribed to him by Mr. Chase,) that Mr. Truesdell is not a Spiritualist, and has not of himself claimed to be a medium, but only an investigator, an experimenter, etc., (although he has evidently allowed the impression to gain currency that he is possessed of clairvoyant gifts, a development for slate-writing. etc.,) we will endeavor to outline what he really is, according to the statements paraded and the admissions made by himself in his book : He is a self confessed deceiver of men and women; he is a man who has spent years of his 

#### A Ministerial Famine Threatened.

At the session of the General Assembly of the Presbyterian Church of the United States, held in Saratoga, N. Y., last month, Rev. Mr. Herrick Johnson, of Chicago, preached the opening sermon, having for its subject: "The Peril and Strength of a Conquering Church," in which he said, as reported in the Witness, New York, "I am not sure but that in the ministry the peril of our church gets its chief emphasis," and exhibited great alarm at the great and growing depletion in the ranks of the clergy. He remarked :

"The church is swiftly approaching, if not actually in the presence of, a great calamity. We are threat-ened with a famine of the ministry. We have 5,744 churches, and take every pastor, stated supply, and home and foreign missionary in the field, and there are yet 2,000 churches uncared for. In the last ten years one-third of the increase in our ministry has been by accession from other denominations. We are making fewer ministers than we made ten years ago."

What with the many in the ministerial ranks who, seeing more light outside than they find inside the walls of the church, leave it of their own free will; and those who, because they venture to speak their own thoughts, not stop ping to measure their words by the antiquated creed of a mummied faith, are forcibly ejected by the decree of an authoritative council, what else is to be expected?

Mr. Johnson went on to state that "the Home Board can use profitably five hundred men the coming year, and the Foreign Board needs forty-nine men at once for named places. to say nothing of needs lying beyond"; and he urged "that prayer be made, in view of these needs, in churches and missionary fields." But we greatly fear for them, though we greatly rejoice for all humanity, that the prayers of those who call themselves "the righteous" will not avail much for this purpose just at this time. People who, having once been blind, have had their sight restored, are not apt to put out their eyes in order to return to the darkness and ignorance from which they have emerged. They are rather disposed to thank God for the bless ing bestowed upon them, improve their newlyacquired advantages and seek for greater.

13 On the third page will be found the Secretary's report of the latest meeting of the American Spiritualist Alliance of New York City. A letter received from Judge Cross, at this report had gone to press), informs us that the next lecture before this body, on Sunday, June 24th, will be delivered by Dr. W. H. At-kinson, upon the subject of "Disease." kinson, upon the subject of "Disease."

The Baroness Von Yay, the well-known Austrian Spiritualist Is, a powerful have Bioh and poor are israied allos withints for reward.

107 The following clear condensation as to the true sphere of journalism, and the important duties of the editorial fraternity, we olip from the columns of the Grande Ronde Post, Union, Oregon :

"There are seemingly but a very few who comprehend the true relation a newspaper holds to the community in which it is published. Some think it is a medium through which to abuse some taum it is a medium through which to abuse their meighbors, or vent their spicen upon any offending person. To such of these we will say that the mission of a paper is to encourage good morals, to defend the weak and innocent from unjust attacks, and to rectify any wrong existing in the administration of public affairs. It is not a medium for the editor to engage in personal warfare, nor a power whereby to usurp the functions of courts of law."

23 A great political storm is evidently brewing in Europe, and will result in war at no distant day, probably. Russia is strongly opposed to the extension of English authority in the East, and will stir up the natives of India to rebel against their masters. Is England ready for the conflict? We think not. If it costs her vast sums annually to rule India in time of peace, as is asserted, would her exchequer stand the pressure should war with her rival, Russia, be inaugurated ? That is a question the wisest cannot at present solve.

25 The rumor afloat in the American daily papers that Queen Victoria is so ill that she thinks of abdicating is a canard, undoubtedly, as we have no information from the proper authorities that such is the case. It is also averred that she is "depressed" in her mind on account of her belief in Spiritualian. This is gross a later date (and after the forms containing | libel upon the British Queen. Her knowledge

### JUNE 23, 1889.

#### Mr. Colvilie's Farewell to Boston.

During the last few days of his stay in this oity W. J. Colville held several interesting and largely attended meetings at 36 Hanson street, when his guides fairly surpassed themselves in their handling of the important and interesting themes of which they treated.

themes of which they treated. Monday evening, June 11th, the lecture on "Oahspe, the New Bible," was, we are inform-ed, very entertaining, the audience being large and representative, and the questions put to the guides after the discourse ellciting lucid and comprehensive replies. The guides of Mr. Coi-ville take the ground that all the religious sys-tems and scored books of the world express the peculiar knowledge of that portion of the spirit-world which has in charge certain earthly locali-ties; that there are Buddhistic, Brahmanicai, Jewish, Mohammedan, Catholic and Protestant Ohristian, and many other "heavens"; that these limited and circumscribed heavens have for thousands of years, in many instances, held supreme away over certain districts of earth, and that now an exodus is being accomplished in the spirit-world, leading to the harmoniza-tion of progressed minds from out all the lower heavens into a more universal state. Bibles have hitherto dealt almost exclusively with minor sections of the earth, and their inter-preters have respectively repudiated all other bibles than the one they especially championed. "Oahspe" is an endeavor after univ; a secret preters have respectively repudiated all other bibles than the one they especially championed. "Oahspe" is an endeavor after unity: a search for tile means of reconciliation; and while there may be much in Oahspe which will not commend itself to all enlightened truth-seek-ers, there is so much stress laid upon practical "Faithists in Jehovih" may make a great mis-take if they become as rigidly crystallized as the Swedenborgians, for instance, their text-book, Oahspe, deserves wide circulation and diligent perusal. Of course its truth is some-what mixed with human error, but it hays no claim to absolute infallibility; it focalizes more than it reveals, and brings into procurable form a great amount of ourious old information which is quite new to the general public, though comparative theologians and philologiste may often recognize an old acquaintance in a new dress. It is a unique volume, with suggestions sometimes of "Isis Unveiled," sometimes of Higgine's "Anacalynsis," and very often of the sacred books of the Orient. In the course of the address Mr. Colville's guides took up point by point many of the lead-ing teness of the "Faithists," endorsing them in a broad sense, but preferring for their own part rather less claim to dogmalic certainty on open questions than they sometimes seem contented with.

On Tuesday, June 12th, at 3 P. M., Mr. Colville held his last reception for answering ques-tione; many were asked and ably answered, and the poem at the close of the exercises was regarded as particularly pleasing.

On Wednesday evening, June 13th, the lec-ture-room was so crowded that many persons were unable to gain admittance. The subject treated was "Mariage and Divorce Here and Hereafter." This eloquent discourse-which though occupying one and a half hours in its delivery, held the attention of the hearers close-by to the and has hear parouted subcliment ly to the end-has been reported verbalim for the Banner of Light, and will appear as soon as space permits.

On Thursday, June 14th, Mr. Colville loctured in Reading, Mass., to an appreciative audience, upon "Spiritual Phenomena in Accord with Science, and Spiritual Philosophy in Accord with Reason." The subject was chosen by a representative citizen of Reading, and accepted by rote of the sudjence. Though spiritual loc representative citizen of iceacing, and accepted by vote of the audience. Though spiritual lec-tures have been few and far between in this town hitberto, the townsfolk appeared in suffi-cient numbers to completely fill a hall seating nearly four lundred people. A great deal of interest was manifested by all present, and the friends of the cause there feel much encouraged at the favorable comments passed upon the fine discourse with which the guides of the speaker favored them.

On Friday, June 15th, Mr. Colville bade a last farewell to his numerous Boston friends in Berkeley Hall, which was crowded far beyond its regular seating capacity; many persons remained standing all the evening, and others were unable to find even standing-room, and this with an admission fee of twenty-five cents charged at the door, and no complimentary tickets. The proceedings commenced at 8 P. M., with a well-executed plano solo by Mr. Willis Milligan, who was followed by Mr. Colville and Mrs. Wilder in choice vocal selections; Miss Maud Jordan executed a brilliant fantasia on Maud Jordan executed a brilliant fantasia on the violin, and Miss Emma Greenleaf gave dra-matic readings of a very high order. At 9 o'clock Mr. Colville took the platform and addressed the people for three-quarters of an hour in a beantiful, instructive, and interesting address, in which he alluded in glowing terms to the un-tring zeal and kindness of Boston friends, and tring zeal and kindness of Boston friends, and then reviewed very ably and comprehensively many of the most important incidents in his early public career. After this pleasant speech, which was much applauded, Mrs. Wilder and Mr. Colville sang other songs; Miss Jordan again exhibited her maryelous control over the violin; and Miss Greenleaf and Mr. Maynard violin: and Miss Greenleaf and Mr. Maynard gave telling recitations. Before the exercises concluded, Mr. Oscar Rockwood presented Mr. Coiville with an illuminated address and an album containing the signatures of nearly one thousand residents of Boston and violnity, who desired to express their kindly sympathies for the recipient, "accompanied" by strong wishes that he might soon again be heard in America, and especially in Boston: At 10:45 P. M.; the ex-ercises finally concluded, after "Wincona." had in a farewell thanked all present and the Spir-itualists generally, for their kind appreciation of the services of her medium and his guides. Mr. Colville left Boston at 3 P. M. on Satur-Mr. Colville left Boston at 3 P. M. on Saturday, June 16th, en route for England. A large number of friends gave him their parting congratulations at the Albany depot.

## A large delegation from Boston and way-sta-

BANNER

tions on the Old Colony Railroad, and by steamer from New Bedford, convened at Onset Bay on Sunday, the 17th of June, to inaugurate the seventh annual season at this Spiritualists' summer home. The Pavilion was crowded. and all the addresses were in the happlest vein of thought and fraternal union. Dr. H. B. Storer, President of the Association, opened with a brief but telling address, and then presented the much-loved and respected veteran lecturer, Dr. I. P. Greenleaf, who was too feeble to do more than express his pleasure at once again meeting so many dear friends of the cauge he loved, which had occupied his mind and tasked his energies for many years; now that sickness had come upon him he was made to feel that he could not much longer, if ever, advocate it while in the body. His presence and brief remarks were very affecting. Addresses' were also made by Prof. W. W. Clayton, Dr. A. H. Richardson, Dr. Ira Davenport, Maggie J. Folsom, M. V. Lincoln, James A. Bliss, N. S. Greenleaf, C. H. Harding, Dr. Moore, Mrs. Abbie E. Cutter, and a reading given by Miss Maggie Vaughn. C. W. Sullivan very effectively led the audience in congregational singing, and both sessions were delightful to all present. The prospects of a large attendance at the Grove Meetings this year are more favorable than ever before.

#### The Spirit Telephone.

We noticed briefly last week that the first number of a weekly Spiritualist journal had been issued at Baltimore, Md., with the above title. It bears the same name Mr. Wash. A. Danskin's paper did, which was suspended at his demise. It is evident that Mr. Henly, the publisher, has given the subject of Modern Spiritualism much thought, as his editorials fully indicate such to be the fact. We therefore have no hesitation in saying that the Telephone should be sustained by our Southern friends. Indeed, there are Spiritualists enough in Baltimore alone who are able to put it on a firm basis. We shall now see whether they take interest enough in the cause to do so. The editor cays: "I want to show to the people of Baltimore what is daily going on in their midst, that they, too, may hold seances and satisfy themselves that these things are really so "alluding to direct spirit-communion, etc.-the importance of which is beginning to be felt

throughout the civilized world. Hence we welcome the issuance of the Telephone.

#### Progress on Andover Hill.

Andover Seminary has at last reached a period in its history when a professor can openly declare in a public meeting that no other man shall translate the meaning of its creed for him -and be applauded for it, into the bargain. Progress !

Prof. Harris, who succeeds Prof. Park at Andover, in the last number of the Christian Union uses the following peculiar language, coming from one in his position: "If the doctrine of the Trinity is merely this, that three gods together make one God, we reject it as contrary to reason." This three-in-one God has always been taught before-and the cover of the theological pyrotechnics which Prof. H. lets off after making this bold statement does not convey any intelligent meaning to the ordinary mind. We were not aware that reason had any rights which any one at Andover was bound to respect, therefore the submission of a question however trivial to its diotates is a mark of advancement. Score another for Andover.

#### "The Spiritual Record:

A Monthly Magazine of Facts and Phenomena Relating to Spiritualism," has just been received from Glasgow, Scotland. It is well filled with spiritual literature. An article on "Spirit Me-

#### Opening Day at Onset Bay Grove. Movements of Lecturers and Mediums.

 $\mathbf{OF}$ 

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

Mrs. E. R. Still, M. D., lectured at Cambridgeport on the 10th. Her address hereafter, and until further notice, will be care Dr. Helen M. Densmore, 130 West 44th street, New York City.

J. W. Fletcher lectures in Concord, N. H., June 30th aud July 1st.

Hon. Warren Chase will speak in Ellicottville, N. Y., June 24th ; in Trenton, N. J., July 1st, and will be in Boston July 8th, and speak at any place where he may be desired. He may be engaged by addressing Dr. H. B. Storer. After that will be at the camps "down on the Cape." Mrs. Chase, who is one of the oldest mediums in the country, will accompany him.

W. H. Vosburgh will be in West Pawlet, Vt., at the residence of Peter Goodepeed, after Thursday, the 21st lost., for a week or ten days, where all who wish can receive magnetic treatment.

Ellen M. Bolles addressed a good audience in Taunton, Mass., on Monday evening, June 18th, on "The True Mission of Spiritualism." We are informed she is meeting with excellent success. She can be adlressed at the City Hotel, Taunton, for engagements. The health of Mrs. Willis-Fletcher continues to improve.

Frank T. Ripley closed a six-months' engagement in Indianapolis, Ind., last Sunday. He is now in Michigan City, Ind., where he is to remain two weeks, and may be addressed for engagements, care of Bamuel Eddy. His next move is to this city. His lectures have been well attended, and remarks and tests very satisfactory.

Mrs. L. A. Coffin, Jennie Rhind, Harry Donnelly, Norwood Damon and Fred A. Heath gave good satisfaction at the recent two days' meetings in North Scituate. Dr. L. K. Coonley will lecture and give lifereadings in the same place July 1st.

#### Banner Premiums.

By reference to our third page the reader will find the announcement made by COLBY & RICH, publishers of the Banner of Light, as to the PREMIUM ENGRAVINGS, BOOKS and PAM-PHLETS which they are now offering to their subsoribers.

subscribers. The pictures furnished are really works of merit—as all may be personally assured by look-ing at them—and the books and pamphlets are excellent in kind and degree. We trust all our present subscribers will, in addition to keeping their own names upon our malling books, aid us further in the direction of acquiring new readers by informing their friends and neighbors of the premiums now offered, and the general claims which the Ban-ner of Light rightfully presents upon the public appreciation and patronage.

ED 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, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

## SECULAR PRESS BUREAU,

ORGANIZED UNDER THE DIRECTION OF THE AMERICAN SPIRITUALIST ALLIANCE, No. 206 Broadway, New York.

No. 200 Broadway, New York. HENRY KIDDLE, Pres. NELSON CROSS, Soc. (), P, MCOARTHY, Cor. Seo. T. E. ALLEN, Ass't Sco. IBENRY J.: NEWTON, Treas. The Secular Press Bureau has been reirganized for offi-clent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Snightaniam coming under their notice which they feel should be taken in hand by the Bureau, to NELSON GROSS, Secretary, 206 Broadway, New York City.

#### **BATES OF ADVERTISING.**

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page and diffeen cents for each subsequent in sertion on the seventh page. Special Notices forty cents per line, Minlon, each insertion. Runkess Cards thirty cents per line, Agate, each insertion. Notices in the ediorial columns, large type, lended matter, fifty cents per line. Payments in all cases in advance.

AT Advertisements to be renewed as continued

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LIGHT!

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It leads the list as a truly scientific preparation for all blood SCROFULA diseases. It there is a training tain tof Eccol-dislodge it and expedit from your system. For constitutional or scrofulous Catarris, Ayeu's Barga-Catarria discharges, and remove the site anise our constitution of the scrofulous catarris and the number less cases. It will stop the numeous catarrial discharges, and remove the site anise our of the breach, which are indications of scrofulous origin.

"Hintito, Tex., Bept. 23, 1882. ULCEROUS "At the oge of two jears one of my chil-SORES drew was terribly addleted with ulcerous running eyes were swollen, much inflamed, and very were. Physi-SORE EVES much inflamed, and very were. Physi-SORE EVES much inflamed, and very were. Physi-sone ewollene must be employed. They united in recommending YEN'S BARSARAINILA. A few doses produced a percoptible improvement, which, by an athe-rence to your directions tendencies; and no treatment of sub state. No ovidence ins since appeared of the sx-lstence of any acrotations tendencies; and no treatment of gay disorder was over nitended by more prompt or effectual yesuits. Yours truty, B. P. JOHNBON."

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

## Sold by all Druggists: \$1, six bottles for \$5. **People's Camp-Meeting**

# AT CASSADAGA LAKE, Chautauqua County, N.Y.

Beginning July 29th and Closing August 26th, 1883.

CASSADAGA LAKE is situated on the D. A. Y. & P. nut Michigan Southern and Eric Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Wostern Rulfnale, II is a lovely hest of water, navigated by steam, 600 resc above Lake Eric and 1,000 feet above idde

Western Italironds, Tr is a lovely heet of water, mavigated by steam, 600 reat above Lake Erlo and 1,300 feet above Lake Erlo and 1,300 feet above tide water.
EXCURSION TICKETS, GOOD FOR TILE SEASON, can be purchased at low rates on all railroads in the country.
The following list of speakers have been angaged:
SPEAKERS.-Bunday, July 29-Mrs. K. B. Lillio, Phila-dejnia, Pa, J. Win, Fletcher, Doston, Mass. Monday, July 30-J. Win, Fletcher, Doston, Mass. Monday, July 30-J. Win, Pletcher, Tuesday, July 31-J. Win, Pletcher, Doston, Mass. Monday, Aug. 2-Hon, R. S. McCormick, Franvlin, Fr. Friday, Aug. 2-Hon, R. S. McCormick, Franvlin, Fr. Friday, Aug. 2-Hon, R. S. McCormick, Franvlin, Fr. Lyman C. Howe, Friday, Aug. 2-Hon, R. S. McCormick, Franvlin, J. S. Lillie, J. E. Emerson, Beaver Fails, F. S. Sunday, Aug. 6-Mrs. R. S. Lillie, O. P. Kollogg, Monday, Aug. 6-Lyman C. Howe, Friday, Aug. 10-J. Frank Baxter, Chelsen, Mass. Saturday, Aug. 11-Mira, Clara Watson, Janostown, N. Y. ; J. Frank Baxter, Monday, Aug. 16-Conference and volunteer speaking. Tuesday, Aug. 16-Jurah Watson, Janostown, N. Y. ; J. Frank Baxter, Monday, Aug. 16-Conference and volunteer speaking. Tuesday, Aug. 16-Jurah Watson, Janostown, N. Y. ; J. Frank Baxter, Monday, Aug. 16-Conference and volunteer speaking. Tuesday, Aug. 16-Mira, King. 17, Frank Baxter, Monday, Aug. 15-W. W. Klug, Friday, Aug. 16-Mira, King. 19, Jurah Chubai, Junktr, N. Y. Wednesday, Aug. 16-W. W. Klug, Theshon Tuttle, May, Aug. 16-Mira, King. 100, Mira, 16, W. Klug, Theshon Tuttle, Mira, 11, S. J. Jurah Mira, Mira, 19, Jurah Mira, Jurah Mirah Mi

eral supervision and control of arrangements maying seesaton. The Boelety have engaged for the full term of the moot-ings A. J. Damon's Orchestra, of Dunkirk. This Orches-tra is promoticed by nusical critics as having no superior in Western New York. It will furnish music for dancing Wednesday and Saturday evenings of cach week regularly. The Brass Dand with also furnish music during the day. The Petit Frankly of Vocalists, of Alliance, Oldo, have also been engaged for the first two weeks of the incetings. Some of this most remarkable mediums in the country will be present. Every place of mediumship will be remo-sented. June 23.

# Camp Meeting.

5

UNTIL JULY 1st, 1883, Diagnosis or Disease and triatfor medicines free, Send lock pation's hair, age, for, and 25 cits, to DB. CARPENTER, 219 A Tremont street, Boston, Mass, Jung 22, -200"

To Mediums and Spiritualists,

WANTED, a trst-rate Test and Business Medium, to occupy rooms soon to be vacated by one of the best mediums in the country. Public Circles can be held also. To rout note, a large furnished front chamber. Apply at 20 Ilanson street, Boston. 2n\*-June 23.

June 23.-2w\* WANTED, 50 Men and Wonien willing to try and help found Jehovih's Kingdom on Earth, as de-scribed in Oabaye, the new Ribte. We have a faw youn-teers, and have inde a proliminary beginning. This notice in inserted to catch the sitention of those who have desired to find something of the kind, but may not have desired our work. A pempisie will be sent to any inquiring friend who will send a simm. Spritualists who dosire to find a way to tive the higher life, in an acceptable communal home, are invited to correspond. Address F. VANDEWATER, Secretary Oabape Lodgo of yaithists, 128 West 3ith street, New York. June 29.

TWOULD like to borrow \$2000 or \$3000, more or less, for a year or two, or less time. Good interest, sood security, and some advantages. Would be gisd to hear from any one who can respond in whole or in part. JOIN WETHERIJEE, 24 Monk's Building, Boston, June 23, -1stf

MRS. LOOMIS, Test and Healing Medium, Manawers six questions on business by mall for 50 cents; and brief diagnosis from lock of hair, age and sor, 50 cents; Diagnosis at office free. Hold Van Reusseiner, 219 A Tro-mont streat, Boston, Mass. 2w\*-June 23.

## **SAN FRANCISCO.**

BANNER OF LIGHT and Spiritualistic Books for sale, ALBERT MORTON, 210 Slockton street, Nov. 15.-(stf

## Raphael's Horary Astrology;

BY WHICH EVERY QUESTION RELATING TO THE FUTURE MAY BE ANSWERED.

BY RAPHAEL.

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HYMNS OF PEACE; for the use of Universal Peace Un-ions, &c. 12 couts. HOURS THAT SHINE ON THE DIAL OF FREE-DOM, BCORDS,

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"OUT OF WORK," A Blory for the Times. 12 cents. THE BIGOT'S DREAM; or, A Disagreeable "Call to Preach," 12 cents. For sale by COLBY & RICH.

Flashes of Light from the Spirit-Land:

FIRSTRES OF Light from the Spirit-Land: Through the Mediumship of Mrs. J. H. Couant, Compiled and arranged by ALLEN PUTNAM, author of "Spirit Works": "Natty, aspirit": "Mesurerism, Spiritualism, Witcheraft and Miracle," etc. This comprehensive volume of more that four hundred too, scientific disquiristion, theologic sufficient of the made of Theodoro Traker, William Ellery Channing, Thomas Tahoe, Rev. Henry Ware, and other distinguished intelligence of to day. Their uttennees, as given through the description and spiritual royalitation, generating the description and spiritual royalitation for the disrubodied made of Theodoro Traker, William Ellery Channing, Thomas Tahoe, Rev. Henry Ware, and other distinguished intelligence of to day. Their uttennees, as given through the dissing beganisment of the Bannee of Light, have awakened the greatest interest in society concerning the origin of man, the duty doviring upon each individual, and the destiny of the race, as treated from the several standpoints which the free downing it in obedience to the flat of mat-ural line doot is composed of extracts from answery to benue of the most important questions proposed at the Banneer of Light free Urcles. For sale by COLBY & HitcH.

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By the anthor of VITAL MAGNETIC CURE and NATURE'S LAWS IN HUMAN LIFE.

NATURE'S LAWS IN HUMAN LIFE, Naturo's Laws, Principles, Facts and Traiths, are oter-mal and hubutable. Success, Customs, Conditions, Cir-cumstances and Uplnions, are constantly changing; there-fore, to be consistent, we should weigh and judge both sides of the subject. The face-thating teachings are contrasted with their op-posites, the curtain is drawn, their effects shown, also the causes which produce intarnony; the remedy is anggest-ed, "Social Freedom" teachings are oither beneficial or defirthousial, Which Y Every family should know for themselves as to its moral tendency and practicability. "It is designed as a "two-edged-sword" rojelinder, to send individuals who access Spiritualism of leading to the doc-trine, Zend it broadcast. Zamage, Price Sycenth, posiago free,

72 pages. Price 25 cents, postago free, For sale by COLBY & RICH.

**IMMORTALITY:** 

137 A correspondent, Mr. R. S. Montgomery, writes us from Palmetto, Tenn., urging the importance of the phenomena of Spiritualism in the matter of convincing proof of the truth of its claims. Noting that some say a person should live above the curiosity of witnessing them, he remarks, "Such may be true to some extent. but it requires phenomena to convince the world, and when I receive the Banner of Light I read with interest the Spiritual Phenomena columns. A non-believer may be attracted to the lectures, and study all the theories pertaining to Spiritualism, yet without the phenomenal demonstration all amounts to nothing.

# English ways, says The Index, are almost as "peculiar" as those of the "heathen Chi-While English law punishes with fines .nee.' and imprisonment any so called "blasphemy" of the delty Englishmen are supposed to worship, yet it allows a brisk trade in false gods to be carried on with impunity by English firms. An uncontradicted item, going the rounds of the newspapers, states that a thousand glass gods, which cost thirty-seven cents aplece to manufacture, and which sell for four dollars, were recently sent to Burmah from Birmingham. Eng.

13 Light for Thinkers, published in Atlanta, Ga., suggests the building of a Spiritual Temple in that city. It says there is a need for one, and that it can be made self-sustaining by the plan it proposes. It wants to have a subscription list of funds for the purpose led off with a donation of a thousand dollars. There are some active and enterprising Spiritualists in Atlanta, and we trust that the hopes of our Southern friends may be fulfilled.

BE & Spiritualist Conference Meeting has been organized in South Brooklyn, N. Y.

diams" we shall copy into the next issue of the Banner of Light. . d. . . . 4

#### "The Purpose of Life."

We shall print next week the report, prepared for our columns, of a lecture on the above topic delivered in Horticultural Hall, Boston, June 10th, by J. William Fletcher.

17 The Sixth Annual Meeting of the Central New York Association of Spiritualists was recently held in Lee Centre, N. Y. Addresses were made by President Beale, A. A. Wheelock and J. F. Baxter; a series of resolutions commemorative of the life, services and decease of Warren Woolson, adopted, and officers for the ensuing year chosen. A report from the Secretary, Mrs. James Hall, is received and will be given in our columns next week.

15- William C. Buckingham, Esq., writing us from Peconic, Long Island, N. Y., truly says of the National Reform Association that "As the medical bigots take delight in persecuting healing mediums and clairvoyants, so we see the same spirit manifested through many of the clergy," as evidenced by the existence of this unrepublican society.

27 The American papers inform us that M. Aksakoff, the Russian scientist and devoted Spiritualist, had been banished from his country for publishing an article asking the Czar to grant liberal reforms in that country. There is not a particle of truth in the rumor.

IF The recent festival at Horticultural Hall, under the auspices of the New England Aid Society for Aged and Friendless Couples, was a financial success, we are pleased to learn. A more worthy charity does not exist.

#" J. R. W."-which initials are those of a prominent physician in New York City-has, on our second page, a tribute of praise for "THE VOICES," which the reader will do well to pe-THEO.

27 If dyspeptic invalids would avail them selves 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 5.

RUPTURE CORED. - New method. Send for olreular. Dr. J. A. House, 128 Fifth Avenue, New York Olty. 34 × Č

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

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A LITTIE STRANCE. - Charles Dudley Warner re-marks: Although there are scattered through the land many persons. I am sorry to say, usable to say for a numproper Alter server, yet heard of anybody enable to site and.

"BUOHU-PATH A", Oniok, Somplete sure; all annoying kichey and Unitary Diseases. \$1.

ex in advance of the date where-Saturday, a week in on they are to app

## SPECIAL NOTICES.

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

J. V. Manstield, TEST MEDIUM, answers scaled letters, at 100 West 56th street, New York. Tarms, \$3 and four 3-cont stamps. REGISTER YOUR LETTERS. Ap.7. ----

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

#### -BUSINESS CARDS.

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

TO FOREIGN SUBSCRIPERS The subscription price of the Edander of Light is \$3,50 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-cersal Postal Union.

NOTICE TO OUIE ENGLISH PATHONS. J. J. MORDE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Haumer of Lights at fitteon shillings per Fear. Parties desiring to so subscribe can address Mr. Morse at hisoffice, 4 New Bridge street, Ludgate Circus, E. C. London, England, where single copies of the Banner can be obtained at 4d. esoh: it sont per post, 3d, oatra. Mr. Morse also keeps for sale the splaticant and Reformation; Works published by us. ColBY & BIOB.

MAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 200 Stockton street, keeps for sale the Ranner of Light and Spiridual and Beforma-fory Works published by Colby & Rich.

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#### PHILADELPHIA BOOK DEPOT.

The spiritual mad Reformatory Works published by COLBY & BIOH are for sale by J. H. BHODES, M. D., at the Philadelphis Book Agency, Bhodes Hall, No. 5664 North Sth street. Buberiptions received for the Banner of Lights at \$3.00 per year. The Banner of Light can be found for sale at Accdemy Hall, No. 500 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1016 sevens: street, above New York avenue, Washington, D. G., keep scentianily for sale the BARNER OF LIGHT, and a soly of the Splittune and Schummatery Works published by Colby & Blob.

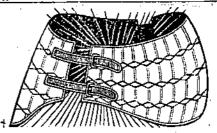
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JAMES LEWIS, OFFICE, MAND., ACHINOF, JAMES LEWIS, OFFICE, MAND., ACHINOF, S Manni, Control of Land., Mann., Software, and Manner of Land., and will supply the Software, and Manner and Manner, and will supply the Color & Eich.

Using the second sec

O. P. Kellogg, of Obio, July 15, 17, 19, 21, 22 and 24, Mrs. R. Shepard-Lillie, Philadelphia, Pa., July 15, and 22, 15, 18, 20,

Mrk. 11. Shepard-Lillie, Philadelphin, Fra., July 15, 18, 20, and 22.
Lyman C. Howe, July 25, 27, 29, and Aug. 1.
Mrs. C. Fanny Davis, Brandon, VL., July 20, 28, 29 and 31.
Thomas Gales Forstor, Baltimore, Md., August 5, J. Frank Bartor, Boston, Mass., August 5 and 7.
Mrs. Addine M. Giadilug, Philadelphin, Pr., August 5, J. Frank Matter, Boston, Mass., August 5, 11, 12 and 15.
Capt. H. H. Brown, Brooklyn, N. Y., August 6, 18, 19 and 24.
Mirs. Addine M. Giadilug, Philadelphina, Pa., August 8, 5 and A. Byrnes, Boston, Mass., August 9, 11, 12 and 15.
Capt. H. H. Brown, Brooklyn, N. Y., August 16, 18, 19 and 23.
George A. Fuller, Dover, Mass., August 24, 20, 28 and 23.
Ed. B. Wheeler, Philadelphina mediums, representing all phases of mediumship, have obgrad tents, and will be with us during the emire timo; also Birs. Pattleon, of Pittsburgh, meduum for Indepod fent slate-writing between noked slates. Bir. Edgar W. Emerson, of Manchester, N. H., has been engaged from July 16 to Aug. 1st ogive tekts from the platform adult be provided on the grownas for Boarding and Lodging. Good Table Board 54 per week. Lodging 25 to 506. s. Birk. Single meats-Breakfast and Suppor-356.; Dianer 50c.



Of all the Currative Agents known to Science, none equal ing and socializes when properly applied, it excits a busi-ing and socializes influence unlike any other force in nature. It is soft and gentle as sunlight, but powerful as the rolling waves of the ocean. The moment our Magnetic bileids are brought in contact, with the body, a powerful amagnetic stimulus is imparied to the blood sud nerves. For all lorms of disease the Shields allord speedy revier. The Consumption, one Magnetic Vest will afford rollef and positive cure after all other remedies full. The Beit cures Lame, Weak Hack, Ecistica, Neuralgia, and nearly every disease of the Ridneys. Our Jacket will cure Locomotorataxia, Epilepsy, Fite and Paralysis. Reader, you doubt this; you don't be-liver these statementist Presse call upon us for the names and proof. If we fail to turnish them, write to the editor of the Earner that we cannot sustain our advertisement. Bend for our "FLAIN BOAD TO BEALTH." Free to any addrese.

CHICAGO MAGNETIC SHIELD CO.,

No. 6 Central Music Mail, Chicago, Ill. June 23.

PURIFY THE BLOOD, And all your complaints will Disappear. CM (TH'S VEGETABLE COMPOUND, a sure curs for Reliable testimonials can be furnished. Warranted, if fair trial be given. For sale by Miss HELEN. SLOAN, 25 Winter street, Iloston, Boom 16. June 23.

## F. L. 08GOOD,

MAGNETIC PHYSICIAN, No. 928 Albany street, Boston, will visit patients. 1w"-May 23. 

#### MRS. ALDEN,

TRANCE MEDIUM. Medical Emminations and Mag-notio treatment. 4 Winter street, Boston. June 12.-4w



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#### BANNER LIGHT. $\mathbf{O}\mathbf{E}$

# Message Bepartment.

Public Free-Circle Meetings usid at the BANNER OF LIGHT OFFICE, No. 9 guntory Place, story TOEBDAY and FRIDAY AFTER-, The Hall (which is used only for these shapees) NOON. The Hall (which is used only for these scances) will be open at 2 belock, and services commences at 3 o'clock precisely, at which time the doors will be consel, allowing no egress antil the conclusion of the scance, ez-cept in case of absolute necessity. The public are cor-

allowing no egress duith the conclusion of the searce, gr-copt in case of absolute necessity. The public are con-diaily invited. The Message's published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that segond,-whether for good or will; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We say the reader to receive no doctrine put forth by spirits in these communs that does not comport with his or her rea-son. All express as much of truth as they perceive no more.

Son. All express as much of truth as they percentering more.
 Born, all express tast the those who may recognize the messages of their spirit-friends will vorify them by informing us of the fact for publication.
 The Natural Howers apon our Circle-Room table are grain-fully appreciated by our angel visitants, therefore we solicit donations of such rom the friends in earth-life who may feel that it is a picas it to place upon the alter of Rpirituality these second and the solicity of t

#### SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBULP OF Miss M. T. Sheihamer.

#### Mrs. Lydia E. Plukham.

A spirit who gave the name of Blossom, while in control of the medium, said: Here is a lady, whom I see-but there seems to be a little barrier between us, as though she had not strength to come close to the medium She is tall, and very delicate looking. She has only within a very few days, passed to the spirit-world. She says:

"My name is known and recognized through out the country, yet I do not come to the public at large, only to affirm the truth of Spiritual-ism. I knew that spirits could communicate ism. I knew that spirits could communicate with mortals, under certain conditions, before onter the spirit-world. I knew that my loved ones would give me welcome, and they did; they ushered no into a home which I have already begun to enjoy, and which is very pleasant; but I feel that there is still much work to be done on the neutral side. I came back not only done on the mortal side. I come back, not only to send my love to my friends, but also to tell them I intend to p rate my work in connec-tion with mortals for a time longer. I have met the old doctor who first prepared a certain article, which has been of great benefit to hundreds of people, and he tells me he will lend me his assistance, and together we may perform a good work yet for the henefit of those who are suffering. I have met the dear ones of my fam-ily who are in the spirit-world, and we are happy together."

The name of this spirit is Mrs. Lydia E. Pink

The name of this spirit is ars. Lyon E. Fink-ham. I see around her a number of spirits, one a male, whose name is Daniel, as it appears in letters above his head. Another, at a little distance, an old gentleman, who, I should say, was not a member of the family, whom I hear called Dr. II. Then I see, a little further off, a female spirit, who I should say had not been a verident of the higher life near years. resident of the higher life many years. I can not tell whether she is a connection or not; I should rather think she is; and I get the name of Emma Others are with the first spirit spokof Emma Others are with the first spirit spos-en of, but they seem to be here to give her strength; to assist her in taking part in the proceedings of the afternoon rather than to communicate for themselves. Most of them are male spirits. May 22.

#### Report of Public Séance held March 23d. 1883. Invocation.

Ye bright and blessed ones of spirit-life, we invoke Ye bright and blessed ones of spirit-life, we invoke your presence here to day; we would receive of your ministrations and power. Ohl give unto those spirits who gather here the strength which they need, that they may send their tokens and messages of love and instruction unto those in mortal life. Ye messensers of light and prace, may each one become bapitzed in your power, both now and at all times; may every heart in this place carry forth new influences and mag-netism which will cheer them through the coming time, strengthening the spirit and uplifting it to the highest realing the spirit and uplifting it to the blastered when a purce, weeter condition of harmony and of peace will prevail upon earth even as it does in the spheres where the angels dwell.

#### Questions and Answers.

CONTROLLING SPIRIT .-- We will now consider

hilarating and elevating magnetism by which they may rise to a freer and happier condition.

#### Mrs. Rebecca Cowdrey.

[To the Chairman :] 1 am glad to meet you, [To the Chairman:] I am giad to meet you, sir. I wish to communicate through your me-dium; because I desire to reach my loved once who yet remain in the body. It was in the fall of the year—last fall, I should eay—that i was summoned from my mortal body. I lingered here amid earthly conditions until I had arrived at the tage of eighty years, when my material faculties had been completely subjected to the spiritual, and that which belonged to the phys-ical was called upon to pass away. while the ical was called upon to pass away, while the spirit itself was summoned higher. I was a be-liever in Spiritualism; I knew it to be a truth; I knew that the ascended loved ones could return and manifest to their friends on earth, for I was and manneet to ther, release on early, for I was privileged, at times, to behold them; my spirit eyes were opened many years before I was sum-moned home, and I beheld the dear spirit forms; scenes and landscapes in the spiritworld also became familiar to me, so that when I reached that emailed life, and looked around me, it seemed as though I had long dwelt among them, while the faces of the dear ones, grown beautiful and radiant in the light of the heavenbeautiful and radiant in the light of the heaven-ly life, were as sweet to my vision and as famil-iar as though they had always been before me. I desire to attest the truth of this philosophy, and to assure mortals they have not yet con-ceived the full glory of the realities of spirit-life. I knew something of them because of my mediumistic experiences while in the body, but they did not open before me here as they do now that I am a freed spirit. I bring my love to those dcar ones who re-main on earth. I wish to convey my most

main on earth. I wish to convey my most earnest thanks and expressions of gratitude to my daughter's family for all the kindness which

my daughter's family for all the kindness which they bestowed upon me, for all their little at-tentions, the memory of which lingers in my mind, and exhales a sweet influence, like the perfume of the flowers which I see before me. I desire those loved ones to feel that I am free, that I have opportunities to unfold my powers. I was used as an instrument by the spirits in giving unto others demonstrations of immortal life. I appreciated the blessings which came to me from angelic sources; my experi-ence in this direction is not finished; I will still be able to give unto others manifestations of ence in this direction is not finished; I will still be able to give unto others manifestations of immortality, that they may know that the dead live, that the separation of kindred souls is only in the seeming. I know I will also receive blessings from those who have gone beyond me in spiritual unfoldment, so I desire my loved ones to feel that I am happy. I rejoice in my new life, and I waft my blessing and greeting from the other shore.

from the other shore. I send my love and greetings also to those friends outside of my own family who will re-member me, and will be happy to meet them when they come to the spirit world. I have friends in Stoneham and vicinity, as well as in East Saugus, where I passed away. My name is Mrs. Rebecca S. Cowdrey.

#### Judge Edward Woodruff.

[To the Chairmant] But a few weeks, com-paratively, sir, have rolled away since I became a resident of the superior life, if I may so ex press myself. I was not quite as aged as the dear "mother in Israel" who has just spoken to you, but I had passed "three score years and ten," which we are told is allotted to man, and six more years before I was summoned to the split world. I am hardly prepared to make any definite statement concerning the life be-yond this, although I am well oualified to say yond this, although I an well qualified to say that from the few experiences which it has brought to me, it is a good life, and brings new conditions, which are continuously sufold-

new conditions, which are continuously abroad-ing before me, and seem to be for my purifica-tion, advancement and instruction. I have met friends and associates whom I had long missed from my side in the mortal; have seen and been welcomed by loved ones who had drifted away from bodily conditions. I feel it to be my duty to return and manifest, even though it be but in a feeble menuar bocause V menu from duty to return and manifest, even though it be but in a feeble manner, because I know from my own experience, and have ascertained from others, that spirits can become cognizant of the doings of their earthly friends, and can com-municate with them under certain conditions; and as I was ever free to speak out my convic-tions and feelings, I felt it my düty to do so whenever there was a need. I must give ex-pression to the convictions of my soul, and as-sure my friends that while I am an immortal spirit I am yet able to return and enter into spirit I am yet able to return and enter into communication with those encased in fiesh.

desire my nearest friends to seek an opportunity for me to do this. I feel emboldened to say that if my friends in Cincinnati will visit a slate-writing medium. I think I shall be given power and opportunity to manifest to them diting my thoughts upon the inner surface of a pair of slates. I wait my greetings to my associates, and my love to my family and others I wish each one to know that neither my life nor my memory have become extinguished, but that I am still nave become extinguished, but that 1 am still possessed of vigor and vitality. I was, sir, for many years an active member of the bar of Hamilton County, Ohio. I also served as Judge of the Probate Court, and was generally known throughout the County. In Cincinnati I have many friends, not only in the legal profession but also outside of it. I per-ceive that certain persons with whom I occaceive that cert in persons with whom I occa-sionally came in contact in days past, during my professional career, have been and are in-terested in the Spiritual Philosophy; through them I have been enabled to gain a little expe-rience in this manner of communicating since my departure from the body. They may not have been aware of my presence, but I have re-ceived the benefit all the same. I will not linger, as I perceive there are oth-ers who desire to take my placo. You may an-nounce me as Judge Edward Woodruff. I thank you for permitting me to come. you for permitting me to come.

swer them if I only had an opportunity. I have found out many things in the few weeks of my life in the spheres which I would like to impurt to my friends I wish they would give me op-portunities of coming in communication with them.

I have not much to say. I wish to send my love, and assure each dear one that they are no less dear to me than formerly, but rather that my affection and sympathy seem to be in-creased since the death of the body. I find the spiritual attributes and faculties, of which the spiritual attributes and lacuttes, of which the love principle scems to be the greatest, more active than when I was here. I lived on earth sixty three years. Of course, like all others of that age, I passed through many experi-ences. I knew what it was to part with loved friends who were summoned to the higher life, and I knew what it was to experience changes here that for the table as here for my good and I knew what it was to experience changes here; but I find that all has been for my good, that it was a discipline needed by my spirit. Now I come with love and blessings for those who linger in the body, and assure them that when they are called to pass from earthly scenes I will be near to give them welcome and con-duct them to the bright home which I have found in the heavenly land. I belonged in Greenville, R. I. I am Mrs. Sarah A. Tobey, and my husband is Mr. William Tobey, of that place place

#### Rebecca II. Thorner.

I come from the land of souls as happy and free as a bird. I am delighted with my home in the spiritual land, and it seems that I must return to this place and assure my friends of my freed condition. This is not the first time I have come into association with a medium, but I have not before manifested here. I have made my presence felt in my earthly home by influ-ences which have been expressed in outward if ences which have been expressed in outward life; my friends know that I am happy, that I would not return and take up the old existence under any condition. I was a sufferer from early childhood; my physical forces were weak, my bodily frame was delicate, I knew what it was to be racked by pain and weariness; so, when I was taken to the beautiful spirit world, welcomed by the angele and icco concernity. welcomed by the angels, and given opportunity to rest and recuperate my vital forces, you may to rest and recuperate my vital forces, you may realize something of my joy and catisfaction. I cannot but express my thankfulness for all that the new life has brought to me. It is a lit-tle more than a year since I passed home, and that year of glad release from suffering and weariness has been of untold service to me. I have been gaining new experiences, becoming familiar with old friends and new ones, and gaining power from day to day.

gaining power from day to day. I come with love and a benediction for those dear ones who were ever so kind to me when I was with them, who were so patient with me, and ever ready to offer some kind attention which would bring me relief. The memory of their kindness will linger with me through all their kindness will linger with me through all the years to come, and shine around my life like the radiance of jewels. I feel that when the time shall come for me to meet them, I will be able to give them such attention and minis-tration as they will then require. I knew some-thing of Spiritualism; I knew that the dear ones from the exalted life could comeinte communi-cation with mostals. All such knowledge is of antold value to any one, whether in the mostal or the immortal spheres. I wish to tell my dear brother that I have met every loved member of his band. Those who come in contact with him his band. Those who come in contact with him, in order to bless mortals, are kind and power-ful. They have assisted me to day to a great extent: they have given me the magnetic power which I required to enable me to return to this place; they send a blessing, and assure my dear brother they will unfold their powers more and more for the benefit of himself and others. I am Rebecca H. Thorner, and I would like my message to reach Philip A. Thorner of Marble-bread. Mass nead, Mass.

#### Thomas M. Ryley.

[To the Chairman:] This is a strange assem by for me to be in, but I am here nevertheless. My body died early in January of the present year; but I found another body not subject to the aches and pains of the old one, not quite so and in appearance with a body one of the solution the aches and pains of the old one, not quite so aged in appearance, and which serves me very fairly indeed; but as I come here I have sundry aches and pains in my back, which I do not un-derstand, but which are disagreeable. I re-member I had the same feeling previous to the death of the old form, but I do not know why it should attack me now. I lived to a ripe old age, and suffered somewhat before I went out, but that is the lot of the most of mankind. I am not here to complain of my experiences, but to get a little clearer knowledge of those things which surround me, and to know some-thing more of the spirit- vor d, so cal ed-to take advantage of the lines which run between earth and the spirit-land, so that I may operate and transmit communication ta friends who are on the earth. Then, again, as I remember my past career, and the interest which I have taken in those on earth, my which I have taken in those on earth. my friendship for them as well as my affection. I send them my regards and a few words, that they may know I an very well conditioned in my new situation. I have not all the posses-sions which I would like to acquire, but I have many things which are for my advantage. I wish my friends to know that I would be hap-py to meet them privately and have a little talk with them. I think I can convince them that there is life for man after bodily death; that he has also identity, intelligence and will-pow-er, which he may express in many ways, for he does not seem to be so limited after he has part-ed with the material tenement as he was beed with the material tenement as he was be-fore. I belonged in Brooklyn, N. Y., and am fore. I belonged in Brooklyn, N. Y., and am well known there by many persons. At one time I was sheriff in that city, but had retired from active labors some time before I departed from the body. My old friends and neighbors will know me as Thomas M. Ryley.

A .- In the spiritual world we have light and shade, and what may properly be called night and day; but no interval of absolute darkness has fallen under our observation. You are has failen under our observation. You are aware that there are individuals on the earth who are very near-sighted, or whose sight is but dimly developed with the or whose sight is but who are very near-sighted, or whose sight is but dimly developed, while the vision of others is clear and piercing; so may we speak of the in-habitants of the spiritual world. Those who cling to earthly conditions are not unfolded in spiritual attainments and inhabit the lower spheres of the immortal world. Such may be called of dim vision; they cannot behold exter-nal surroundings clearly; while spirits who are further advanced, and have risen above physical conditions, have their, sloth clearly developed. further advanced, and have risen above physical conditions, have their sight clearly developed. To the latter there is no condition correspond-ing to your material night; their surroundiags are very light and beautiful. But the former, those who live en rapport with the external world of matter, have their periods of outward darkness corresponding to your own night. The spiritual world, revolving around its solar orb, has its periods when it is at the furthest point from that orb of illumination, but to exalted spirits there is no appearance of darkness; the light is only dimmed, as that of your sun would light is only dimmed, as that of your sun would be when passing through a light, vaporous cloud. It is of a light roseate color, very beautiful, very mild, brings with it a sense of re-

beautiful, very mild, brings with it a sense of re-freshment and recuperation to the spirit. Q.-[By Mrs. C. H. Snell.] Is the spirit body mutable? Does it require sustenance and rest? A.-The spiritual b. dy is subject to periods of growth and of ohange, consequently it may be properly denominated mutable; it also at times becomes weary, and must gain repose; but it varies in this respect, according to its degree of development. The bodies of those spirits who are not unfolded in spiritual attributes are more gross than those of the more exalted. The un-developed spirit who has not outgrown material wants feels the necessity at times of partaking developed spirit who has not outgrown material wants feels the necessity at times of partaking of solid, substantial food, and you often receive accounts from such returning spirits of the re-pasts of which they have partaken in the spir-itual world. Understand us when we declare to you that life in the spiritual world is sacred; it cannot be taken. Those spirits who tell you they have partaken of a meal of animal food of any kind must have done so when they ware in they have partaken of a meal of animal food of any kind must have done so when they were in contact with mortals who were partaking of a like repast, although they may not have been conscious of their close proximity to the per-sons on the earth at the time. Spirils who par-take of food in the spiritual world proper, are provided with fruits of various kinds, which efford the necessary elements for their surface. afford the necessary elements for their sust-nance and growth. Spiritual science has also demonstrated to advanced spirits that the at-mosphere contains in solution all elements that are necessary to life and growth, and the spirit who is sufficiently advanced in knowledge pos sesses the power to absorb these elements, which are applied to the strengthening of the muscuexternal powers : he is not obliged to imibe solid, fleshly substance, which in turn must the expelled from the system. Therefore, his or-ganism, being more delicate in construction, more *spirituelle*, he is better gualified to teach undeveloped, crude-minded spirits, than are those who are below him in spiritual unfold inent

#### Mrs. Elizabeth Smith.

**Hrs.** Elizabeth Smith. [To the Chairman:] My name, air, is Mrs. Elizabeth Smith. I resided in New Bedford. I am the wife of Mr, Sydney Smith, of that place. I lived forty one years on earth, and then was translated to the higher life. I feel very much pleased and thankful for this opportunity of speaking. It is only a little over a year since I passed from the body, and I still feel a great in-terest in my friends and my dear family who are yet on the earth. I wish to reach them through some such means as this, and tell them of my life in the spirit-world ; how wonderfully through some such means as this, and tell them of my life in the spirit-world; how wonderfully strange the experiences have been which have come to me since I passed over, and how real the life apart from the body is. I desire them to know I can come, and perhaps gain power to talk to them in pivate. I am anxious that my earthly friends should realize the nearness of spirits to their friends in the body, and am trying to have them doso; for I am told that they who learn concerning the pathway of spiritual life while on earth have greater advan-tages, and will be better enabled to comprehend their surroundings and conditions when they their surroundings and conditions who they pass over, than are those who are ignorant of such knowledge. I do not complain of what I have found in the spirit world, yet I wish I had understood more of the futuro than I did, that I might not now appear so ignorant as I must to those who are advanced.

I send my love to my dear family and friends. I wish them to feel that I have still a deep af-

JUNE 23, 1883.

cerning spiritual laws while in the body, f corning spiritual laws while in the bouy, 1 hope my friends will not have occasion to re-gret anything of this kind, and so 1 come, ask-ing them to search for the truth-seek to dis-cover it for their own unfoldment. My name is George H. Davis.

#### Edwin Buckley.

Edwin Buckley. [To the Chairman :] It seems to be necessary for those who come here to give their names, and something of an account of themselves. I have watched proceedings at this place a few times, because I have become interested in them, and now I desire to speak for myself. I was known in earthly life as Edwin Buckley. I. was somewhat extensively recognized as a man-ufacturer of paper, in New York, where I have friends whom I would like to reach. I have also friends in Southport, Conn., where I passed my summer vacation, with whom I would like to communicate. I have relatives and friends whom it would pleas me to meet, so I come here to send out a few words, hoping to be identified and welcomed. I lived quite a num-ber of years in the body. I passed through the usual experiences of business men; my career was a somewhat successful one, and yet, in looking over it from my present standpoint, I would that it had been enlarged and rounded out in various directions, so that the reflection, as it owned in the word who the board. would that it had been enlarged and rounded out in various directions, so that the reflection, as it comes to me in this world, might be bright-er upon all sides. I do not wish my friends to feel that I am repining, or that I am making a confession concerning mortal shortcomings. Nothing of the kind. But, take the average, unexceptionable business man of this world, while passing through its experiences and frie-tion, who is placing more thought upon his financial or material interests than upon his spiritual, and place him suddenly in another life, one that is altogether cut off from the ma-terial, so far as the outworking of his power through business channels goes, and he will very s cedily discover that he has not applied his powers and energies to the best possible advan-tage as regards his interest and credit in the higher life.

That is the way I feel ; although, were I placed back in the body under the same conditions, I would probably pass through the same experi-ence I did while here, and would have to go to ence I did while here, and would have to go to work to express my powers and energies through spiritual channels. This is what I am now working for. At the same time I am ever ready to lend a helping hand to earthly friends, to give them advice from my standpoint, which, perhaps, may be of benefit to them, and assist them in moterial as well as subtinue to more it

perhaps, may be of benefit to them, and asalet them in material as well as spiritual ways, if they will only give me an opportunity. I passed away suddenly. I did not feel the approach of death many hours before it over-came me. I did not realize that I should so soon stand apart from the mortal body, owing to a sensation of coldness and numbness which seemed to attack my system and creep over its vital powers. In a few short hours—before the twenty-four had volled away—I was transported to another condition of being, from whence I am pleased to be able to report myself as living, and am actively employed in exercising my abilities for some practical result. It is about two years since I passed away.

#### Annie J. Tilden.

I have been in the spirit world quite a num-ber of years. I was there a good while before I learned that I could come back and reach my friends in this way. After I discovered that, I tried many times to communicate with my friends of earth.

friends of earth. I lived in Boston. I have friends here now, who, I sm sure, have not forgotten me. I have a dear little sister who has grown to woman-hood, and is struggling along in life, trying to perform her daily tasks with patience, and for-bearance toward others. I have other friends who knew that I once lived among them, and who sometimes have a kindly thought for my memory. For over five years I have been try-ing to manifest in this place. I do not mean to say I have held every meeting you have held

ing to manifest in this place. I do not mean to say I have visited every meeting you have held during that time; I have come, seeking to gain control and speak, but somehow have failen short of the power of doing so, and been obliged to pass out with my longing unexpressed. To day I seem to be given the strength to speak as I wish; so I come to send my love to my friends and to tell my sister Mary I am helping her. I have been with her during the last fifteen years. I have been trying to benefit her, and have mary times guided her when she her, and have many times guided her when she was in doubt upon certain questions. If she can only realize that I come I think 1 will gain power to make my presence known, because she is an impressible medium; she readily re-ceives the thoughts that spirits have to sive ceives the thoughts that spirits have to give, and in that way learns many lessons. Things that at first appear strange are made plain to fection for them, and I do most earnestly desire that at first appear strange are made plain to them to send out to me not only kind memories her mind : she ponders over them ; and ques tions, which she knows could not be answered by any one with whom she has associated, have been explained in her own hours of loneliness and quiet. That is because spirits, at times, have the power of coming into close communi-cation with her and illuminating her mind with the knowledge they possess. I am trying to gain power, as I said, to come closer to her, so that I may guide her through the paths which she now has to tread, especialthe paths which she now has to tread, espenai-ly as they are at present rather trying and un-certain. She does not understand just how to move, and I know I can guide her without the interposition of any outside person, if she will only be passive and be ready and willing to rely upon her sister, and upon her mother who is in the spirit world. I send my love to each friend. I think the time is coming when they will have mediums unfolded in their midst, and be able to receive tidines direct from the spirit be able to receive tidings direct from the sprin-world. While they press on, from day to day, in patience, bearing the burdens which are laid upon them. I hope they will feel that all these experiences have been given to them for a wise experiences have ocen given to them for a wise purpose, and that they them elves are unfold-ing for the life of the spirit. When they reach me in the higher life they will understand why they could not have passed through straighter and more pleasant roads. Annie J. Tilden. 4

CONTROLLING SPIRIT.--We will now consider your questions, Mr. Chairman. QUES.--{By a reader of the Banner, Portland, Me.] Is the health of a person whose medium-ship is but partially developed impaired by the efforts of a spirit to control her? Ans.-Thut depends very much apon the na-ture of the spirit who desires to control. If it is ignorant of the laws of control, is arbitrary, sellish and determined to manifest through the medium, regardless of her own walfere, his medium, regardless of her own welfare, his control will undoubtedly impair the physical bealth of the instrument as well as retard the development of her mediumistic qualities. But development of her measurances, but if such spirit knows something of the laws of mediumship, is unselfish and desires to mani-fest for the purpose of doing good to others, or perhaps assisting in the unfoldment of the pow-ers of the medium, and is gentle and kind in disposition, its influence will not injure the physical health of the instrument, but will rather throughten it as well as assist in developing strengthen it as well as assist in developing

strengthen it as well as assist in developing mediumistic gifts. Q. — [By H. A. Merrill, Lake Mills, Iowa.] Which of the two theories is correct, viewed from the spiritual standpoint, upon the nature of sound : "the undulatory, or wave theory," as advocated by Tyndall and others, or the new hypothesis of "substantial, sonorous, corpus-cular emanations," as advocated by Wilford and others? others

We have given but little attention to the A.new theory advocated by very many scientists at the present day concerning the nature of av the present we are not prepared to make any definite statement in regard to the "sub-stantial, sonorous, corpuscular emanations of Wilford and others;" but from study, and from the experimentation of scientists in the higher life, both independently in the spiritual world, and in conjunction with the scientists of this planet, we infer that the undulatory theory o the transmission of sound is the correct hypoth the transmission of sound is the correct hypoth-esis, and that it will be fully established and demonstrated before many years have rolled away. We understand that the movement of the atmosphere is in waves, or undulatory; that the vibrations produced by any degree of that which you call noise, a sharp concussion of any kind, set these waves into active or slow mo-tion as the case may be and this ribertime. kind, set these waves into active or slow mo-tion as the case may be, and this vibration op-erating upon the undulatory movements of the atmoschere causes what is now called sound. Prof. Tyndall is, to-day, setting forth this hy pothesis in his classes, which in the future will be proven through research and experimenta-tion, and will be given to the world in the fact-hooks of the schools. books of the schools.

Q.-I: a sudden, and to the individual unao-oountable feeling of sadness or depression for which there is no apparent cause, produced by, the entrance into the sphere of that person of spirits who seek to rid tuemselves of such feel-ings by an exchance of them for the better feel-ings of others? If so, is not thie, more than any other, the sense of the command or precept, "Bear ye one another's burdens, and so fulfill the law of (lbriet"?

"hear ye one another sourcens, and so fuffill the law of Uhrist"? "A -Susceptible persons frequently sense the condition of invisible spirits. Such sensitives, when there is no apparent cause in external conditions, will suddenly become light, cheer-ful, active and happy, or at other times and, more a and depressed seconding to the network morose and depressed, according to the nature, of the spirits who are at the time in contact with them. Solities who are depressed and sorwith them. S, into who are depresed and sor-rowful in the other life, at times do come in confact with susceptible, mediumistic persons and exchange their unfortunate conditions of mind for one more elevated and cheerful. Such sensitives must free themselves from such influ ences through the external conditions brought ences through the external conditions proupht to them by the changing experiences of daily life. "Bear ye one another's burdens" is as much the law, the command to day, as it was in ages gone by, not only by assisting materially these who are unfortunate, but by extending "a sympathetic influence that will convey an ex-

#### Stillman Brooks.

[To the Chairman:] I feel as though 1 stood upon unfamiliar ground. 1 return here to earth, and yet I can hardly say that I have been earth, and yet I can hardly say that I have been away from earth since I severed the connection which bound me to my body. I lived a number of years in the mortal form, and gained consid-erable experience, not only in a business way, but also in other directions. Hardly a week has passed since death overtook me, and I am somewhat confused, for I do not understand this new life at all. I have met friends whom I love and who annear beautiful to me: they I love, and who appear beautiful to me; they have taken me to their bright homes, and told me many strange storles of their mode of life; me many strange stories of their mode of life; and they assure me that as soon as I gain a lit-tle strength I shall be ready to enter upon a pursuit that will please me. I truet them, and so believe what they say, but it seems strange to me, after all; when I look back, it seems as though I had been walking upon slippery ground, and that the only real terra firme is that which I have now found.

My great object in coming here is to reach my friends and assure them that I have passed safely over the waters of death, and have land ed in a beautiful world, where my arrival was expected and welcomed, and where a place had been prepared for me. I also wish to tell them that I sympathize with them in their sorrows, and I bring them peace and consolation from the other life. I wish to send them my love, and my desire to reach them in more private ways than this. I have another object in comways than this. I have another object in com-ing, which is to rid myself of a confused feeling, so that my mind may become clearer upon many points of interest which arise before me; also that I may learn from those who are gath-ered here, who seem versed in these things, something of the laws of mediumship, and of those of the spirit world. I am told that I shall accomplish these objects by manifesting from this place. I was an old resident of Lowell, Mass. For a number of years I was connected with the Lawrence Manufacturing Company. My name is Stillman Brooks.

#### Mrs. Sarah A. Tobey.

[To the Chairman :] I think it is about five weeks since I passed from the earth. People speak of me as dead ; I have heard them, and I speak of me as dead; I have heard them, and I have seen thoughts in the minds of some I know, of wonder >> to what my condition was, and where I was. At the time I wished I could let them know I was present and could read their thoughts; that whatever appeared in their minds concerning me was at plain as though it was verbally surveyed. I bould and wals of what we term darkness?

#### William Flanagan.

William Flanagan. [To the Chairman J I feel kind of crampy and disagreeable. I don't want to feel in this way, but I do want to come a bit of a minute and talk. It was in hot weather when I got out of the body. In the other world I am not in an unhappy condition, and I want the peo-ple to know that I come round here a good deal to see what is going on, and try to help my wo-man and those who want assistance. I don't get along very fast. That is because I don't know just how to work, and they told me if I would come here and get introduced to persons who are here, every time you meel, and make them aware of my feelings and what I want to do, they would help me; so Lhave come. I have them aware of my feelings and what I want to do, they would help me; so I have come. I have told them my story, and they say they will show me how to work so I can impress people-l believe that's what you call it—to do as I think they ought to do; perhaps it would not be just the thing in their minds, but I feel it will do them no harm. I want to send my regards to my friends. I want my woman to know that I am pretty well off. I am looking after what is going on here

off. I am looking after what is going on here on this side, and I feel that by and by I will be strong enough to do what I want, and gnin ex-perience from this side, of life which will last, perfence from this side of life which will last, which they tell me I must have before I can go on and on in the other world. So I am ready for whatever comes. I want people in New-port, R. I., to know I have got back, and I think they will. I was drowned there last summer. I want them to know that Bill is alive, not at all used up, because his body was, and he feels that everything is going along quite well. I was not very old. I expected to live a good many years on this side, but I was mistaken, you see. William Flanagan.

#### Report of Public Séance held March 27th, 1883. Questions and Answers.

QUES.-[By C. E. D.] Will spiritual science, when more fally known upon earth, enable its inhabitants to forecast the weather from season season?

-Spiritual science ever ramifies and ex Ans.presses itself through physical science. As the presess itself through physical science. As the world advances in knowledge, and ripens under development, mankind will be enabled to un-derstand spiritual science through the opera-tion of physical law. The laws governing me-teorology and the movements of planetary bodies will, when they become clearly compre-hended, enable your scientists to predict the method from second to canon they have a product the

but their love so that I may receive it and know they recognize me as a living, conscious

thank you, sir, for giving me this opportunity.

#### George H. Davis.

George H. LINNAR. [To the Chairman:] Good-afternoon, my friend. I feel that I must speak thus friendly to you, for I am indebted to those who manage this in the privilege of coming. Boston meeting for the privilege of coming. Boston streets are familiar to me; I have passed through them many times. My home was on East Newton street. 1 am now in the fourth year of my spiritual existence, and I feel it is time I should return and thus publicly testify to the fact of my continued conscious existence in spirit-life; that I am not dependent upon a In spirit-life; that I am not dependent upon a material body or upon earthly conditions for my existence and future growth. And now that I am free from the physical, spart from those conditions which hedge in the spirit, I have been able to put forth powers whose ex-istence I never suspected, that are developing in a different direction from those which exin a different direction from those which ex-pressed themselves through external channels. I have become very much interested in trying to understand the secret of life and the forces which pertain to it, particularly that part which is essentially spiritual. I am not al-together a spiritual man, or 'consider myself rounded out in spiritual attainments, for there is still an old clinging to friends of earth, be-cause I dealre to know not only of their intacause I desire to know not only of their inte-rior welfare, but desire to feel that they are progressing in material ways, and are placing themselves in happy, prosperous conditions. I confess that there are certain elements clinging to me which perhaps belong more to the earthly state than the spiritual. But now that I am informed as to the condition of the spirit after death, and know that man is im nortal and possesses the power to directly interest himself in the welfare of his friends and the affairs of earth, it is my duty to declare this truth, and to give my testimony in favor of the truth of Spiritualism. My Boston friends may not feel gratified at my coming or pleased that I declare myself a

my coming, or pleased that I declare myself a Spiritualist. I do so because I undoublingly know now that spirits can return and manifest to mortals; and of course the philosophy they teach must be the true one.

teach must be the true one. I had no sympathy with it when here; I had no desire to identify myself with any movement of this kind, yet any estrest, candid mind must admit the truth when it appeals to it, and I am forced by my convictions to do the same. I bring greeting to my friends and business associates, and love to those who were nearly connected with me. I will be glad to come to them in private, and try to impart something of a substantial and convincing nature. I do not desire to do so publicly, because my friends would not be pleased, but if they have sufficient interest to ascertain whether or no I have an existence and can combinitizers inteiligently to them, let them give me an opportunity of to them, let them give me an opportunity of privately manifesting, my identity. I think, they will not regret it, but that it will prove of mutual benefit. I was connected with plano-

of mutual bencht. I was connected with phano-forte manufacturing in this city, and moved in a large business circle. There are one or two mames I would like to mention, of persons with whom I desire to come into close communication, but perhaps it will be better for me not to do so. Immediately after passing from the body, and for some weeks enhancement. I was arceedinging

mention, of persons with whom I desire to come into close communication, but perhaps it will be better for me not to do so. Immediately after passing from the body, and for some weeks subscenet, I was exceedingly anxious to come into communication with my friend, Mr. Bearse, and with my friend. Fitch, but sithough I understood, from observation but sithough I understood, from observation that I had the power of borning into connact that I had the power of borning into connact with the minds of those individuals, yet I fouried myself limited and one individuals, yet I fouried to a connective the individual for the source of t

#### MESSAGES TO BE PUBLISHED.

March 27.-George E. Pollard; Mary Godby, April 3.-Oyrus W. Jeffries; William Biske; Matilds Jones; Eudora Draper; Horace P. Milton; Lillah A. Camp

bell. April 6. – Lotela: for Andrew Hall, Henrietta Walket, Catherine Driscoil, Caroline Parket, Algernon Paige, Ma-rin, Buograh, Jennie West, Starlight, Henry Miller, John Gorman, Bue Bell. April 10. – Aimon R. Marsti; Mrs. Lena E. Leach; Mrs. Fannie C. Paddock; Mary Banaford; John W. Brooks. April 18. – James H. Pinckney; Addison P. Wright; Jn-Heite T. Burton; Rosle Matthewa; Lewis H., Redfield; Salty Prico.

Famile C. Padlock: Mary Handord; John W. Brooks. April 13. -James H. Pinckney: Addison P. Wright; dr. Rocks.
 Mary James H. Pinckney: Addison P. Wright; dr. Rocks.
 Mary J. Burton; Bosie Mathema; Lewis H. Réddeld; Sally Prico.
 April 13. -Mary Jane Carpenter; C. O. Klett; Neille Da-er; W. H. Butlot; Georgis Irying.
 April 20. -Jobn Tyerman; J. N. Smith; Margaret Da-vidson; Jonathan Walker; May Flower.
 April 21. -Louis Agnesiz; James Foley; Rachel Morton; James Firmingham; Elizaboth Dart.
 April 21. -AmassBioddard; Clarence Lawton; Mrs. Bm-eline Turner; George Bratford; Cooks, for Jonsthan Ad-ans, Hattle M. Cofin.
 May 1. -Louis, for Charles Bennett Jones, Lillian Car-ter, Faunte Raton, Joseph Carr, Mirs, Monica Li, Burke, Samuel Allen, Mrs. Carrie White, Martin Hayas, Merning Star, Henry O. Walker, Emma B. Dodge: May 4. -Feleg Wadsworth; Thomas H. Bond; Irs Co-mant; Lizzle Florence Hatch; Caroline Jeanneite Wilson.
 May 5. -Jesse O. Wells; Marianna Sargent; Mary Far-mer; Gamea M. Berman; Julia Doras.
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#### BANNER LIGHT. $\mathbf{OF}$

# JUNE 16, 1833.

## Spiritualist Meetings in Brooklyn.

The Brocklyn Spiritualist Seciety, now perma-nemily located at Uonservatory Hall, corner of Bedford Ave-nue and Fultor street, holds services very Bundey at 11 A.M. and 7:45 P. M. Speaker engaged: Mrs. F. O. Hyser for June. All the Spiritual papers on sale in the hall, and all meetings free. H. W. Benedict, Fresident.

meetings ires. H. W. Benedict, President, **Church of the New Mplefitus Dispensation**, Olin-ton Avenue, between Park and Myrile Avenues (entrance on Olinico and Waverly Avenues). Services every San-day at 8 and 7% r.M. Educational Fraternity, of San-day at 8 and 7% r.M. Educational Fraternity, of San-day School, meets every Sunday at 10% A.M.; Ladles Ald Society every Wednesday, at 2% r.M. Social Praternity meets every Wednesday evening for social intercourse at 7% o'clock. Payehus Fraternity meets every Saturday oven. ing, at 7% o'clock, for the purpose of forming classes in me-diumship. Free, A.H. Dailey, President.

Brooklyn Spiritual Freiernity. Friday evening Conference meetings will be held in the lecture-room of the Church of the Now Ppiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, at7% F. M.

The Eastern District Spiritual Conference meet every Monday evening at Composite Room, the street, corner Bouth2d street, at7%. Charles R. Miller, President; W. H. Coffin, Secretary.

#### Brooklyn (E. D.) Spiritual Conference,

Brooklyn (E. D.) Spiritual Conference. Monday evenlag, June 11th, the Rev. Mr. Benglass, having been invited to deliver his address upon Cre-mation, was introduced by the Obstirman, Mr. C. R. Miller. "What," said he, "shall we do with our deady is a question daily presented to us. The body is placed in the ground in order that the earth may absorb the products of decomposition. A decomposing human body pollutes the soil, the air and the water. The air and water contiguous to cemeteries teem with disease engendered by the deadly products of decomposition. Seven cemeteries are drained into Fairmount Dam in Philadelphia. The water of springs in cemeteries is extremely bright and sparkting, owing to the mirogen-ous nature of its composition. Large cemeteries pol-lute the afr and cause zymoid disease." The speak-er fortified his theories with a great number of sta-tistics relating to what he termed magazines of disease and death, remarking that great cilles are laying up for posterity great storehouses of disease and death. He described the mode of burial of the poor in large cilies, the Campo Santo in Naples, Keneal Green in London, and others. The lecturer handled his subject very ably, showing a large acqualatance with modes of burial in ancient and modern limes. He described the processes of cremation in the most alluring style in contrast with the heightened horrors of slow de-composition. The lecture was 'listened to with much alterition, and hear light and splauded. Mr. C. R. Miller announced the formation of a Spirit-wal Conference in South Brooklyn, and Dr. Bartlett, Dr. Bomerby, Prof. Le Bertholet and others. Mr. McAllan referred to the aborginal mode of bu-rial, and said that though Cremation might preven-burying alive, there was some danger of buring alive. He went on In his usual humorous style of discursive alusion with reference to various modes of disposing of the dead, and the resurrection of the body as taught by Orthodays.

of the dead, and the reserved by Orthodoxy. Prof. Le Bortholet closed the Conference with the recitation of an original poem, subject, "Divinity," af-ter which the Conference was dismissed. W. H. COFFIN, Scoretary.

#### The Third Annual Convention

The Third Annual Convention The Third Annual Convention Of the New Humpebire State Epiritualitat Association will be holden at Concord on Friday, Baturday and Bunday, the 20th and 39th daysof June, and the list day of July next-in Phomix Hall on Friday and Easturday, and Whitd's Opera and atternoon sassions at 2 and 7:30 o'clock. The time will be occupied in conference, relation of facts, coustdoration of resolutions, poems, addresses and public tests, inter-persod with music. Breaktens, -Mirs, Addle M. Stevens, Dr. H. B. Stover, Co. E. O. Bnitey, Mies Jennio B. Hagan (the young im-provisationist). Mr. Edgar W. Emerson (a wonderlui pint-form test medium, Mr. George A. Fuller, Mirs, Famile D. Bintth, Mr. J. Wu. Fletcher. Dr. J. V. Mansfield, of New York, the world-renowned with surprising accuracy, and who has responded to over radium, through whom seeled letters are answered with surprising accuracy, and who has responded to over radium through whom seeled letters are answered with surprising accuracy, and who has responded to over radium through whom seeled letters are in an any provide that indiversiting bim. Also a good materializing me-dium is expected to be in attendance. - Greard Faformation, - There will be present a choir of recomplished singers and an organist with fune soloists, to provide that indiversion for entertainment have been made with the betels and for board in families during the Con-responding with Mr. C. E. Twombly, of Concord, who will assign good places in private boarding houses and with good families, and 10 there also bearding houses and with good function. The Eggie and Theonix will the street, number and stock tables on a card with the street, number and with the betels and or board who record and who will have over their roads to accommodatione can do so by cor-responding with Mr. C. E. Twombly, of Concord, who will assign good places in private boarding houses and with good families, and 10 ther whore they will be solved or boarded invo

#### Western Locals, Etc.

The National Conference-The June Excursion to Cassada ga Lake, N. Y .- Prospects for the Camp-Meeting in August-Miscellaneous Items.

guizt - Miscellanceos Items. The National Conference held its session in the free Church, Sturgis, Mich., June listh and 16th. Interest-ing discussions on the topic of organization marked the exercises. The Convention adopted the following Platform, and then proceeded to the election of officers: NAME-The American Association of Spiritualists. Ohisecrs AND AIMS.-The objects and aims of this Association are to study Spiritualism In its scientific, philosophical, religious aspects and uses, and to teach its ruths as we learn them; to maintain high and pure principles in all vital questions of practical life and duty: to seek for therbest spiritual culture and the most harmonious charketer. DECLARATION OF PRINCIPLES.-While no assent to a fixed creed or confession of faith is required, the following statement may be held as embracing leading ideas accepted and sacredly cherished by most of our members:

members: InstORTALITY.—Man is an indestructible conscious entity. The change called death is but the separation of the spirit from the earthly body and its passing into a higher life, retaiping an indestructible body of spir-tural substance.

a higher life, rotaining an indestructible body of spir-litual substance. SPIRT INTERCOURSE.—It is a demonstrated fact that arisen spirits, under favorable circumstances, can and do communicate with man; to aid him, to give himponsolation, heal his maladies, correct his errors, leadhim to higher truth and happiness, and manifest their presence in various ways. All are susceptible to the influence of spirits, some in a much greater degree than others. This, like other faculities, can be controlled by a spirit to'speak and act for that spirit, more or less perfectly. In an-cleat times such persons were called seers or proph-ets, and are now usually called mediums. Beers, prophets, mediums or spirits cannot be influte and in-failible; therefore all revelations thus given should be judged as they merit. LAW.—Everything in the mundane and spiritual world is governed by immutable law. BETTY.—A Supreme Intelligence, a contral and all-pervading Soul, rules all by universal law. RIGHTEOUSNESS THE SAVIOUR.—Happiness is the result of the harmonious exercise of wisdom, virtue, love and purity, while right belief is of copaequerces as an inspiration to right conduct, yet character is the supreme consideration—not the belief so much as what we are. PROCHESS.—Eternal progress is the normal condi-

we are. PROGRESS.—Eternal progress is the normal condi-tion of the human apirit—evolution of mind and soul, as well as of rock and plant, to finer uses and larger wers.

RIGHT AND DUTY OF AMENDMENT -As man is

powers. BIGHT AND DUTY OF AMENDMENT.—As man is propressive we hold to the right and duly of every or-galization to revise its declared principles as deemed best, therefore these statements may be amended. THE OFFICENS.—The following were elected as officers of the "American Association of Spiritual-ists": President, John G. Jackson, of Hockessin, Del.; Vice-President, Dr. A. B. Spinney, Detroit, Mich.; Treasurer, Ira Lake, Norwalk, Ohlo; Trustees, J. B. Young, Marion, Ohlo; Samuel Watson. Memphis, Tean.; Mirs. E. D. Smith, Indianapolis, (210 East Ohlo street) Ind.; A. J. King, Hammonton, N. J.; J. S. Wait, Sturgis, Mich. Considerable interest was mani-fested in the proceedings, and a strong determination was expressed on the part of many of the friends to labor with fidelity in their respective localities to cre-ate a constituency so that representatives could be chosen to send to the next meeting of the "American Association of Spiritualists." The Banaer of Light has not room for Prot. Kid-dis's letter to the above Conference Meeting the pres-ent week. It will appear in the next issue, however.]

On Saturday and Sunday, June 9th and 10th, a large number of people assembled on the grounds of the Cassadaga Lake (N. Y.) Free Association to participate in the exercises incident to the annual June picnic and Sunday assembly. Damon's Band enlivened the occa-sion with most excellent music. The leading and

Sunday assembly. Damon's Band enlivened the occa-sion with most excellent music. The leading and ableat speeches were made by Mrs. A. H. Colby and O. P. Kellogg. Signs of improvement are to be seen on all sides; considerable building has been done; and contracts have already been made for the building of a epacious covered auditorium. The demand for lots is good, and the officers of the Association feel encouraged over the outlook. Thomas B. Buel, Secretary, of Laona, N. Y., will cheerfully furnish all necessary information to parties desiring to permanently locate at this Camp. The Association was incorporated Aug. 30th, 1870. To reach the grounds, Eastern and Western passen-gers over the L. S. and M. S., and Eastern passengers over N. Y., Lake Erle and Western Ralroads will change cars at Dunkirk. N. Y., taking traines of the D. A. V. and P. Raitroad direct to the grounds. Call for Camp. Meeting this south of the L. S. and M. S. Rall-ronds will change cars at the Atlantic and Great West-ern crossing and take the D. A. V. and P. Raliroad to the grounds. The meeting this year will begin July 29th and close Aug. 27th. There will be a brilliant array of profes-sional mediums present to nstolals participants in spiritual séances. "Wonderful" is the only word to express what one can witness in a modern séance, where the medium is fully developed. C. E. Waitlins, with his states; Mrs. Andrews, with her cabinet; Miss Humington, with her writing materials; J. Frank Bax-for, with his sweet songs, elaborate lectures and start-ling visions; Abram James, with his healing power, will be on hand-and many others too numerous to mention.

tor, with his sweet songs, etaborate lectures and start-ling visions : Abram James, with his healing power, will be on hand—and nany others too numerous to mention. The speakers announced are: Mrs. R. Shepard-Lillie, Judge McCormick, J. E. Emerson, Lyman G. Howe, J. Frank Batter, Mrs. Clara Watson, Anna Kimbali, W. W. King, Geo. W. Taylor, Mrs. A. H. Colby, Hudson and Emma Tuttle, Mrs. N. J. T. Brigham and A. B. French. It is expected that Mrs. Elizabeth Watson will take part in the public excretes of the meeting. Great disappointment is felt over the pros-pect that J. W. Fletcher will not be able to be with the friends during thomeeting. The extraordinary "spirit-tests" given by this gentleman here has year, are often spoken of by the masses in this region. The prospect is that the attendance at the meeting will be large, O. P. Kellogr, Esq., will preside over the exercises from the grand stand. There should be a grand rally of the Spiritualists of Western New York, Western Pennsylvania, and Northern Ohio to the August meeting at Cassadaga Lake.

rates have been secured on the New York Central Line from Buffalo and prominent intermediate polnts, via the Troy and Boston Railroad. Fare, round trip, Buffalo, \$12.75; Rochester, 10,75; Canaudaigua, \$10,25; Geneva, 89,75; Auburn, 85,75; Byracuse, 87,75; Oneida, \$6,75; Rome, \$6.25; Utica, \$5,76. Tickets will be on sale July 16th. Passengers from the West should call for tickets via Troy and Boston Railroad. This meeting will begin July 20th, and close the last of August. CEPHAS.

Spiritualist Meetings in Boston:

Hanner of Light Circle-Bopm. No. 0 Montgome ery Pince - Every Tussiay and Friday Afternoon at a o'clock. Admission froe. For further particulars, see no-tice on sirth page. L. B. Wheen, Chairman.

Hordleultural Hall.-Meetings Sundays, at 10% A. M., not 7% P. M. J. William Fletcher, Speaker. The public cordially invited.

Eagle Hall, 616 Washington sireet. corner of Easer.-Sundays, at 10% A. N., 2% and 7% F. M. Eben Cobb, Conductor. Meetings also Wednesday afternoonsat

Harmony Hall, 54 Faser Street (ist flight) .-- Sun-days, at 104 A.M. and 2% and 7% r. M.; Thursdays, at \$ P.M., Prescott Robinson, Chairman,

Engle Hall,-Spiritual meetings every Saturday even-ng, at7% o'clock.

IDS, at 7% O'clock.
 Weils Biemorin ] Mail. 097 W nabington Street.— Spiritiatic Phenomena Association. Every Sunday at 2%.
 Chelsea Spiritual Association. Odd Fellows' Build-ing, opposite Beilingham-street Horse Car Station. Sun-days, st 7% and 8 P. M. THE LADIRG' HARMONIAL AID SOCIETY, Friday after-noors, st 20'olock, in each ball. Business meeting at 4%. Entertainments in the evening. Mrs. S. A. Thayor, Preal-dent.

Briterainments in the evening. Mits. S. A. Thayer, Fresh-dent. BPIRITISTIC PHENOSIENA AGOCIATION, WELLS HALL.—Sunday, June 17th, Mits. Haitie E. Wilson, un-der influence of her guides, spoke upon "Spirit Con-trol" in an able and effective manner. She was foi-lowed by Dr. Smith on "The Selentific Plane of Spirit to Materializations that had come under her notice, and a recitation by Emma G. Greenleaf. Gen. Ber-ney, a member, spoke of the use and utility of this Association, and of people joining it, to make a grand stand before the world of the objects set forth in its Constitution. "Angels Ever Bright and Fair" was sung by Mits. Edwards. A few remarks were made and test given by Mits, Pennell and Mit. J. D. Hender-son, Mits. Maud E. Lord, whose appearance at the hall at a late hour was hailed with delight by all pres-ent, closed the meeting. Singling was contributed by Miss Elichardison on this occasion. The management desires to state that if there aroany living in the suburbs or in attendance at grove-meet-ings who wish to join us they can be supplied with "Constitutions" by corresponding with the under-signed. *Long Darrowerts.* 

### Horticultural Hall Meetings.

J. William Fletcher spoke in Hortfoultural

Hall last Sunday, under the control of Dr. Samuel Grover, upon his experience in spirit-life, many of Dr. Grover's friends, Mrs. Grover and

many of Dr. Grover's friends, Mrs. Grover and daughter occupying the front seats. The lec-ture was replete with wise thoughts. The spheres of Transition, of Beneficence, Reform and Inspiration were described. In referring to the sphere of Inspiration, the control said, "Everything you have and are has its existence first in the world of spirit. The musician who sings his sweet melodies has heard them echoing from the world of spirit and has cought to re-create them. The archi-tect builds the spirit-home first; with penell in hand he draws upon paper the plan of what others are to execute; in fact, this very hall had its conception in the spirit long before it stood upon its present foundation. Your writers have some inspirer beside them, while the minister who, like Beecher, says in the pulpit because he thinks and sees there what never comes to him at any other time, has a band waiting for every opportunity through which they can breath forth the sublime truths of the spirit. It is quite likely they may not always know what they are saying, for all inspiration is, and must be, spontaneous."

an appropriate closing message was given. In the evening the guides of the medium gave In the evening the guides of the medium gave an excellent discourse to a large and intensely interested audience. The rendering of "Home, Sweet Home," at the close by Mrs. Clapp, was one of the pleasantest features of the evening. This was followed by "tests," which were re-cognized. Next Sunday will be Mr. Fletcher's last; the morning subject will be, "Ghosts," and in the evening (by special request.) "An-clent Miracles and Modern Marvels-Which?"

#### Spiritualist Meetings in New York.

The First Acclety of Refrituenists holds mostings every Bunday in Republican Hall, 65 West 33d street, at 1034 A. M. and 737 P. M. Henry J. Newton, President; Hen-ry Van Glider, Scoretary. The American Spirifuallst Alliance meets every Sundayattornoon at 2% o'clock in Republican Hall, 55 West

Nearly forty years ago a young man, of un-usual endowments, began to mold public opin-ion upon a subject of vital importance. Like all ploneers, his carly efforts were unsuccess-ful, but his ability and the value of his work

ful, but his ability and the value of his work soon won public confidence, and to-day there is not a village or hamist in the country that has not been influenced by Dr. Dio Lewis. When, therefore, it was learned yesterday that he contemplated the establishment of a large magazine in this city, the fact was deemed so important that a representative of this paper was commissioned to see him and ascertain the truth of the rumor. Dr. Dio Lewis is a gentleman of sixty years

A VETERAN BENEFACTOR.

His Past Life, Present Plans, and What He Has

to Say Upon a Subject that Astoniahed Bim.

(New York Times.)

Dr. Dio Lewis is a gentleman of sixty years and two hundred pounds, with snow-white hair and beard, but probably the most perfect pic-ture of health and vigor in the metropolis. He is a living exponent of his teachings, and fot-withstanding the amount of work he has al-ready done, promises still greater activity for years to come. He received the interviewer most courteously, and in reply to a question said: said: "It is true I have come to New York to es-

tablish a monthly magazine. I have come here for the same reason that I went to Boston 25

tablish a monthly magazine. I have come here for the same reason that I went to Boston 25 years ago. Then Boston was the best platform in the country from which to speak of educa-tion. New York has now become most hospita-ble to progressive thoughts, and especially so to movements on behalf of physical training. "I have reason to know the great and abiding interest of the American people in this subject. They have come to realize that the future of our country pivots upon our physical vitality, and especially upon the vigor of our women. My new magazine will bear the title 'Dio Lew-ia's Monthly,' and be devoted to Sanitary and Social Science. I hope through its pages to in-augurate a new departure in hysica." "Have you not written several books on the subject?" "Yes, nine volumes, and some of them, like 'Our Girls,' published by the Harpers, have had an enormous circulation, but the best work of my life I shall give the world in the new maga-zine. Forty years of skirmishing ought to con-clude with ten years of organized warfare." "Dector, what is the occasion of this new in-terest in health quastiona?"

"Doctor, what is the occasion of this new in-terest in health questions?" "It has come through suffering, which seems the only road to self-knowledge. The stomach, heart, kidneys or liver fall into trouble, happi-

"It has come through suffering, which seems the only road to self-knowledge. The stomach, heart, kidneys or liver fall into trouble, happi-ness is gone, and then people give attention to their health." "Which of these organs is most frequently the victim of our errors?" asked the reporter. "Within the last few years diseases of the kidneys have greatly multiplied. When I was engaged in practice, thirty-five and forty years ago, serious disease of the kidneys was rare; but now distressingly frequent and fatal." "To what do you attribute this great increase of kidney troubles?" "To the use of stimulating drinks, adulter-ated food, and irregular habits of life." "Doctor, have you any confidence in the rem-edy of which we hear so much now-a-days, "Warner's Safe Cure?"" "I believe in the ounce of prevention, rather than in a ton of cure." "But have you noticed the remarkable testi-monials of Warner's remedy ?" "I have, and confess that they have puzzled and astonished me. The commendations of pro-prietary medicines usually come from unknown persons residing in back counties. But I see in our most reputable newspapers the warmest praise of Warner's Safe Cure from College Pro-fessors, respectable physicians, and other per-sons of high intelligence and character. To thrustsuch testimony aside may be professional, but it is unmanly. No physician can forrest that valuable additions to our Materia Medica have sprung from just such sources. I was so impressed with this cloud of witnesses that I purchased some bottles of Warner's Safe Cure at a neighboring drug store, and analyzed one of them to see if it contained anything poison-ous. Then I took three of the prescribed doses at once, and found there was nothing injurious in it. I do not hesitate to say that if I found my kidneys in serious trouble, I should use this remedy, because of the hopelessness of all or-dinary treatment, and because when a hundred intelligent and reputable persons unite in the statement that acertain remedy has cured them

"But as you may know, my great interest in life lies in prevention. For forty years I have labored in this field. One of the phases of my work in New England was the establishment of work in New England was the establishment of the Ladies' Seminary at Lexington, Mass. My aim was to illustrate the possibilities in the physical training of girls during their school life. This institution became, before I left it, the largest and most successful Seminary for young women owned and managed by one peryoung wonen owned and managed by one per-son, in our country. I sat down to dinfer every day with a family of two bundred persons. The remarkable results of this muscle-training among girls were given in my paper published in the North American Review of December, "Besides, I established the Normal Institute for Physical Training in Boston, and for ten years was its President and Manager. Dr. Walter Channing, Dr. Thomas Hoskins, Professor Leonard, and others were among its teachers, and more than four hundred persons took its diploma and went out into all parts of the land to teach the new school of gymnastics. And now the years left to me I propose to devote to to teach the new school of gymnastics. And now the years left to me I propose to devote to the magazine which I have come here to estab-lish. It will be the largest periodical ever de-voted to this field of literature, and will present the hundred and one questions of hygiene with the simplicity of a child's talk. To this end all so-called learning will be subordinated. The magazine will be more or less illustrated, and will strive to reach a high place in the con-fidence and hearts of the people. In a few weeks our first number will appear, and we shall fondly hope for it a hearty welcome." The facts above narrated are indeed most im-portant. It is gratifying to know that the life-long experiences of a gentleman who stands without a peer in successfully demonstrating the principles of hygiene; whose heart has always been in sympathy with the afflicted, and whose brain has ever been active in planning for their relief, are to be given to the public through the pages of a magazine. And it is spe-cially significant and proof positive of rare merit that a proprietary medicine, even with such high standing as Warner's Safe Cure is known to have, should be endorsed and recom-mended by a man so able, so reputable and of such national renown as Dr. Dio Lewis.

Intelligent and reputable persons units in the statement that a certain remedy has cured them of a grave malady, I choose to believe that they

obey its dictates. The right always wins in the long rup: the wrong can only triumph for a time, and will bring with it sorrow and punishment. Nearly two hundred children were trampled to death during the prevalence of a panic at a public half in Sunderland, Eng., on Saturday evening last. It was a dreadful catastrophe-heart-rending in the extreme.

An agent is to be sent from Rome to look after "Peter's pence" in this country.

8

Banner of **B**ight.

ALL SORTS OF PARAGRAPHS.

SUMMER.

BUMMER. The fields are clothed in living green, And blossoms deck the trees, As cheery health and happiness Come borne upon the breeze; Birds' math songs salute the dawn That eastern skies filume, Am earth reviving haits in Joy The bonnie days of bloom.

There are two reasons why some people do n't mind

their own business. One is that they haven't any business, and the other that they have n't any mind.

The Star routers have not been routed. Ingersoll's

They were at the sea side; and he, a matter-of-fact

young man, suggested that a fresh mackerel would be about the thing he should like best for dinner; to which she (a pert boarding-school miss.) assented, volunteering the following, by way of recommondation:

"It is an acanthopterygian fish of the scomberold family; its body is fusiform, its first dorsal fin contin-

uous, its branchiostegal rays are seven in number;

Two murders, several suicides, stabbing affrays, etc., have recently occurred in Chicago in one night. Southern Kansas is Dame Nature's magnificent conservatory. Its prairie blossoms in beauty from showery

Nearly 100,000 emigrants arrived in this country last

A horrible discovery is said to have been made by the Old Testament revisers. The word "rib," in the second chapter of Genesis, used in describing the ore-ation of Eve, ought more correctly to be rendered "tall i" This is, indeed, confirmation strong of the theories of Darwin-London Truth.

The New Orleans Continental Guards had an ex-

ceedingly pleasant time in this city during their brief visit, which no doubt they fully appreciated, as their

Dare to do right. No matter what others may think

or how much they may sneer, listen to conscience and

eloquence saved them.

and "----but he had faloted.

April to the golden October days.

reception was a very cordial one.

month. And still they come.

Judge, can you send that New Jersey fisherman this way soon?

Four of the dynamite conspirators-Dr. Gallagher, Whitehead, Wilson and Curtain-were convicted in London, Eng., June 15th.

Uncle Samuel's treasury is full. The total amount to date foots up \$390,585,402. Certificates outstanding : \$145.662.451.

When the country shall have the Zufil statement of the land-grabbing scheme that Gen. Logan defends, this doughty warrlor will be more than ever disgusted with Mr. Cushing's naturalization as a member of this ancient and bonorable tribe. It is fortunate for them that they have a spokesman who knows the men and the customs at Washington.-Boston Heratd.

A severe cyclone struck Steubenville, O., Monday evening, June 18th, causing a loss to property of about \$15,000.

The 17th of June-the anniversary of the Battle of Bunker Hill-was celebrated with the usual festivities in this city on Monday last, in consequence of the 17th falling on Sunday. The American war-spirit has lost none of its vigor.

"Ragnild Endlesdatterkeistad" arrived in Philadelphia the other day, bound for "Visconsin." Out of 1342 members of the Massachusetts Medical

Society, 779 reply "yes," 400 say " no," and 23 are in-different to the question, " Do you favor the admission of women to the Society on the same terms with men?" Pennsylvania has had another cyclone, which devast amount of property. Heavy rains and

floods continue in the West.

The Turks and Albanians had a fight on Friday, June 15th, in which the losses on both sides were heavy

There is trouble in the Central Congregational church of Worcester, Mass. These people profess to be sincere followers of the humble Nazarene, and yet they quarrel. How is it?

Burglaries of dwelling-houses in the night-time are becoming altogether too frequent in this State. The law is not half strict enough. It should be State Prison for life for every such offence.

The evangelicals in various parts of the country are deeply excited. Their croeds are in danger. The great flood of liberal thought has partially undermined the ancient fabric of creedism, which was built on sand.

Now whosoever thou art, that fearest the Lord, be of good courage; take thou no care, neither be faint-hearted, nor make any doubt of the angels' watching and protection; for most certainly they are about thee, and carry thee upon their bands. How or in what manner it is done, take thou no heed.—Luther.

Why don't the Boston ministers hold an indignation meeting in Tremont Temple against allowing a band to play on the Common Sundays?

Rev. Mr. Beecher is down on the "Salvation Army," so-called. He says: "You can no more grow a soul in five minutes in the heated and contagious air of a tabernacle than can a juggler mature a rose on the stage before you." That settles it.

This is Flag day. Give old glory to the June breezes! Sing "The Star Spangled Banner" if you can, and if you can't, get somebody to sing it for you. Tell your children about the flag-about the things it stands for, the great memories it guards, the men who have died for it. The talk will do them good, and it will do you good, too.—Hartford Courant on the 17th of June.

The streets of New York are not large enough for the immense city traffic, and so the Gotbamites talk of building a new thoroughfare twenty feet above the ground for light carriages and pedestrians i

Anthony Comstock Insulted [recently] and arrested Anthony Comstock Insulted (recently) and arrested , a man in New York who proved to be a deputy of the "sherifi; and A. V. Davidson, sherifi, learning of this abuse of authority, wrote to Comstock: "Your war-e rant as special deputy aherifi is hereby revoked, and -you are expressly forbidden to exercise any authority under or by virtue of said warrant from and after this date."—The Index, Boston.

The summer term of the Concord School of Philoso phy is announced to begin Wednesday, July 18th, and is to continue four weeks. A. Bronson Alcott will not be able to take part in the exercises this year; his health is gradually failing-and the end cannot be far

I shall lose this life! it will disappear, I shall lose this her it will disappear, With its wonderful mystery; Some day it will move us no longer here, But will vanish silently; But I know I shall find it again once more, In a beauty no song hall told ; It will meet with me at the golden door, And round me forever fold.

On May 21st Bome celebrated the two thousand six hundred and thirty-sizth anniversary of its legendary foundation by Romulus.

The Hartford (OL) Times is now printed on a new perfecting press. It has changed its form from a large blanket sheet to a neat quarto, and we concur with the New Tork Evening Post in saying that "Its general appearance and make-up are very attractive." The course of the Times toward Spiritualism has ever en stien as to merit the thanks of fallfriends of the movement. 10.00 Second and the second second second second

Lake.

CHIPS.

Sources of power : our great out-door gatherings. E. W. Bond, of Willoughby, Ohlo, is an earnest Spir-

itualist. Be sure and visit a Spiritualist camp-ground this. season, reader. Mr. and Mrs. Sully, of Buffalo, N. Y., enjoyed the

services on Banday. Miss Inez Huntington, a good writing medium, ap-

Mr. and Mrs. Suily, of Duffalo, N. Y., enjoyed the services on Banday.
Miss Inez Huntington, a good writing medium, appreciates a good lecture.
Thomas Lees, of Cleveland, Ohio, is a frequent visitor to the Cassadaga Camp-Ground.
Mrs. Swain, of Buffalo, N. Y., a veteran medium.
was cordially greeted by many people.
Always acceptable: 0. P. Kellogg's unique speeches, embellished with original anecdotes.
A forcible speaker: Mrs. A. H. Colby, Her stento: than tones reverberated throughout the camp ground on Sunday.
For citculars of the coming Camp-Meeting of the Cassadaga Lake Free Association apply to T. B. Buel, Laona, N. Y.
Zealous and self-sacrificing workers: Thomas Skidmore, Esq., and his catimable wife. Their bophtable tome is a layre of rest for weary titnerants.
In contemplation : the establishment of a Spiritualist camp-ground in Northern Ohio; also one near the famous Christina camp at Chautaugu Lake, N. Y.
Ira Lake of Norwalk. Ohio, will forward subscriptions to the Banner of Light office. He is an entitusities, and an estimable aud reliable man.
Fine music: Damon's band discoursed choice music, which was highly appreciated by the people. The managers bave shown their good judgment in engaging the band for the August meeting.
H. B. Allien, the well-known meeting or differ. The manifestations which occur in his presence are pronounced very satisfactory by competent investigators.
Warmiy greeted: The representative of the Banner of Light. Theorem of Light. The august in bard and strain grouts.
O. P. Keliogg will speak in Lyonsville, Pa., June 17th; in Akron, Ohio (Dr. Underhill's grove), June 24th; during July he will speak at the Neshaminy Fals Camp. Meeting. Mr. Cause of the gasant, while on route to Cassadaga to take charge of Light. The order of Light. The order of Light. The meeting the entity of the cassadaga to take charge of Light. The speak at the Neshaminy failed

The most prominent being au extensive addition to the hotel.
 Syracuse, N. Y.: Mrs. E. P. Head, 106 Harrison street, is an excellent medium.... Capt. Austin of the Globe Hotel never wavers in his faith.... The omnipresent without of the fact magizine is remembered in this city. As an investigator be considers himself an excerted in this city. As an investigator be considers himself an expert... Many mediums have been developed here.
 ... The Banner of Light is quite extensively read by leading citizens... This city will be well represented at the Lake Pleasant meeting in August.
 New England Excursionists: The Banner reporter had the pleasure of meeting Frank Chase, Son. of North Adams, Mass., on the Pacific Express at Eric, Pa., June 12th. This cettleman had an excursion party in charge, and the travelors warmly greeted the Yanke fournalist. Mr. Chase's party rode in special.
 These excursions are becoming very popular. The Jack of House for an esting road in the commy reporter. Some years, ago, we read, of a free bory of a party of white men doing ite same thing to a couple of colored preschers, to break up a too protective to a Western tour at reduced rates.
 K. K. M. S. is one of the finest roads in the country.
 and is a favorite with through passengers. Address Frank Chase, North Adams, Mass., for pariculars relations the passengers. Address for an esting road in the state of the store of the finest roads in the country.
 and is a favorite with through passengers. Address frank chase, Chase, Case and scene the state in the state.
 b. K. K. K. S. is one of the finest roads in the country.
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83d street. T. E. Allen, Secretary.

#### Cartier's Hall Meeting. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The new meeting in Cartier's Hall, 44 West 14th street, this city, blds fair to be a success. The oxer-cises on the evenings of the 16th and 17th were opened with invocation by Mirs. Mary F. Lovering, of East Boston, who also rendered some fine music, both vocal and instrumental. Remarks, experiences, tests, facts, etc., filled out the time allotted with interest and profit to all. If the present state of interest in these meet-ings continues they will be kept up during the summer, and probably a morsing or afternoon service will be added Sunday, July 1st. It is the aim of the managers to carefully exclude debates, personalities, or acrimonious criticisms, so that mediums and inspirational speakers, especially those who are just coming before the public, will not shrink from giving their best thoughts or those of their inspirers, through foar of injustice at the hands of skeptics.

Mispiters, through the set of the cause in gen-Mediums, speakers, and triends of the cause in gen-eral, in New York and violaty, will find this hall a place of apiritual beneficon Sundays, F. W. Jongs. New York, June 16th, 1883.

#### New York City.

New York City. The Ladies' Spiritualist Aid Society held its "Monthly Social," the last for this season, Sat-urday evening, June 16th, at the residence of Mr. and Mrs. H. J. Newton. The attendance was large, and good feeling prevailed. Among those present were many distinguished Spirit-ualists and friends of the cause, who come regu-larly to help us in entertaining, and to aid by their presence and contributions. We were fa-vored with music, vocal and instrumental, by Mrs. M. F. Lovering and Miss Button, who are well known and well received. Prof. F. A. Chap-man, LL. B., entertained us with very fine read-ings, which were loudy applauded. Our Presi-dent, Mrs. Mary A. Newton, presided with her usual grace, and in a short address presented some interesting facts oncerning the object and workings of the Society. Mrs. N. J. T. Brig-ham, in an address, took for her theme the words, "Thy Kingdom come," suggested by a lady present, and at its close improvised a poem upon the same subject. The sale in shores of two artistic articles, made and donated by two of our members, was attended with considera-ble, interest. By the collection, and saler our of our members, was attended with considera-ble interest. By the collection and sales our treasury was reimbursed to the amount of twenty-five dollars. LAY MEMPER.

#### Dungeon Rock, Lynn.

There was a meeting of Spiritualists at Dungeon Rock, in celebration of Bunker Hill Day. June 17th. Bond's Band furnished the music. At 3:30 Mr. J. W. Fletcher gave an address on the "Message of Spiritualism." He said that solence was grasping only one-half the subject. Spiritualism came to reveal what that "force" Spiritualism came to reveal what that." force " was concerning which sof much was said. It came to theology to show how futile all its at-tempts were to check the growth of thought, and to reveal a world in which the so-called dead still live and love. The lecture was sug-gestive of fine thoughts that in a more harmoni-ous atmosphere would have been better under-stood. Other speakers followed. There were between two and three thousand present.

To On our fourth page will be seen the pro-spectus of the Banner of Light, published by Colby & Rich, Boston, Mass. The Banner is the oldest and ablest exponent of the Spiritual Philosophy in this country. To those whose theological views are not stereotyped, and whose minds are succeptible of further instruc-tion and development, the Banner will prove a valuable weekly visitor.—Clay City Independ-ent, Ind., May 11th.

THE SHORT-HAND WRITER is a neatly gotten-up monthly publication, devoted to the interests of that system of all systems for reporting and other use, to which its inventer, D. P. Lindsley, Esq.; has given the name TACHYGRAPHY. We are personally acquaint

R. C. BAILEY, Conforceor, DR. M. A. DAVIS, Keene, MRS, A. E. LAMPSON, Munchester, J. W. OHANDERLAIN, Chestorfield, Board of Managers.

#### **MARRIAGE AND DIVORCE:**

#### Or, The Divorce Question.

SHOULD LEGISLATION ADDIT NONE, ONE, OB NORE GROUNDS OF DIVORCE? WHICH SHALL CONTROL? THE MARRIED PARTMERS, OR STATESMANSHIP, OR OHURCH-ERGULATIONS?

#### BY ALFRED E. GILES,

Author of "The Sabbath Question Considered by a Lay-man," "Civil and Medical Liberty in the Healing Art, " "A Letter to Massachusette Memiere of Congress on Flural Mariageand the Mormon Problem, " etc.

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