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The Spiritual Kostrum. THE PURPOSE OF LIFE. A Locture Delivered in Morticultural Hall, Bo ton, Sunday, June 16th, 1833, through the Mediumship of '

J. WILLIAM FLETCHER.

# (Beported for the Banner of Light.)

There is one question that the king upon his throne is prone to ask, as he gazes over his vast empire, and beholds every manifestation of external strength, as en in the great armies, in the control of the people. in the limitations he may place upon liberty and en-joyment of rights, and yet realizes how impotent he is to stay the 'progress of time, the 'anre decay that ever follows in the footsteps of the years, the Tavages of disease, or the peremptory call of the Angel of Heath. He perceives that all is external and therefore fleet ing; and as he lays aclde sceptre and crown, he ex-claims: "Is life worth the living?". The person and the teller of the sea, who never know but one long day of endless, and oftentimes aimless labor, who never expect to do more than keep a roof above their heads, and find food to keep away hunger, repeat the same question.

The gay woman of fashion, whose days and nights are one long revelry, as she sees her hopes and ambitions like withered leaves at her feet, turns her head away with a weary sigh, saying: " What is the end of

the body the end of all. The vast store-houses of wisdom,are absorbed by them; they can tell you all about the history of the nations; and declare that all of life is to live; their much tearning seemingly conferring very little benefit; 'zather serving to insettle their minds and 'breed a misantinuctor spirit, forcing them (to borrow their own words)" by the logic of events to coept the unpleasant conclusion that life is but the result of the combination of the elements, which at death is dissipated in thin air." The wisdom of a Darwin, that succeeded in unraveling the riddle of ex istence, brought no intimation even of any life be youd this. The rare elequence of an ingersoil can only ploture of living again in flowers and fruits and trees. The earnest Christian loudly advocates the ligher life as the ultimate of human attainment; but in this we find a wide diversity; so great indeed as to lead us to query if it be a higher life after all. Men have sought to grow in spirit at such a terrible sacrifice of all that is sweetest and best in human life, that it is a question if the means did not defeat the end.

Behold the manner and the way in which men see to worship God and thereby unfold the spirit. If you turn your eyes to Jerusalem, you will see upon Moun Calvary the proud spires of the Church of the Holy Sepulohre, in which there is a chapel for every Chris tian denomination except the Protestants. Service is going on at all hours, yet at every corner you will se Turkish guards with drawn swords, placed there for no other purpose than to keep these worshipers of the Prince of Peace from killing each other as they go to and fro from service. Can there be much spiritual growth in a nation rankling with hatred toward an other, whose arime consists in a difference of belief? Yet these carnest worshipers vainly imagine they are living a spiritual life, like some Christian nations of the past who have beheaded and burned all of those who refused to believe in God's goodness as they understood it. If you watch the seven thousand pilgrims as they return from Mecca, having made the pilgrimage of their life, you will see how gladly at the given word they will prostrate themselves upon the ground until the entire read is covered with a human carpe and then how anxiously they will wait for the signal that announces the horse and rider that trample upon them, as the animal, as if aware of what he is doing, plunges upon their prostrate forms; and if, perchance any of them are injured, they are taken home and given old wine to drink, for God in breaking the bones in their bodies has broken the sin that was within, and forever after the broken limbs are looked upon loving ly, as having received marks of divine affection.

Go with me to anoient' Rome, the city of the living and the dead ; where, side by side with the achievements of our own time, are the mins of Casar's past grandeur. Btop before the grandest pile ever ere in the name of any religion, St. Peter's, dip your fingers. in the hely water, bow before the Virgin, kiss St. Peter's famous toe; and there are those who will tell you that in all this is the some of spiritual life, that without this external form your loner perceptions and aspirations are meaningless and yold.

Nor are these forms of religious worship confined to the old world alone, for here, under this Western sky, the sun of spiritual truth is obsoured by clouds equally thick and dark. On Sunday morning the hurch bells proclaim the advent of the Lord's day. The world lays aside its every-day attire, its everyday rule, its every-day morals, and, olad in its best. goes to church and becomes religious. Indeed, many on their religion as they do their Sunday clothe and it fits them about as incompletely; and when the day is done hang both away until the week has past. The enjoyment of nature's beauty, the laugh of a child a ramble in the woods, a sail on the lake, or any harm iess and pleasurable amusement is lougly condemned by the "elect," and the theologian, with the help of the police, is fast reducing Sunday into a day of petty annoyances and persecutions, all for the glory of God. 'Many think because they are uncomfortable they are religious, and that because they sacrifice themselves and their enjoyments, heaven is more pleased. You will, therefore, find those who will hold their arms in one position for a long time; or, as in the case of the howling dervices, who never out their nails or hair, or wash their faces, thinking that by the omission of these they are in a better state to praise God . In Italy and France priests will fill their sandals with stones, or fast for days as penance, thinking God is more pleased thereby; or pass their lives in the monastery or convent, away from the gay and noisy world, and with prayer, and service, and anthem, feel they are among the chosen. Others, with broad hat and in costume of gray, think they are more pleasing to the Almighty, not because it is more becoming, but because it proclaims a total absence of taste. If drab is the most pleasing color to the Great Oreator, why were not these flowers painted all one color? Why was not yonder sky, that to day is all flecked with clouds, reflecting a thousand different hues, of that more sombre shade? Why were not grass and tree, and bird and leaf all of the same hue? The glory of Nature is the harmony of its diversity; and the hand of the infinite has bleased the world with an ever-changing and glowing variety. Nature protests against 'all laws that limit the possibility of good in any living thing. There are those who will eat only certain kinds of food; who practice vegetarianism for the benefit of their souls; and wile, looking upon a man of good, robust health will say: " He is gross, or animal," when in fact such an one is in the enjoyment of nature's greatest gift-good health." And of another, who is pale and weak, they will remark: "How spiritual !" when in truth he is only dyspectic, and in a far more morbid state than he who can walk prect with firm yet elastic step. If all the glimpses we get of spiritual life embody all that can over be attained, then indeed shall we write after life, "Pallure"; but it is not so. The physical life is the essential life to physical things, and the world to day needs to know more of itself-more of the laws of health, so that this world of minery brought on through a violation of law may beovercome; so that mness and deformity and every form of disease may he eliminated from our midst. Man needs a health body, needs to live a clean, sweet, pure external life. In the enjoyment of these he is in a state to cultivate the po saibilities of the brain and unfold the powers of the mind. No longer hampered by physical condi-tions that bar his way, and block his every onward step, he can walk with Nature and with God, learning each day to understand the beauty, the symmetry, and the beneficence of the world around him. With a sound mind and a healthy body we find the proper conditions to develop a pure spirit ; and without the life of the spirit, without the consciousness of a spiritual existence, all efforts, all attainments fall dead to the earth. Man needs this it is the veriest neodésity of his life. Without it all is blank and aim-less, with if all things glow and live and abine—giving to the heart of humanity a for before unknown. Then the struggie fills a meaning, then the heart ache and the samilies different, the crown of thoms, the stake and the printed all uptand out as suppoint that ladder that leads on to Emore perfect state ; and & volce more po-

tont than that of a mortal says i Nothing is in valu; all is best in its time and season."

There is, however, an extract desire to know what our mission may be. The mind longs for some field in which to distinguish fissil; some spot upon which its when to distinguish have some spot upon which its own posuliar individuality may be stamped. The great world seems to begin perces, and the times and opportunities seem to infile them—so that, unless a mission of great magnitude appears, the life possibilities too often run to waster and yet the smallest life has the element of a transity in it. In the little quiet town, far removed from the world's perpiezities, dramas are each day being enacted that call forth the deepest emotions, and deeds of true heroism pass unrecorded, that in spirit elevate the door to a place among the highest. Among the simple miners, when one was lost in the pit, and they joined hands until they made a human cable and saved their comrade, was an exhibition of how the spirit of true saorifice and heroism may be found under coarsest vesture. A Grace Darling may ride the waves that seem like so many hungry mouths ready to devour all that may come within their reach, and bring to shore those she has suatched from death; or the brave engineer, who, seeing a child on the track, goes to the very front of the engine, and as it ruches on, selzes the child and saves its life. These are in the every day walks of life, and yet they show how, if we are desirous of doing a good work, the work will surely find us. You can always find a mission if you seek, and whatever of good your hands find to do-do is, knowing that in the sum of all events, each saorifics and noble endeavor is recorded. When you look at the attainments of one of the

world's uncrowned kings, Peter Cooper, you see what a desire for good will accomplish. No monument can be erected that will optrival the glory of Cooper Institute. Its founder did not give to the world a great church, but he bequesthed to the poor of the world the means of obtaining an education, and the gratitude of generations now unborn will rise like incense in grate ful praise for what he bas so generously done for them. His purpose was not to preach, but to teach; and there is such a wide difference between the two The good men do, in the spirit of goodness and toye, is not "interred with their bones," despite the satire of the poet. Great men, great in the sense of being good never die; they live, immortal through the grandeur of their deeds and the purity of their aspirations. Thus Peter Cooper rendered himself a worthy standard and if he was the member of no church which claims kinship with saints, he was a worker in that great church of the world whose only command is, "Feed my lambs," and has, left behind bim a monument that will stand as an example of what a man with the relig ton of love in his heart can accomplish for his fellow

. Nover were intercours spoken than those uttered by the immortal Theodore Parker, whose purity of haracter and purpose stamps him as being one sent of heaven to minister unto a blind and ignorant people. He came as Jesus came, not with the anger of God. not with the terror of hell, but with the new law, "that ye love one another." When he felt that he was pase ing slowly but surely away from earth : when friend and foe were alike unable to harm or to help, he said to a friend, "There are two Theodore Parkers, one suffering, worn and broken, weak in limb, and weary in spirit; he will soon, very soon, pass beyond the reach of mortal man. You will bury him; the grass will grow and the flowers will bloom above him, and who loved him will visit the spot, and think kindly of the one who sought to do so much, and accomplished so little for his fellows. The other, strong and determined, ever fighting on the side of truth, is in the world doing his work, and ever ready to defend that which is just and right. He will live on forever." What one here will presume to say that Theodore Parker is dead? He lives in the grandest of all immortalities, that which comes from noble attainments in the cause of human liberty and truth. Deadt Ah no! I look to the reformers, and their work, and I find him in their midst. I go to church—the self-same church that condemned him so loudly-and as I listen to the purer sentiment and the more comprehensive ideas of God, loi I find him there. A life like that of Theodore Parker becomes robbed of all personality; it seems the very incarnation of truth itself. What the world needs to-day is the religion of sym pathy. Humanity has fallen, wounded and sore, be fore the shrines of a degmatic theology that has felt perfectly justified in deluging the world with the blood of unbelieving heretics; a theology that plotures the only salvation possible to man as that which comes through the blood and suffering of the innocent. What wonder, then, that the multitude of the world is unchurched? that the drift of the world's opinion is wholly toward materialism, and that the cruelties enacted in the name of God have led to an entire diabelief in him? Let the religion of sympathy come in, gilding the hills and valleys with a thousand tender hues, helping man to understand the almost divine significance of the words "brother and sister." Let the true service of God be breathed forth in words and deeds of love toward his children. I long ago came to the conclusion that there were none so low but what there were depths beneath them; none so high but what there were steps above them. You can never make men or women better by proving how bad they are; the only way to elevate a hu man soul is to approach it with all tenderness and pity, and then' picture to it how good it is possible for it to become. In this way the very hardest can be reached, for after all, conditions have made us all what we are. I stood long ago on the shores of a lake, and looking down into the water I saw only the black mud beneath it. I took a tiny seed in my hand, bound it to a peuble and dropped it in the water. It sunk into the mud and was lost to view. Time passed on, and I returned to the spot and found a green leaf floating on the surface of the water. This I watched. Some times it was beaten by the storms and winds; some times gladdened by the bright sunshine, until at last ] saw a bud, and then a pure white lily resting so quietly upon the water that its very loveliness seemed to con ceal the black mud from whence it had drawn its life That, is just the way with our, human nature; black and barren, and altogether, unprofitable, until some one comes along and drops the seed of a noble though therein. Then, from the very deformity and degrada-tion it will spring up, and grow, and bloom like unto the lity. Let the "Purpose of Life" he to find that which is pure and divine, for thereby is revealed the way to that other life, where all, from the least unto the greatest, are recognized and loved as the children of God. \_\_\_\_ \_

# Spiritual Phenomena. ADVANOING MANIFESTATIONS.

To the Editor of the Banner of Light:

A materialization occurred in West Washington on Sunday evening, June 10th, under oircumstances so novel as to deserve notice. In communications to the Banner of Light in the summer of last year, I took occasion to mention that C. C. Sailer, Esq.; of that place, keeps erected in his parlor a cabinet for such mediums as are capable of being used for the manifestation of tangible and visible forms. It consists of a simple frame covered on three sides with flannel cotton, with curtains in front that can be parted in such a way as to allow one form or more to come out at once. The only furniture of this cabinet is a chair, which is placed within when needed. The back of the cabinet stands against the north wall of the parlor ; the movable curtains open southward. The parlor is separated by folding doors, which, when opened, show an extended room of about thirty-five feet in length from the cabinet to the southern windows, which look out upon Gay street. On the east side of this parlor doors open from both portions into a hall.

Mr. and Mrs. Sailer and the writer have passed many a pleasant evening in the presence of this cabinet, in which Mrs. M. E. Beste has contributed as unconscious medium to our delight and instruction. But few of the manifestations that have taken place here have been made known to the public, their transcendent character sufficing for nothing better with many witnesses than to induce unjust and unreasoning suspicion; the evident impossibility of their production by known agencies being willfully taken as a proof of Intentional deception. We have been content to let this class of observers scent for "frauds" under circumstances where their suspicious tempers could freely operate in producing what they seek ; and we have cultivated our own little garden of spiritual facts without soliciting their aid.

In a Banner issued in the latter part of last September, an account was given of the simultaneous appearance of the form of Washington and of two female spirits; the simple statement of the facts being sufficient for such as have had but a moderate experience of this class of phenomena to prove that they were utterly beyond any conscious skill of the medium. It was about this time that voices of various spirits, purporting to be those of deceased acquaintances as well as of strangers, began to converse with us and to sing. This phase of manifestations has continued

to increase, so that now in the course of an evening there are occasionally heard as many

voice, on every possible occasion, thrusts in 'There is a Happy Land."

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The German in clear tones and in a voice of immense compass gives us, "Thou art so near and yet so far." The "Empress" sings "Home Again," "Bonsparte's Grave," and "The Marselliaise." The Italians, responding to each, other, sing extractsfrom Italian opera. "Evelyn Baker," as in the circles of Mrs. Lowe, in 1678, in this city, gives us "Annie Darling." A nameless male spirit sings "Annie Laurie." 'John Howard Payne" in a riob, full voice favors us with "Sweet Home."

On the 20th ult. our little party of three, with the medium, celebrated the departure of the 'Empress" to spirit-life, on which occasion Mellie Sailer, "Jeanne d'Arc," and the Moorish princess, "Fatima," came in material form from the cabinet in succession, and to our eves and ears demonstrated, upon a small table, how rans are produced and tables moved by spirit-powersimply holding their hands upon or above it. and by effort of will making concussions or movements in response to our questions. The singing at this seance was very fine, and when Payne gave us "Sweet Home" he promised to repeat it on the anniversary of his birth and of the reinterment of his remains in Oak Hill Cemetery (West Washington), on the 9th of June (yesterday). Unfortunately, on leaving the house that very evening (the 20th ult.) our medium stumbled in descending the steps leading to the street, and fearfully wrenched her left ankle; and it is supposed by her physician that she broke some small tendon or blood-vessel of the foot. The limb is badly swollen and cannot in the least be used. She can move only upon crutches, bearing not an ounce weight upon the foot, which is steadily in more or less pain.

In this condition it was doubted whether she should undertake the two miles' ride from her home to West Washington, or if she went, whethor any manifestations would occur. However, she ventured to go, and was helped from her cab into the residence of Mr. Sailer without injury. Her control soon took possession of her, and using the crutches got her into the chair in the cabinet at 8:30 r. M. The gas was then lowered in the front parlor, and Mrs. Sailer began a familiar air upon the piano. The medium was clad in a close-fitting dress of navy blue albatross. In about five minutes from the time she entered the cabinet, a white form in clouds of lace parted the curtains and showed herself na the elder spirit daughter of the family. A few moments later she ran rapidly six feet from the oabinet. bearing the medium's crutches, and cast them some three feet from herself to the floor. Retiring to the cabinet, she presently came out again, and moving from side to side of the open space in front of it, approached her parents; then went to a little stand near the mantel and brought her father a glass holding a bouquet of flowers. She returned to the cabinet, and her spirit sister Jennie came out, and for some moments danced gracefully before us. The sisters, when out, conversed readily with both parents, but in whispers. Ona, the elder r, stood some three minutes without the easinet while a white form claiming to be the mother of Mrs. Sailer stood between the cur-tains. This form spoke to Mrs. S. while the daughter (of Mrs. S.) stood without. daughter (of Mrs. 5.) stood without. Forms purporting to be those of the wife, mother, and a sister of the writer, called him in succession to the cabinst. Their words and gentle caresses seemed to justify their claim to be what they asserted they were. The sister drew aside the ourtains and showed me two forms in white, visible by their own light, stand-ing at the back of the cabinet. In the intervals between these comings, voices in the cabinet sang snatches of popular melodies. At last the "Empress" came out, and standing before us, sang stanzas from each of the songs which I have mentioned as being her favorites. She was followed by Jennie Saller, who joined with her parents in singing. "Jesus, Lover of My Soul." After this kind of manifestation had continued for an hour, the German and "Camp-bell" sang their favorite melodles, and a very sweet male voice gave us "T is but a Little Faded Flower." We could see the outlines of the German and "Campbell" standing between the curtains of the cabinet while they sang. Finally, "John Howard Payne" redeemed his promise by singing "Sweet Home," sweetly and clearly. When by accident I called him James Howard Payne, the true name John Howard Payne was sung by way of correction to the spirit sang his thanks to Mr. and Mrs. Sailer for providing the conditions for him to sing. 41 The voices in these scances do not need or nak to be supported by the singing of the sit-ters; though the playing of a plano, or singing by the circle, to enable a spirit to cach a prop-er note, is of advantage when a spirit begins. Their spirit-conductor, S., says that they often keep on singing, as spirits, when their voices have cased to be heard by us, they being un-der the impression that their notes reach our mortal ears! How aingular is this condition, where the spirit allists miss the path to grand spiritual phenomena by overlooking what this great movement of our century means. Its very core is the bringing the mortal and super-senual rea Forms purporting to be those of the wife, mother, and a sister of the writer, called him may become permanent. We do not seek the phenomena for their strangeness; but first of all we seek communion; and as the communion grows wide, and deep, and pure, the phenom-ena, as an incident, become wonderful, beauti-ful and exalting. If we seek intercourse with supersensual beings because we love them, we touch the springs of grand and magnificent manifestation, glorious in innumerable forms of intelligence and affection, and made delight-ful beyond expression, now, with, delicious odors, and again with color and melody. But, if we enter our séances to catch a fraud, or to verify a malignant suspicion, our chief assist-ants on the etter side will be only such as there delight in darkness, trickery and mischief. A will hope the day is not distant when in nearly every household there may be a private cabinet where daily communion aball be held with the loved departed. *Washington, D. C., June 10th*, 1883. phenomena for their strangeness; but first of Washington, D. C., June 10th, 1883.

It all ?" And yet the world is very fair to look upon here in the glory of this early summer's day sorrow and want are not foreshadowed, for all nature seems teeming with goodly blessings. The hills and valleys the bright fields and the shining waters, with the man the of sunlight, like unto the blessing of God, resting upon them, seem all to proclaim, we are for man's life and enjoyment. Yet somehow, with all of this great supply for every demand, there seems to be a failure in the plan, since so few seem to see beyond the hour and the time, or gain for themselves any legitimate conception of what the effort of the Infinite mind may he.

The life of man must be for a purpose, if he could but perceive aright what that purpose is. To one it is to live, and live only. To another, to solve the prob lem of nature, and then quietly be swallowed up in the slience of the night ; while yet a third: will say, "All is of God, and specifice in the watchword. Seek the King; man is but a worm until born of the spirit." Perchance all of these are right so far'ss they go, though they may fail to see that all three of these opinions but show different sides of the same nature. that need a certain degree of development before that purpose is revealed or life made worth living.

There are those who live purely in the realms of the physical; the command of "Eat, drink, and be merry," is followed out by them in the spirit and the letter ; all things are brought down to the physical plane, the "eating and drinking" becoming the really important events to the success and enjoyment of which all other things are made to bend. They talk wisely about be ing thoroughly practical, and look upon all sentiment or spiritual aspiration as a folly to be overcome and ancered down. Buccess is the watchword, and to such a mind all paths that lead to it are worthy of being tried.

A father takes his young son, just starting out it life, and in seeking to impress upon his mind the great responsibilities before him, ever breathes into his spirit the great necessity of doing, of achieving some thing great." He takes him past some splendid great mansion, where with all the adornments of wealth the nomes of the rich look down in bold derision upon the ménulon hovels where want and poverty hide themselves, and says : "Hee what a will can do., That man was a poor Ind once; he is now the envied of the town ; he controls halt the resources of the country, and a thousand pair of hands are busy in his workshop. He has succeed ed." The world calls this a good example; it ap plauds, ever has, and ever will, doubtless. Vice, if clothed in purple and fine, linen, smilles complacently upon those who tread the golden measure of success. And yet there was a teacher whose sweet simplicity and great spiritual perception stamped him as sent of heaven, who said, looking into the eyes of rich, men and their spoils, " Seek ye first the kingdom of heaven," namely, the kingdom of the spirit, a command which was then, as now, a living protest signing the mad race which is made after wealth and more outward an. Theodore Parker, with equal wisdom, voiced the same thought : "All may not be great ; rather teach your children to be good, which is far, above all greatness." The world listens and smilles, and goes on its way all the same. Is a life made up of purely material success, be it ever so great, worth living? Hethinks pot.

are who have stepped beyond the more realm of self and self-gratification talk of mental enjoyment, and in the deep study of Nature and her laws seek to develop the power of the mind, very often to the sacrines of averything else. They trace hack the devel-optionized at the planets, tail you of the time when the world was young, of the time when new walked upon four test instead of two, and see at the dissolution of fourt

Peter Cooper, the philanthropist, recently deceased was a Unitarian. Before he passed away he left this testimony: " My experience of life has not dimmed my boyes for humanity. My sun is bot setting in clouds and darkiness, but is going down cheerfully in a clear minimizent, lighted up by the glory of God, who should always be veherated and loved as the infinite source and fountain of all light, life, power, wisdom, and goodness."

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as fifteen voices singing or conversing. They are mostly male voices; many being quite unlike in tone, though the proportion of female volces is increasing. Children also talk and sing. Persons who have had the pleasure of seances with Mrs. Hollis-Billing in 1876 and previous years, or with Mrs. Louis M. Lowe during 1878, or Miss H. Helmick during that year and later, will understand that these voices are independent-that is, are produced without the direct or ventriloguial use of the organs of the medium. But the variety, strength and sweetness of these voices exceed anything of the kind in the previous experience of the writer. With the increase of the power of these voices there has gone on a diminution of the strength and variety of the materializations, though the latter have by no means ceased. The voices may be heard from any cabinet, or in any private room, so darkened that organs of speech can be formed by spirits in the atmos phere of the medium; and she has recently begun to give these mystic concerts at private residences, upon the invitation of such persons as have discovered that there are many things in heaven and earth not dreamt of in their philosophy.

The medium has entered upon these seances with pleasure, as not exposing her to the risks incidental to materializations in the presence of promiscuous circles. These concerts are in a measure directed by a spirit-friend of the writer (J. L. S.), who speaks in a voice so natural, that it is difficult to imagine it other than that of the person from whom it purports to come. He does not, however, know the names of all the spirits that sing, and of some he will not disclose the names. Among the spirit singers whom we identify either by their voices or an assumed name, are "Belle Holmes." "Frank Yates," "Charley Van Horn," "Campbell," a Moorish Prince and his sister "Fatima," a German (name not given), the "Sweet Singer," "Daisy Lowe," a German Jew, "Evelyn Ba-ker," "John Howard Payne," two Italian opera singers (a gentleman and lady), a Tyrolese, Mellie and Jennie Sailer, the "Empress Josephine," and others, the deceased friends of the families at whose residences a concert may be held. The favorite song of "Belle Holmes" is "Coming Through the Rye." I have fre quently heard this spirit sing the same song in the circles of Mrs. Hollis-Billing and Mrs. Lowe in 1876 and 1878. "Campbell" was a member of the famous Bitchie opera troupe, and sings "The Heart Bowed Down" with the same perfection as when in the body. The favorite song of "Frank Yates" is "Twinkling Starsare Laughing, Love;" while "Charlie Van Horn" indulges in several comic melodies, besides extemporizing in song-addresses to the individual members of the circle. The Moorish Prince and his elster, "Fatima," sing words resembling Arabic, in which the Muezsin's call to prayer. can be recognized. Most delightful is "The Oottage by the Sea," as sung by the "Sweet "" Dalsy Lowe," in a shrill, childlike Singer.'

## LIGHT. BANNEROF

## REST.

There is no rest. 'T is but an empty sound---A dream all shadowless the world around. Uprest is normal. Every orb or ray, Greater or less, that beams by night or day, Sun, moon or star that burns through endless space, Each in its course runs one elernal race.

God never resis—sternal vigil keeps; The Bye All-Seeing slumbers not, nor eleeps; All things obedient to one Lofty Soul Move ever restless as the ages roll. Unrest is hifs—hope—action—glory—play: Rest is but death—cessation is decay.

Unrest is real. The glorious power that spanned The mighty fabric of the skies and planned The architectural glories, far and near, That deck each world and ornament each sphere, is constant in its work supreme, sablime, In restless glory through resisties time.

There is no rest in all the realms of life. Man is an epitome of endless strife; The heated words which drop from human tongues, The breath that parts the lips and fills the lungs, Each heat-throb, each pulsation, every thrill Of joy or sorrow, leaves him restless still.

There is no rest, nor can rest ever prevail; The world's in motion-mountain, forest, vale; The wondrous ocean's restless currents roll Around the sea-washed world from pole to pole; The device of the sea-washed world from pole to pole; The cloud, the storm, the darkness and the Proclaim the resistless force and restless might

There may be peace: the world in stillness may In awful silence pass the years away; Long centuries hide in Time's eternal breast-Peace, silence, stillness, all-but never rest. Rest is the mildew, the corroding rust, Hope's faded ashes and Love's crumbing dust.

[From the Spiritual Record, Glasgow.] SPIRIT MEDIUMS.

From the Latin medius-middle-we have the From the Latin mediate-middle-we have the words medial, mediate, mediation, mediator, mediatorial, mediocre, mediocrity, and me-dium; and this last word of the list we find in "Chambers's Etymological Dictionary" defined as—"the middle; the middle place or degree; anything intervening; means or instrument; the substance in which bodies exist, or through which they move."

A person through whom, or by means of whom, in whose presence, or on account of some quality of whom, a spirit can manifest its presence and powers, is called, and very properly called, a spirit MEDIUM.

What the quality is which makes one a me-dium, and how spirits are able to perform their various manifestations, we know as little as we know of the what and how of everything in the know of the what and how of everything in the universe around us. I do not know how my spirit moves my own body. I do not know how I am conscious, and perceive, think, feel, re-member, and love. I do not know how other spirits around me, with bodies like mine, are able to produce their various manifestations. Be broin will mere transmission whereafter the By brain will, nerve transmission, muscular ac-tion, they cause aerial and ethereal vibrations, which act upon my senses, and through certain nerve and brain mediums reach my soul, or central seat of conscious life—but how these central seat of conscious life—but how these miracles are performed is past my comprehen-sion. The production of the page of manuscript before me, and the printed page now under the eyes of the reader, is a series of spirit manifesta-tions utterly inexplicable. No marvels we can hear or read of go beyond the marvel of our own existence and the exercise of our mental and physical powers

existence and the exercise of our mental and physical powers. Observation of the phenomena of Spiritualism shows that they are usually produced in the presence or vicinity of certain persons who have some special quality—some mediumistic element—which spirits can make use of in pro-ducing their manifestations. Mr. T. P. Barkas, a careful scientific observer, thinks one person in ten may norsess this mediumistic consist. in ten may possess this mediumistic quality. I cannot see that it is quite so common. If it wore, there would be a greater number of man-liestations. It is true, however, that where circles are formed and persevere in sitting reg-ularly, some degree of the mediumistic element is usually developed.

But the question arises-if mediums are so common, why was so little known of spiritual manifestations in recent times, until the advent of what is called "Modern Spiritualism" thirty-five years ago, first in America, then extending to Europo, and over the world? This is a pertinent question, but it can no more be answered than similar questions relating to science, arts, than similar questions relating to science, arts, civilization, governments or religions. In the world's progress there are ages of darkness and eras of light. The Ages of Faith were full of miracles. Two or three centurles ago thousands of men and women, and even children, in the most enlightened countries of Europe, and even in America, were put to death for witchcraft. Every religion has its miracles. The Quakers, the Methodists, the Mormons have enjoyed supernatural manifestations. Miracles have never ceased in the Roman Catholic Church. The Orient, we know, from the accounts of many intelligent observers, is full of maric. No many intelligent observers, is full of magic. No scientific Englishman has been able to account for the supernatural feats of Indian "jugglers," any more than he can account for the spiritual manifestations now of daily occurrence in Eu-rope and America. Mais, revenous a nos mediums. The Spiritual Record will find space, no doubt, for many examples of the miraculous, but my actual sub-ject is the Medium, who is to us what the Pythoness was to the Greeks, or the Augur to the Romans; somewhat, but more and different. I cannot do better than to describe by examples. Let me give some account of mediums I have known during thirty years of observation of the phenomena of Spiritualism. We began with raps-physical manifestations of a very simple, mechanical character. In the case of the "Fox girls," in western New York, their attention was arrested by loud, distinct knockings, and they had the ingenuity, or the inspiration, to contrive a code, by which they could get answere to questions. When they were no longer frightened at the mysterious knock-ings, they began to question. "Knock three times for yes," they said, "and once for no." Then catechising began. It answered—and the intelligent force that rapped "yes" and "no" to questions answered—very well, to a certain extent, but not enough. "Yes" and "no" can give no information beyond the questioning power. Then came the happy thought of calling over the letters of the alphabet, when a rap st the needed better world with time and notiones. Let me give some account of mediums I over the letters of the alphabet, when a rap at the needed letter would, with time and patience, the needed letter would, with time and patience, spell out a message. Twenty-five years ago I sat at such a table by the side of one of these girls. The "raps"—the "Rochester knockings"— which said "yes" or "no," and spelled out mes-sages by the alphabet, were no tiny taps that one could make with his finger nail. They were loud resounding explosions, or blows, as if struck with an auctioneer's hammer, which could have been heard over the house, and were made not only on the table, but on a door which made not only on the table, but on a door which I held open, so as to see both sides of it, and be sure that the blows which jarred the door were not made by the medium, nor by any visible confederate. With some mediums the table rises upon two legs, and with the other two makes loud knock-ings on the floor. I have assured myself by careful tests that this movement is not, either consciously or unconsciously, produced by the muscular force of the medium. The band of the medium is made to write spirit messages—thoughts and facts entirely bespirit-messages-thoughts and facts entirely be-yond his natural power or knowledge. Judge Edmonda, of the Supreme Court of New York, has testified that his daughter wrote in seven languages with which she was totally unac-quainted. It is common for writing-mediums to write under spirit-influence upon brain or nerves of persons, things and events of which they have no knowledge. In the presence of some mediums, we have the astonishing and most satisfactory phenom-ena of direct writing and drawing. In perfect darkness, in sealed boxes, in enclosed, tied, sealed slates, on cards or paper laid in the cen-tre of thick books, and lying under heavy pres-sure, and under watchful eyes, I have had mes-sages written in pencil and in ink, and in the handwriting of dear departed friends, and pic-tures of artistic merit drawn under similar contures of artistic merit drawn under similar conditions-sitting in the light, or while the hands of the medium were held in total darkness. The rapidity of this kind of work is very won-derful. An elaborate drawing, requiring thou-sands of pencil strokes—a long letter or mes-mage, which would require twenty or thirty minutes to write—is done in total darkness, or in a small enclosed space, in a few seconds—in less than one minute. than one minute, In the presence of some mediums, the spirits of Lynn, Mass.

# of our friends are able to materialize—that is, to appear in bodily forms. We see them in their well-known features; they speak to us in their well-known features; they speak to us in their well-known features; they speak to us in are able to grasp our hands, or lay their fingers upon our forcheads. I, who write these lines, have many times in my own house, in the pres-ence of my family and friends, under conditions that made any kind of fraud impossible—seen, heard, feit, the materialized spirits of some who were very dear to me in this world, but whose earthly bodies had long since mouldered into dust. I have had this experience at several different places, but generally in my own house; in the presence of several different mediums; and, on one occasion, when the medium, or me-diums, whom I supposed to be the means of such materialization were in the house, but not in the room in which it took place, and were, I believe, fast asleep. There are also trance-mediums who, while in an abnormal condition, seem to be taken pos-

There are also trance-mediums who, while in an abnormal condition, seem to be taken pos-session of by some spirit who speaks through them, and, in some cases, gives to the possessed, or mediumistic body, the looks, tone of volce, mode of speaking, and characteristic actions which assure friends of his or her identity. When a person long dead is so personated by a medium, who has never seen or known of him, there is very convincing proof of two facts--the continued existence of the spirit, and its power to mai'est that existence through the medium. How precious is this marvelous gift of medi-umship! How great its responsibilities ! I can hardly conceive of a higher crime than to either neglect or abuse such a faculty. It seems to me that every genuine, honest medium should be cherished, protected, honored, and above all helped in every way to make his gift useful to the world. What can any man or woman do of more value to mankind than to give 'to men real, tangible, positive evidences of immortal-ity? Wa do not know what it is that makes any

ity? We do not know what it is that makes any

We do not know what it is that makes any man or woman a medium. It is not intellect, for many mediums, when not "under influ-ence," show little brain power, and are defi-cient in education. But when a weak and igno-rant woman, as in the remarkable case de-soribed by Mr. Barkas, can, under spirit influ-ence, answer questions concerning the deepest problems of science, in technical terms known only to scientific men, we have a phenomenon of the highest interest. What is evident, and what the spirits them-

What is evident, and what the spirits them What is evident, and what the spirits them-selves assert, is that a medium must have a specially sensitive or impressionable organiza-tion—brain and nerve elements, that can be taken hold of, and used by the spirits for differ-ent forms of manifestation. We can have no better testimony than that of the spirits them-selves. They declare that they use the mate-rials borrowed from the entranced medium to build up their materialized forms; also that, through the organization of the medium, they can draw similar materials from persons attend-ing the scance. Experiments have been made. ing the scance. Experiments have been made, especially by Mr. Blackburn, who has spent much time and money in these investigations, showing that the medium actually loses weight

during materializations. A writing medium, as I know by personal experience, draws force-nerve-power, whatever it may be-from the sitter. A lady with whom I often sit while she is writing under spirit in-I often sit while she is writing under spirit-in-fluence-who is, at least, writing what i be-lieve to be the thoughts and words of spirits I have known in this life-can always tell by her loss of power when my brain has begun to act-when I have entered upon any train of thought which carries me away from her, and uses the force on which she depends for her power to write. I can always suspend her writ-ing by beginning to think. But what of the character of mediums? Are they honest? Are they truthful? Can they be depended upon? How do we know that they are not playing tricks upon us-cheat-ing, defrauding, deceiving us? In regard to character, mediums are like other people-good, bad, indifferent. They are human. They have the same, vanities, tempta-tions, vices, and virtues as have others. They

other people-good, bad, indifferent. They are human. They have the same vanities, tempta-tions, vices, and virtues as have others. They are not, perhaps, as a rule, more honest and virtuous than clergymen, physicians, lawyers, or speculators in stocks or staples. Good medi-ums attract good spirits. Bad ones, of course, by universal law, attract their own kind. As a medium is sensitive and impressionable, he has more than the average llability to be influenced by those "evil communications" which "corrupt good manners." Many medi-ums are jealous of other mediums-like singers and actors. Artists and writers are also sub-ject to the same weakness. In fact, I do not see that any vice of mediums is peculiar to them, but their liabilities are special. For one thing the exhauston of giving an ordinary sé-ance to a miscellaneous company is a direct ance to a miscellaneous company is a direct temptation to intemperate enting, and to the temptation to intemperate enting, and to the use of stimulants. This liability should be most carefully guarded against. I have known five mediums demoralized by drink, and heard of several others. Some have lost all power-some have found refuge in asylums-some have died. One, chiefly through drink, but part-ly from impressibility and bad associations, became a hopeless vagabond and awindler Such demoralized mediums, driven by dire ne cessity, when they can no longer prey upon Spiritualists, turn exposers of Spiritualism, and But the proportion of reproduct mediums is bot, I think, larger than in other professions-even those held most sacred or honorable. All I can say is that mediums are men and women and that the mediumistic element may have no more to do with moral character than the ge nius of the poet or the strength and skill of the nius of the poet or the strength and skill of the athlete... And as to fraud. I hold that any Spiritualist or investigator into Spiritualism has only him-self to blame if he allows himself to be cheated. Caveat emptor. No person of cool common sense will allow himself to be cheated in such a matter. It is perfectly easy to detect a fraud, or to make it impossible. If for any reason there be room to doubt, you may charitably give the medium "the benefit of the doubt," but you medium "the benefit of the doubt," but you will not rely upon doubtful evidence. Accept no fact as a fact that is not perfectly clear and free from all shadow of doubt. As in science, doubtful experiments do not count. I do not see that a paid medium is more to be suspected of fraud than a paid elergyman, or lawyer, or physician. These are all profes-sional-all paid—but not consequently swin-dlers, thieves, llars, or cheats. Any glif exer-cised for a livelihood becomes a profession. The laborer is worthy of his hire. How can I employ the time and strength of a medium for the gratification of a scientific ourlosity, or to get evidences of immortality, without wishing to give some equivalent for so grat a service ? I think all honest—that is genuine—mediums to give some equivalent for so great a service? I think all honest—that is, genuine—mediums should be honorably treated in every way. All frauds are necessarily punched, first in being frauds, and next in being detected. Of course, those who do not believe in the reality, or even the possibility, of the phenomena of Spiritu-alism, must believe every medium to be a "fraud," and every Spiritualist a fool. If, me-diums are cheats, of course Spiritualists are idiots; but as hundreds of Spiritualists are known to be men of high intelligence, men of science, men of the highest position, and of eminent ability, it follows that all mediums are not impostors, and that there must be some truth in Spiritualism. If there has been one genuine spiritual manifestation—THEN SPIRIT genuine spiritual manifestation-THEN SPIRIT. UALISM 18 THUE, AND THERE IS LIFE BEYONI THE GRAVE-not alone the hope, or the beller, but the ABSOLUTE, DEMONSTRATED CERTAINTY -for which we are indebted to Spiritualism and its despised, persecuted, neglected, but yet TRIUMPHANT MEDIUMS.

# Verification of a Spirit Message.

JULIA MUTH. To the Editor of the Banner of Light:

In your excellent paper of June 2d, 1883, is a communication from my grauddaugher, JULIA MUTH, received March 2d through that wonderful medium, Miss M. T. Shelhamer. It was as follows:

follows : "I am eight years old. I'll be nine next sum-mer. I have come here with a lady that the spirit used to come to when she was here in the body. My grandpa knows her. Her name is Jennie McKee. She lived, when she was here in the body, in the same place where all mypeo-ple live. and now she is one of my teachers in the Summer Land. She is just as good as she can be, so I am going to send her love to all her it cell grandps and was to say that ane withes imp to tell grandps and was to say that ane withes imp to tell grandps and was with him a week ago fast night, when the graat teacher came to him, through the medium that she controlled at her funeral. Do you understand what I mean? Grandpa will know. She was very much pleased with what the bright spirit gave to him, and the spirit's initials are E.S.; Lithick he will know by that, do n't you? Myuncle Emil sends his love to grandpa, ... He comes to day, too, he-cause he is not a little child now, but a great worker. I amwers glad to get a chance to come. I have brought a whole apron full of flowers for grandpa, mamma, grandma, and all the folks on this side. I sur going to take them, and see if I can't make grandpa see them. If I can't, per-haps I can tell him, through the medium down there, that I have got them. Do n't you believe I can ? I can come sometimes. I want to send my love to every one; and tell them I am grow-ing in the spirit world. I do have a splendid time going round with the older ones, and they when they travel round to different places, they "I am eight years old. I'll be nine next sum time going round with the older ones, and they are taking such good care of me. Sometimes, when they travel round to different places, they take me along too, and I like it. ever, so much. I guess grandpa will laugh if I tell him that. The other day I went off with my uncle, and with Aunt Mary; we came to a place in the spirit-world where there were oh i so many ba-namas growing, and I had all I could carry." just had a luscious time, I did. I've come all the way from Cincinnati to send my letter. I want them to know that Little Julia did come here with Jennis, she kind spirit who is so splendid. She is real good to me. My name is Julia Muth. I want my letter sent to Mrs. Em-ma Muth, of Cincinnati, or else to my grandpa; his name is Carl G. Helleberg. He lives there, and perhaps he will get it quicker. He sees and perhaps he will get it quicker. He see your paper. 15 12 63

Now for the verifications of the truth and facts. Julia Muth, my granddaughter, was eight years old when she gave the message, and will be nine years the 13th of July, 1883. I knew Mrs. Jennie McKee as a highly esteemed moral lady and excellent good medium when in the form, through whom my son, Emil, with many other spirits, gave me many cheerful messages. Through her the exalted Emainel Swedenborg gave to me his first communication, on a slate held under the stand without any cover. I was also present when Jennie McKee controlled Mrs., Rall, and at Jennie's funeral made a grand speech over her own body. Julia was very fond of, bananas, and her speaking of this fruit so happily, reminds me of the seance mentioned in my Book of Spirit Communications, where she peeled a banans, divided it in Tour equal parts and took away one piece of it. Julla's reference to that bright spirit and teacher, with the initials E.S., who she says gave me the communication a week ago last night (the 1st of March) at which occasion Jennle McKee was present and so pleased, made me reflect where I was seven days back from that date, and as I am in the habit of keeping a record of my more important "apirit-seances. I opened my record-book and found the following :

"The 22d of February" (seven days back from the 1st of March.) "I went to the good and much respected private medium, Mrs. Annie Rall, in the afternoon, where Mr. Gordon, Miss Ella Hosea, Miss William and two other ladies were also present, for the proposed scance. Mr. Rall, the medium's husband, the first spirit who controlled the medium in trance, spoke and shook hands with us all, and bade me and my wife go on with our good work. Afterward Miss Hosea's grandmother came and spoke very affectionately to her, and also a schoolmate of hers. Then Mr. Gordon's spirit-friend came and spoke to him; and also the spirit-friends of the two ladies spoke to them." All those spoke very low, so I, with not so sharp hearing, could not hear all, but we were now all surprised when Emanuel Swedenborg came, shook hands with me, and in distinct, loud volce said that he was glad to be able to speak to us through this good medium; and I am sorry I cannot remember to write down word for word his beautiful speech. Among other things he said that when he was on earth the people in that age were so blind to this truth, that his medial power had very small effect in comparison to the present time, in which, the truth can come down more fully and he accepted. The souls of men are the breath of Delty, and every one should listen to the inner voice and act accordingly; for the spirits cannot work salvation for any one without their help.) The bells are created by bad thoughts and actions of humanity, and because you have many hells here they are also in the spirit-world ; but God would not be all-loving, all-wise to the whole of mankind if he had not so arranged that the very lowest possessing, hell; in themselves oan be raised up by their own efforts, both here and in the spirit-world. Afterward Jennie MoKee came and shook hands with us all, and spoke very affectionately to Nettle William and kissed her several times, and also expressed her gladness to see me. Then Pat came and cheered us up with his funny expressions that made us laugh, but in his words was great wisdom. Mrs. Rall came now to her normal state, and we told her what spirits had visited us. She was gladly surprised over Swedenborg's grand speech; and when I expressed my sorrow that I could not repeatall his expressions, and saked Miss Hosea if she could not do it, to which she replied she was also unable, Mr. Swedenborg took, possession of Mrs. Rall again, and made another shorter speech, to our edification and great surprise. It was a very grand: and very profitable 5687000." The 7th of May, 1883, I had an independent slate-writing scance with that good and excellent medlum, Annie Cooper, when, among other things, the following came on the slate: ".) was with Julia and Mary" (the 2d of March) "when she communicated to the far-off medium. Her sentiments will not be accepted by all, even those she loves so dearly in her own home-oircle. You can accept it. Her great grandmother was with her. I was present. It is all truth.-MADAM EHDENBORD." To me the identification of my spirit friends who have made the above statements is a reality, and I obserfully recognize the message from them as positive facts.

#### Prof. Hiddle to the National Confertence, the 1 APR

We last week presented to our readers what CEPHAS had to say regarding the Sturgis, Mich. National Conference, held June 18th and 18th stating at the close that, from lack of space for its insertion, the publication of a letter addreased to the same meeting by Prof. Henry Kiddle, of New York, would be necessarily deferred to this issue. The subjoined is the full text of the promised document:

To the National Conference of Spiritualists, assem Not at Sturgle. Mich .:

FRIERDS AND FELLOW-WORKERS : Not finding it possible to attend the Conference, and take part in the discussion of methods designed to further the cause of Modern Spiritualism, I adopt the suggestion of your Dhairman, Mr. Stebbins, and address you this letternot that I suppose any words or counsel of mine, with my comparative inexperience in spiritualistic matters, can be of any great importance, but rather that I may at least feel that I have not wholly neglected the duty devolved upon me by the appointment with which I

was bonored by the Convention of Ocioner last. the matter of the proposed general (organization; and its basis of principles, before the society in this city, over which I then presided, and about two months ago obtained action thereon, endorsing fully the statement

of principles adopted by the Convention, and thad ad "I have, however, found very strong opposition to any plan of general organization, no there seems to be a prevalent fear that the truths of Spiritualism might become the articles of a new creed, or form the basis of another religious sect, instead of being the infesion of a new incentive to free religious thought among mankind, and the propagation of cardinal, universal truths that, instead of engendering sectarian strife or partisan feeling, should form the groundwork i on which all humanity can erect their institutional edifices in fraternal harmony send of the biller

I think those who favor a strong general organization for the advancement of this great spiritual move-ment are by no means forgetful of this important con-to constitute a new sect, founded upon certain matters of faith or bellef, like the religious sects called Christian of this time. To do so would, as all must admit. be to erect walls of prejudice around the vital truths of which Spiritualists are the especial exponents.8 <4

"They can no more become a denominational sect than the chemists, astronomers, physiologists; or gen-eral soleniists of the day. . These derive their distinctive names from the special truths which they have investigated and studied, and which they continue to investigate, and associate themselves in societies and scattal conventions as the exponents of these particularitruths. . They state the conclusions to which they have tarrived-they discuss them tusually with the calmness becoming the devotees of selentific truth, not with theological randor; and their deliberations are regarded with respect by all who, 'not having devoted themselves to the study of these subjects, naturally expect to learn from those who are specialists; It is true that sectarianism of a certain kind some times shows itself oven among scientists; but the basis of it is never what they really know, but some favor-Ite theory or hypothesis, in respect to which they take sides."; and form parties, the foundation; of this partisanship being thus something they do not known but about which they have come to have decided opinions. sa cha

I think it must be admitted that the cardinal facts of Spiritualism have passed beyond the range of opinion, and become a part of the realm of definite knowledge. I say this not mercir as the conviction of my own mind; but with the words of the distinguished scientist and Spiritualist, Alfred R. Wallace, ringing in my cars: " My position is, that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in OTHER sciences.".

None of us, therefore, it seems to me, in view of this consideration, can entertain for a moment the thought that Spiritualists can be organized into a religious sect or party of any kind. They must disayow this, abso-lutely and definitely; and their opponents must be made to understand it., The real leaders of this morement have thus far prevented so disastrous a result from being produced ; and the work of disintegration they have accomplished has really been one of the most marvelous, as well as the most instructive, features of the movement.

But are we not, as exponents of this modern apiritual revelation-the latest, and grandest the world has received-to act together, with all possible unity and

is a responsible one; and it may be that furthe gene-rations may look back on your meeting with more rererease than is now paid to any council ouncil, called to crystallize into infallible decrees and dogmas the piffitual generative of an inectigatened age. May the great spirit of Truth lead and direct your counsels aright.

Yours in fraternal sympathy and interest, HENEY KIDDLE. New York, June 8th, 1883.

Sixth Annual Meeting

OF THE CENTRAL NEW YORK ASSOCIATION OF SPIRITU-ALISTS, AT LEE CENTRAL, A.S. JUNE FIR AND MOTH. Schurddy, Juho Sth, the Association met in the Union Uburch, St 2 F.M. President Bals called the meeting to order. Excepts were bound by soing from J. Frank Bax-tor, of Massochusette. The President made a few appro-priate remarks, welcoming the members of the Associa-tion and making important suggestionbregarding the work before 15. The imbellag was then addressed by A. A. Wheelock, of Vienna, subject. "Are We Drifting or Sal-ing the Astociation of the Associaing to At the close of Mr. Wheelock's address a commit-tee of five was appointed-Mr., Fect. Mr. Moyer, Mrs. Hicks, Mrs. Hall and Mr. Wheelock-th consider the busi-ness pertaining to the Association, and to recommend such changes in the organization and methods of its business as they might consider best.

resident Mr.J. F. Baxter delighted the andience with another song and delivered a very interfating address with jodt, HThe Enigma of Life, " at the troop of which he gave a number of positive tests. So correctly wars they given, and so plainly were the spirits described, that all were recognized without difficulty by those In the audience who inew them in earth-life... Many of their, revealed as un-mistatable identify of their sattle automore, and the fact that they "still live."

that they "still live." Sunday Morning, June 19th.-Meeting was, called to order at to h. M. by President Beals." Music by My Bax-ter," Mr. Wheelock read the deschuttons embodying the report of the committee. The suggestions of the committee were discussed and adopted. Mr. Hicks moved an amendment to the fourth recommendation of the commit-tee, that six persons be added to the officers of the A Boolation] all of whom should constitute an Executive Committee to transact all business of the Association. Adopted. Mi. J. F. Baxtor gave the morning address, subject, "Spiritualism : Its Facts, Philosophy and Faucies." Exer-

cless closed with a song from Mr. Baxter. J. M. Section Sunday Afternoon.-At 12 P. M. Association met and: elected the following officers and committee for the ensuing year : President, Frank Ely of Marshall ; Vice President, Dr. Beals of West Windeld; Secretary, and Traspirar, Mrs. James Hall of Leo Centre; Committee, Wm. Hicks of Western, Samuel Moyer of Oneida, Wm. 1948 of Peter-boro' Ely Bliss of Georgetown, Seth Peet of Desarylle, and Cyrus Tremain of Vienna, After election of officers, A. A. Wheelook gave an address, subject, "The rate and the True." A song by Mr. Batter closed the szercises. Sunday Beening.-Moeting called to order by the Pres-

Asingly Bearing. -mosting cannot to order by the reple-dent. Song by Mr. Baxter. By special request Mr. Raz-ter delivered an address upon the subject. "Spittchillan and the Oburch Face to Face, " at conclusing of which he gave a number of tests. All were recognized. Mr. Whee-lock then road Resolutions he had written to the memory of Warren Woolson, and, making a few spirtopriate remarks upon them, submitted them to the stated of the meeting. The Resolutions, which were as follows were

marks upon them, submitted them to the avfield of the meeting: The Resolutions, which were as follows were unanimenaly adopted to the operation of that Elwise law of Life, misnamed Death, our respected brother, earnest.co-werker and honest worker in the case of Spiritualism, Thereas, Under the operation of that Elwise law of Life, misnamed Death, our respected brother, earnest.co-werker and honest worker in the case of Spiritualism. That meeting of this Association feel it to be a privilege as well as in dury to bear test moor, into spirituality have of bis great ability as a lecturer and medium, his fearfass oourage in expressing his honest convictions, his sincer devotion to the truth as he understood it, his noble charac-ter as a nure-minded map and citizen, and the, long and valuable service he dig cangought gave to the capted of Spir-tualism. Resolved, That while there is a deep and tonder sorrow in our hearts at his, earthly separation with our layed and respected brother; for we become the "great furth that our lossing his hong of the tong has any of the white-winged Angel of Love who, has opened the "great shift" for our brother to realize the fullinges of the truth that or lossing his bad, so faither the 'memory, and hearned. Resolved, That we admire and venerato his memory, and learn with protound estification of the clearness of his intolied and spiritual vision on hearboard the 'faith that "Resolved, That we admire and venerato his memory, and learn with protound estification of the clearnes of his intolied, and spiritual vision on hearboard the transley of learning "Resolved, That we will chere has nemory, and learn with protound estification of the clearnes in his intolied, to a friend a sport function of the clearnes of his intolied, and spiritual vision on hearboard for the theory intolied, to a friend a sport function of the clearnes of his intolied, to a friend a sport function of meeting intolied, to a friend a sport function of the clearnes of his intolied, and sporthearboard and an exp

The mosting was largely sitended and all objoyed a very: pleasant and profitable time... MRs. JANKS HALL, Sec.

"Dr. Benson's Skin Cure, has driven, sway all, my eruptions, i says Ida C. Young, Hamilton, III.,

# 82,500 versus \$1,50.

"1 spent \$2,500 with other doctors," writes Mr. J. W. Thornton, of Claiborne, Miss., "Samarilan Nervine, however, alone cured my son of fits." This is on a par with hundreds of others, speedy but thorough.

\* Many a sickly woman, whose sad experience had demonstrated alike the failure of conceited doctors and poisonous drugs, has obtained a new lease of life for a few dollars' worth of the Vegetable Compound, and has gone on her way rejoicing and praising Mrs. Lydis E. Pinkham, 计分词建立运行 的 

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Respectfully, O. G. HELLEBERG. Mouni Auburn, Cincinnati, O., June 8th, 1888.

Heart Disease has brought many to an untimely grave. The heart is as liable as other organs to disease; if you have it even in the alightest form use Dr. Graves's Heart Regulator. \$1 per bottle. cas () -Mr.

Hickory.

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considerations of earthly prudence, the deepest in-stincts of our moral, scolal and spiritual nature, demand this of us. We are the custodians of at least ons grand truth—the truth of spirit-communion, with all its necessary corollaries. Let the world receive this as an established fact, not a mere belief, the creed of a sect, or the shibboleth of a party, and it will. have taken, ipso facto, a long stride toward its final and inevitable spiritualization and consequent elevation.

ton, the satisfies on the state of the satisfies of the s situation. How can we make this great truth clear and accentable to the world at large, against all kinds of prejudice, intellectual, social and religious? This is the question of questions for local organizations and for general representative conventions, like that in which you are now assembled. Oan any reasonable man believe that this great object, can be better attained by the hap-hazard, discordant, self-neutralizing methods of individual action than by the well-concerted plans of harmonious bodies, sinking their individual opinions as comparatively of no importance in view of the great facts to which they all how assent because reason and experience combined prohibit a denial or even a doubt of their truth? I believe that as the exponents and professors of

piritual knowledge-science, if you please-it is the daty of those who meet in convention to formulate ea-tablehed, truths, and discuss, opinions, reaching for-ward to additional and still higher truths, and to issue documents presenting to the people at large an exposi-tion of these truths; but to beware of mixing up with these cardinal facts more matters of opinion-specula-tive views in regard to ethical, socialistic or religious systems or principles, to which Spiritualism may indeed be related -as it is related more or less intimate ly to all that concerns mankind-but of which, in its essential and characteristic truths, it is independent. Whatever periates to the spirit world and its relations to our world-to spirits and the laws which control their intercourse with us, and their influence over us, as well as ours over them-all this, with the lessons directly and logically to be derived therefrom-I upderstand to be the groundwork of spiritualistic investi-gation ; and to the shuddation of this our efforts ought

to be confined, first first case, no branch of this From the very nature of the case, no branch of this subject can be of more vital importance than medium ship-its laws, and the proper conditions for its exer-cise. Imperfect knowledge of spiritual principles has led in the past to crude and unsatisfactory methods; and from this cause the progress of Spiritualism has been relarded, and the movement has suffered in public es timation. Mediums have been to a very great extent, the victure of this ignorance and misdirection, and, the public have been misled—have, been induced to, look upon all mediumship as trickery and imposture. These are, perhaps, the evils resulting from inqualified freedom in the employment of mediums and mediumship by all classes ; but, as Biscanlay well said, there is no remedy for the evils incident to freedom but freedom itself.,

But it is here that the work of conferences, conventions, and associations in general, comes in to scat-ter broadcast intelligence as to the nature of these evils, their source, and the best means of removing them. Truth cannot be crushed in these days, because some of its votaries misapply and abuse it; nor, should laws be passed to restrict the free exercise of should laws be passed to restrict the mee exercise or mediumistic gifts, on the old superstitious cry of sor-cery, witcheraft and fortime telling. Let impostors be pumished—as well as all other, evil doers; but let them be convicted on just and intelligent principles; not according to the prejudice of pretentious purism. But I furbear justice comments. Triends, your work. ante wert inter a frem arrea thet ing stort a demi martir

Gruptions, T. 2373 Ida, C. Young, Hamilton, III.
 Comstitution and Rules of Order of the First Spir-itual Aniodialism of Habasa Usr, Me.
 Organized Bay Titl, 1993.
 Preamble': We Willow in the Fathenas Usr, Me.
 Preamble': We Willow in the Tablerhood of God, the brotherhood of man, the immortality of the sont, personal responsibility here and hereafter, and ternal progress.
 Article II-Objects. - Tis objects shall be called the frist Spiriten Ansociation of Kanas City, Ho.
 Article II-Objects. - Tis objects shall be the promotion of a knowledge of the teachings of Spiritualism and their prac-tical applications to our lives.
 Article III-Offerrs. - Hs offers shall be a Fresident.
 Article III-Offerrs. - Hs offers shall be a Fresident.
 Article III-Offerrs. - Hs offers shall be.
 Article III - Offerrs. - Hs offers and the sociation at a knowledge of the teachings of Spiritualism and their prac-tical applications to our lives.
 Article III-Offerrs. - Hs offers shall be a Fresident.
 Article III - Offerrs. - Hs offer and the sociation shall be inder the control of an Executive Committies. composed of the firs officers of a facture in Movember.
 Article V - Besentieve Committies. - Composed of any persons who will aid in the genoral objects of the Association, and whose names shall be referred to the Bracutive Committee, and on the membership list by the Sco-redar.
 Article V - Dutice of Officers mid Executive Commended to the scout of any persons who will ald in the genoral objects of the Association and whose names shall be the score redar.

names will be ontored on the membership list by the Sec-rehard. "Article VI-Duties of Officers' and Eccouties Committi-identical will be ontored on the membership list by the Sec-berthe Same as those susually devolving upon officers of like Associations. Sec. 2: All variantical of or Dusiness' while be purchase of real estate, the final social for which shall be purchase of real estate, the final social for which shall be purchase of real estate, the final social for which shall be purchase of real estate, the final social for which shall be the direction of a minjority of the Association as a special meeting called for that purpose... The rules of order govern-ing this Association shall be these known among delibera-tive podies as Jofferson's dianual, and shall be strictly ad-bered to in all its transactions. "Officers elected as follows: Dr. 5: D. Bowker, President: Dr. J. Thorne, A. J. Colby, Vice-Presidenta; Dr. E. G. Granville, Secretary; Gro. D. Officer, Tomintree, to save alt monthes: Mars. Clary, Mire, Parkins, Mirs, Mi. J. D. Wood, I. Mirs, Thorne, and the clary for the fore the source of a save alt monthes: Mirs, Clary, Mire, Parkins, Mirs, Mir, J. D. Wood, I. Mirs, Thorne, and the those hords in the source of a save

BIX nonthes: Mrs. Olary, Mrs. Forsins, Mais. Mrs. Thomes. The shore H a true copy of plan of organization and off-cers elected. All communications should be addressed to the Secretary. Very fraternally pours. E. G. GRANVILLE, Secretary, Commercial Block, cor, 116 and Main streets, 111 Kangar, Mix. Mon.

Skinny Men. Weits Insult tenewar' restores beaith and vigor, corrise Dynepysis, impodence, \$1

#### Passed to Spirit Lifes 21310.01 T a bosta s

From West Campton, N. H., May 26th, 1833, Mrs. Laura Augusta Merriti, designer of Mr. Joseph Brown, aged S

The second secon

Prom Rockingham, Vi. 7 May 142, 182, Joseph B. West-

on, agon to years and 9 mobility. 1 Mr. Weston was a vibistant in the faith, having been for many years a firm Spiritualisty Howas also a magnetic hypelciah. His wide and thildren: mow he sull lives and communicates with them. He was man of storing more rity of character, and, grassif photoed by a large diret of friends and acquaintances. Her. Mr. Empr., of belows. Fails, delivered the function information of the lives and here the function of the function.

Patlis, delivered ins rankers warrs with the Prois Woodnitok, View May Shini field Wra, W. Wash-burn, sodd ed yekits and o mouths. He was a firm Episitoballat, and possibled mina y circulatent qualities. Journal of Homona delivered, an able for mark sof-dress, portraying the immortant y or the soil and the internal, sof-communication between the immortant y or the soil and the internal, sof-the power with factor of the soil and the power of the power of the internal of the internal soft of the soil and the internal, sof-the power with factor of the internal ways of the power of the power of the internal soft of the soil and the power of the power of the internal soft of the soft of the soft of the soft of the power of the soft of the power of the soft of the

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JUNE 30, 1883.

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# Written for the Banner of Light. THE SEANCE OURTAIN.

BT SOLOMON GRABB. Good Farmer Skept was yainly wise In matters rated common; He used to say that his two eyes Were clear to see the whats and whys Of things that often wear disguise · To housst men and women.

One plous day on walking out 'He yielded to reflection: 'My com is high-polatoes stont, The clover's fragrant hereabout, But somehow It've an honest doubt-🔺 doubt that needs correction.

"I'm down on darkness; 's is n't right; The sub was made for shibin'; If seeds ill grow where 'ts dark as night, Why can't they do it in the light? That's my idee, and loose or tight, It's worth a year o' tryin'. .....

"Some folks won't let their idees ahine, They 're sheered o' larned opinions. I've got as good a right to mine As they who drink their bottled wine, But never see a growin' vine,

And don't know peas from onions ! "There aint no use a travelin' round Attendin' exhibitions;

The more you see the less you 've found-Now there's my tester-beans; they're bound To pop right out above the ground, In jest o' dark conditions,"

Next planting time good Farmer Skept, To prove his theory certain, Out in the light his seedlings kept. Till all his doubts were underswept,

Or, as he puts it, "kind o' whipped," By Nature's stance curtain. And though he drank of folly's oup,

And saw from fence to fence His ample fields a crazy mop Of seeds below and weeds on top, He said he'd raised a bouncin' crop Of sober common sense. New York, June 15th, 1689. holonor trent a server

# Banner Correspondence.

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WICKETT'S ISLAND -Mrs. L. E. Yates writes an account of the transition and services over the earthly remains of George Ladd, a report of which has already

remains of George Ludd, a report of which has already been given in our columns, . 'In closing, alluiding to the location, and to Mrs. Dr. Cutter and her. work, she says i: 'How blessed would it be 'for many a tolling traveler to lay down his burden among these peaceful scenes and harmopique influences; and for the slok and suffering what's glorious boon it would be to be-come's partaker. In this record woman's bealing minis-trations, . These quiet influences are peculiarly grate-ful to one who 'ms but' lately left the stir of busy life in Washington, but who has mestled peacefully here, as a life dhild who seeks the quiet rest of its moth-er's bosom. And here, dear friends, I, hope to meet many of you, in this Home decleated' to the 'Angel World, and for the relief of suffering humanity." BOSTON.—A correspondent writes, June 15th: "Mr.

BOSTON,-A correspondent writes, June 15th : " Mr. David B. Voniress, a gentleman who has reached; the advanced age of cighty-seven years; came to this diry from Connecticut last week, for the express purpose of informing himself by personal experience, of the facts of Spiritualism. He has been for many years a Congregationalist, but some time since began to enter-tain doubts of the truth of the dostrines of that sect. The result of his visit was that he became enlightened on many points. He read much, and upon leaving, se-lected and took with him to his home a plentiful sup-ply of the publications of Colby & Rich, and expressed himself as amply repaid for the outlay of time, strength and money attending his trip in scarch of knowledge." David B. Ventress, a gentleman who has reached; the

# New York.

New York. OHAUTAUQUA, -Lessie N. Goodell, writes : "Our Western Iriends are auxiously inquiring for Lake Pleasant and Onest Bay dirculars, and the Banner, of Education and Onest Bay dirculars, and the Banner, of Education and Onest Bay dirculars, and the Banner, of Education and Chautauqua. N. Y. where do Deacefully congregate during this month of July Vations religious denominations. It is a lovely retreat, but the grounds are not is beautiful is a nor on when, rehows the grounds are not is beautiful is a nor on when y rehows the for their summer occupants, and the fine hotel, that cost a handred Thousand Holists, is eligantly furnished. Ne, dont, God I deligited with these thoughtful and pleasant arrangements for his summer, campaign, but is he equally pleased with that great, high board fence, surmouted with two rows of barbed from with (to be sumite have failen from the first part and need regener ating. How is God going, to get part arough the fact the sound to domited 7 unless, perchance, some of the summer failen from grace, and need regener ating. But, salvation is free, no. longer, for the pearly facts of this little Paralise swing open only at the touch of ally schemend, dollars for enbuilty for a barbed for a singletic from while the pearly facts of the summer, dollars for shore at the touch of all perturbed fingers while the lever Jo-seph Cook, receives a homaand, dollars for shore at from barbed is an Orthodox hell. Verily, dea fanters of these excluded singers a, lively idea of the tortures of the Holy Inquisition, or a foretaste of the transfer of Light, the 'mysterles of holiness' are past fluding out," OHAUTAUQUA,-Lessie N. Goodell, writes : "Our

poems, to which soveral of the brightest and most glit-ed of our inspirational female poets have also contrib-uted. Without securing the fact that "the power to do impose the obligation." It carnestly appeal in be-half of my afflicted brother for the free-will offerings of those who have the means and the disposition to ald him to obtain the opportunity of self-support. Washington, June 1224, 1883.

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# The Pharmacy Bill Defeated.

To the Editor of the Banner of Light: I have seen but short notices in the secular papers concern ing the discussion of the pharmacy bills and Committee re-ports that were brought up in the Massachusette Legislature June 8th.

June 5th. The discussion occupied nearly two-thirds of both essions of the day. For the benefit not only of different this State, but also of other States where such efforts at pharmacy "Aregulation ""may be made, I will; in block at planting of the arguments made useof in the debate. The minority bill reported by twoof the Committee-both M. D.'s, and grad-uates of Barvard College-was rejected by a voie of two to one; also the 'amendment's to the same, in the same ratio. "About an equal number of the members took partin the discussion. Br. Handall, Dr. Campbell, Measrs. Corgavell, Hill and betters favored the minority report bill, all of them using the argument that other States had passed similar laws." This was about all the argument brought forward in favor of the sci." It was not calimed that the bill nestricted any one mow engaged in the business, but that it was in-tended to prevent incohorter percons from engaging in it in the future. What a weak accuse for a new machinest. Howker and others were matters of the situation, and re-vealed the cellar. What a the members, two to one, voied to reject the minority bills and amendrens, and re-vealed the cellar the the committee, which was 'leave to withdraw '' and ''ought not to pass't; the voie was almost unandrous. Dr. Bowker, Chairman 'of the Committee, and he same "regulation "" may be made, I will; in brief, outline some of

majority report of the Committee, which was "leave to withdraw " and "ought not to pass "; the vole was almost unanimous. Dy, Bowker, Chairman of the Committee, said he had been publicly accused of being a paid representative, sent to the General Cours for the purpose of defeating the bill-therators he foll it to be his duty to report a bill embodying the substance of all the petitions that had from time to time in the past. Jan years been presented for such emacmenta. If prove the printed in the Banser of Light for June 3D. The therators and opresented to the Ormittee annually for the past Jan years been presented for such emaching. The past Jan years been presented for such emaching the bill the past Jan years been presented for unane to show why he thought the memberschould fuce the persistent domands made upon and opresented to the Committee annually for the past (set years. He exhibited a presentation of, whice and iron that he, had caused to be analyzed, which was put up by one of the originators of the princed bill, and arcas-tically revealed the provid, saying, "No wonder this indi-vidual wanted protection and to prevent other fruggists from selling similar preparations." "There were strong points made by the different spearers, but I will give anly a few of the principal ones for the par-guments made upoed the spore of the and other States the ar-guments made upoed the depredient during the arc scompetent and experienced during that be the methed sorthed the morkings of the law in New Hampehire, where a competent and experienced during the bill that forompe-lettry, soap, said, otc., etc., as required by the Commis-tion the senter of presented arrow it has the the intermine-loners. It was claimed by performs the bill that fincompe-tent performs were suggered in the depresent state are and one senter the suggest the suggest in the depresent state are sentered the superimeted are reperiment. The tende and senters, soap, said, otc., etc., as required by the Commis-siloners.

Latin terms used in describing such simple things terminate berry, soap, sait, cic., etc., as required by the Commis-sioners. It was claimed by perions favoring the bill that incompe-tent persons were sugged in the druggists trade, such and militakes; also that the wholesale druggists were sending such jnic the country to start rotal isforts. IP: Bowker denied such charges, and called for the proof in any one in-stance:...but if was not given. He also statud that but faw mistakes were unade by druggists, and ander the power in the country to start rotal some the start of the faw mistakes were unade by druggists, and almost invaria-bly when made they were made by competent druggists, they becoming careless. He cited as an illustration the care of the Pharmacy Commissioner in Banger, Me., where he by mistakes pott up a prescription that caused a person denth-the, Commissioner being redgepointer of the interview denth-the, Commissioner being redgepointer of the the mode class, He (B) also had a prescription that caused a person denth-the, Commissioner being redgepointer of the bill, this tadi-vioual charging one deliar for the same; subsequently the same prescription rate of the strong advocates of the bill. This tadi-vioual charging one deliar for the same; subsequently the same prescription are not being redge the bill. "A defence of incompatency in dealing in medicines and poficiently suit was a remonstrant isgoinst the bill. "A defence of incompatency in dealing in medicines and poficient was in the action of a subsequention the second incompatency in dealing in medicines and poficient was and the alternedies who be prescribe and deal in non-polenous modelent arenedies to the substitue and being obliged to know the bechnical names of them, perforring the broadest Euglish to be used in writing prescriptiones and totaling in them endies in writing prescriptions and totaling in them endies and solution the second and a simple remodes are offer made use of to eoliar ari-cles of little or no value for an eco

Algust. Regular Sinday meetings will be resumed names to miniper meeties are often made use of to sell arti-cles of little orno value for an cormous profit more than for any other purpose. The member thought dissicilities the second day of September next. J. F. JEANNERET, Acting Secretary. J. F. JEANNERET, Acting Secretary. The base should will the second day of September next. J. F. JEANNERET, Acting Secretary. Monday Ovening, June 16th, Mr. C. R. Miller intro-duced Mr. John Oakley, who has just returned from a tore drained competentiate commission, in order that a few druggists might enjoy a monopoly is business, stc. Dr. Howier in his remarks said that God's laws were more searching and operative than any laws that the present Legislative body could enact, and then citou the following case as an illustration: A competent druggist in Boston the mistake in putting up a prescription, whick killed person; he was sued, and all of his property was taken to the mistak of the druggist that be dead from the offects. The Now for in his the with. The result is popper upon the mistake in prows that the premity some of the different is waid in ensets in the with. The result is popper upon the will be specified from the offects. The Now for in the with the premits performed and with many other spirits at the edances of Mrs. The now the right of the truggist that be dead to the offen the built had no objection to selling performation of a piletine of his spirit. Mrs. Anna Stiwart in Terre Haute, and kief offers dividia sources that the Originators of the built bad no bober the medium artist, Mrs. Lucy H. McKamito, reading of a madkief offers monoin sources that the originators of the built bad no they have the medium artist, Arma Build of the present day in the offer of the spirit of the spirit. Mrs. Anna Stiwart in the edances of Mrs. The nonit the system with the partice of the medium artist, Mrs. Lucy H. McKamito, reading of a madkief offer monoin spirit protect of y a vote of clight yets in formation is the here whee

sistently placed before the General Court for solish ends more than for the public good. ANTI-MONOPOLIST. Boston, Mass. 16. 6, 316.16. 00

# American Spiritualist Alliance, New York City.

BANNER OF LIGHT.

To the Editor of the Banner of Light:

American Spiritualist Alliance, New York City. To the Editor of the Banar of Light: The conference meeting of June 17th, was opened with An invocation by Mrs. Nellie J. T. Brigham, After which Airs. Mary A. Newton delivered, in a very effective manner, a selection from T. L. Harris's poen. "Lyric of the Golden Args." The Rer. A. Bichard, who had been previously an-nounced as the speaker of the day, heing, on account of theses, unable to stiend, Mrs. Neilie J. T. Brigham kindy consented to viceopy Gar centrum, and Eavo one of ter impressive, and eloquent discourses. Her sub-fect was '' Gar Spiritual Burroundings and Alliances." "Men," said this 'gifted lady. "speak of death as something very strange and difficult to, understand. Death is but a change in 'our continuous activement. A condition unneer, nofel by the physical seeks, ret of the less real/or that, being, as it is, sunceptible of domonstration. Surrounded, as we are by the lavki-bles, we are perfor that, being, as it is, sunceptible of domonstration. Surrounded, as we are or by the lavki-bles, we are perfor that, being, as it is, sunceptible of domonstration. Surrounded, as we are by the lavki-bles, we are performed at induces whill not a truth of which here the strate the spirit forwor free." In the past, the cachers of aprilum solved without a supersti-tion that fast the girlt flow of the spiritual surroundings, interrogritting minds have patiently thourset in all epochs, and, acob py stop, superstillon and error have-restrated before solence, unil Spiritual surroundings, interrogritting minds have patiently thorewer to d demonstration, make it reality in hourse in all epochs, and, acob py stop, superstillon and error have-restrated before solence, unil Spiritual superstillon of demonstration, make it reality in and the superstillon and each one must in hied own way go to work for him-self and in himsed inford the trach, unit he realizes the beautiy and the uplitting inference of that know-redy, aways w

ences in avanowicugation of the American Spiritualist No Sunday meetings of the American Spiritualist Alliance will be held during the months of July and August. Regular Sunday meetings will be resumed on lite second day of September next. J. F. JEANNERET, Acting Secretary.

ments of the spirit-world will pass through their time of experience. Cartle Miller here made harself known, giving a loving and cheering message. George L. Felton was described, and recognized by his wile, giv-ing a message of encouragement. Joseph Bpayd, or Spade, was also recognized. Mr. Oakley answered questions relating to his experiences, and Mr. C. R. Miller closed with remarks relating to coming demon-strations of spirit-power. These experiences and de-monstrations of mediumabile were very interesting and enjoyable to the audience who filled our beautiful hall. W. H. OOFFIN, Sec'y.

rotten with pauperism and orime. He asserts that in spite of the vast amounts expended in education, and of the improvement which has been going on for the past half-century in the philosophy, principles and methods of educa-tion, the degeneration of society in virtue, health, mental and moral capacity has been go-ing on singularly parallel with the improved systems of culture, so that a cynical observer might argue that education itself was dragging humanity down to a lower estistence than that of the skin-clad barbarians of old. While there is, unfoultedly, a certain amount of truth in what Dr. Buchanan says, his assertions and con-dustons, like those of all reformers, are alco-gether too sweeping. That our educational systems are faulty is a fact beyond dispute, and that a thorough reörganization is needed is just as certain. Most people are agreed on these points, and our best thinkers are constantly de-vising means for a better condition of things. These means Dr. Buchanan believes to consist in moral and industrial education, and he sets forth his iddes and theories at longth In the volume before us. They seem to us well worthy consideration. consideration.

Moral Education. Prof. Joseph Rodes Buchanan New York. Pp. 306.

Have you Heart Disease in any form 7 if so use Dr. Graves's Heart Regulator; 30 years have proved it a sure remedy for organic or sympathetic Heart Disease. \$1 per bottle at druggists.

# The Third Annual Convention

The Third Ammedi Convention Of the New Hampebre Biate Spiritualist Association will be holden at Concord en Friday, Saturday and Bunday, the Stith and Withdays of June, and the ist day of July noxt-in Fhomix Hall on Friday and Baturday, and While's Opera Honse on Bunday. Morning sessions it commence at 33, and atternoon sessions at 2 and 7:80 vclock. The time will be occupied in conference, rolation of facet, consideration of resolutions, pooms, addresses and public tests, inter-gensed with mules. BYFAKERA, -Mrs. Addie M. Stevens, Dr. H. B. Storer, Col. E. O. Balley, Miss Jennie B. Hagan (the young lim-provisationist), Mr. Edgar W. Emerson (a wonderful plat-form test medium), Mr. George A. Fuller, Mrs. Famile D. Bunth, Mr. J. Vun. Fictore. Dr. J. V. Manafedi, of New York, the world-renowned test medium, through whom scaled letters are answered with surprising accuracy, and who has responded to over 20,000 letters during the 31 years he has been before the advine is appeted to be in attendante. *General Phyloreneitors*. - There will be present a choir of accompliated singers and an organist with the soliets, to provise that indivensations. - There will be present a choir of accompliated singers and an organist with the soliets, to provise that indivensation or ontertainment have been made with the botels, and for board in families during the Con-wontion. The Eagles and Phoenix will charge 2,00 per day; the Elm, American and for board in families during the Con-mondate ledies and others with will be decome made with the botels, and for board in families during the con-motation and there will be enstreation and on boarded. The Eagles and others who would like to know how the to procure more private accommute of this sinker and provide is ledies and others who would like to know before they leave home where they will be enstreation of boarded. The general railroad managements of the sinker parting boards and the secretary. The Operand is made to accom-motate ledies and ot

Cord For the Children of the Control Roard of Managers,

# Five Days' Camp-Meeling.

The Spiritualists and Liberalists of Yan Buron and West-rn Michigan will hold a five days' Camp-Meeting at Four-Ille Lake, near Paw Paw, commencing Thursday, July

Hilo Lake, near 1'nw 1'aw, commencing Anarous, our, 20th, 1833. A. B. French, of Ohio, is to be one of the speakers. Mrs. Ohio C. Denslow, of South Bend, Ind., will furnish inspira-tional music. The attendance of a good test modulun de-sired. C. M. SHEFFER, Secretary.

Annual Camp-Recting. The Fifth Annual Camp. Meeting of the Michigan State Association of Spiritualistic and Liberalists will be held at fint, 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 securing their attend-ance. S. B. MCORACKEN, Secretary. Detroit, May 12th, 1863.

Notice.

. The members of the 'Maine State Spiritual Tempio'' are requested to most at C. Rigby's, Upper Bulliwaier, July oth, 1833, at 10 A. M., for the purpose of electing a Becretary in place of B. Wardwell, resigned. Also to Act upor the repeal of Art. 10 of the Constitution, and transact such other business as may come before the Temple. W. E. BALLEY, President, Dr. L. F. WEDSTER, Scoredary pro fam. DR. L. F. WEDSTER, Secretary protem. SAMARITAN A SPECIFIC For Epllepsy, NEVER FAILS. Spasms, Convul sions, Falling NERVINE Stokness, Bt. VI-tus Danco, Alcoholism, Oplum Eating, Syphilis, THE GREAT Scrotula, Kind's Eufl, Ugly Blood Diseases, Dys-pepsia, Nervous Dys-NERVE ness, Sick Headache, Rhouma-CONQUEROR done, Billousnoss, Costiveness, Nervous Werry, Blood Sores, Billousnoss, Costiveness, Nervous Prostration, Kidney Troubles and Irregularities. \$1,60.

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8

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

# TO THE BANNER OF LIGHT

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

# "NEARER, MY GOD, TO THEE."

**INCARCENE**, **MI WUP, IU IMPE**." **DESCRIPTION OF THE PICTURE.**—A woman loking in-spired pages sits in a room around which. Night has trailed her dusky robes. The classed hands, apturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the agpring catelle nor the moon. "Cold and pak," Silining through the rifted clouds and the par-tially curtained window, produces the soft light that falls over the woman's face and likukinates the room. It is typ-ical of that light which flows from above and floods the sout in its sacred anomenes of true devotion. Painted by Joseph John, and engraved on steel by J. R. Bico. Size of sheet, 22x28 inches; engraved surface, 10x21 inches.

# "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a handscape of hill and plate, bearing on its current the time-worn bark of an aged Pilgrin. An Angel accompanies the boat, one band resiling on the helm, while with the other she points toward the open sca-an emblem of eternity-re-minding "Life's Evening," fitted for the "crown of im-mortal worth," A head of angels are excitite," they may be like "Life's Evening," fitted for the "crown of im-nortal worth," A head of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheut, 22x28 inches; engraved surface, 15x20 inches,

# "THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful pleture lifts the reli of materiality from behelding orga, and reveals the guardians of the Angel World. In a kort, as it lay in the swellen stream, two or-plans were playing. It was late in the day, before the storm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the borizer. Unnoticed, the loss became detached from He carried it beyond all cartiby help. Through the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. A sit nearer the beink of the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. A sit nearer the beink of the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. A sit nearer the beink of the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. A sit nearer the beink of the foaming rapids, and by precipitous rocks, dashed the bark with the proclous the system of the start with the the site of the foaming rapids, and by precipitous rocks, dashed the bark in the resting the system of the start of the foaming rapids and the start here are a wondrous charge in the start have in the destart resigness inpulse that thrilled through her whole being, she grapped the orgo that is y b her state, when to be ramprise the beat the start - a little lawen nuong the rocks. The boy, of more tender age, and not controlled by that mysterbous infinement, in de-sond r feil toward high herole a steel by J. A. J. Witcox, from the original panting by Jesech John. Size of sheet 22x23 luckes; engraved autrace, 15x30 incluss.

# "HOMEWARD."

An litustration of the first line in Gray's Elegy: The curfew (bils the knowl of parting day," = "from the church iswor bathed in sunsel's failing light, "The lowing herd while showly o'er the lea," ioward the humble cottage in the distance. "The plowman homoward plots his weary way," and the tired horses look cagerly tourned their home and its reat. A hoy and his dog are cagerly functing in the ploture. In one hand site hoids wild flowers, in the other grass for "my colt." Scaled under a tree in the church-pard, never the site world to dorking and the second ploture. In one hand site hoids wild flowers, in the other grass for "my colt." Scaled under a tree in the church-pard, around which the swillfor the dorking and to dorking in the post writes, "And leaves the world to dorkings and to mo." "Now fades the glimmoring landscape on the sight." Stein, copied in black and two thins. Designed and planted by Joseph John. Size of sheet, 22x29 inclues.

# "FARM-YARD AT SUNSET."

The scone is in harvost time on the banks of a fiver. The farm-house, treed, water, hill, sky and clouds form the background. In the foreground are the most harmonions grouping, in which are beautiful and interesting bloadings of a happy family with the animal kingdom. The compan-ton-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justify celebrated painting de-signed by Joseph John. Bietn, copied in black and two tints. Bizo of sheed, 2223 linches.

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FARMINGTON.4-Under date of June 14th Dr. P. Dyer writes : !"The few Spiritualiets in this vicinity have never before given the subject of Spiritualism is have never before given the subject of Spiritualism is thought have head something to astoniah and contound them. The Hister Berry, from 16 Argold, Greek, Bod-them. The Hister Berry, from 16 Argold, Greek, Bod-fon, have been, fielding my house, which they spent fon-days, and where they have given four public sespess. Fit for isinty different bersons have withesting where the states and they have given four public sespess. Those who were familiar with and helicred in a pirit-yeturn enjoyed the bences much, while those who never had seen the like before were forced to admit that there is something in it. Whatever may belike ultimate effect of their visit here, I am satisfied that a fre has Been kindled in visit here, I am satisfied that a fre has Been some which wills dominuity which will power he guenched. The Misses Berry are undonjied-ly among the best physical mediums in the country, and I feel to blese Word als which as to thank them for that seed has been some which be dower on earth can choke out, and which is desided to bear the fruits of spiritual trath. God blese the Misses Berry and all other mediums who are spreading the light of the New Dispensation among us informat mortals." have just been enjoying a feast, and the many who

COLUMBUS. Fred Rooks, upon forwarding s to newal of subscription, writes; "I do not wish to miss a number of the *Banner of Light* from this time to my change into apiritilic, Its teachings are such they make the man better who reads and practices them." "TOLA.".W. J. McGladery writes: "Thanks to H. V. Beccher for That expressive Dirase in reference to purite communications." "Thanks to Her "Totation of the expressive Dirase in reference to apirite communications." "Thanks to the "reater part of "It Points" "Thanks to the "Apocalypse, Isalah" Scrutt, and Excitet's mes-sages, etc.; and that is "puring it mid," when applied to Chronicles: Kings and the Tentacinen. "Those who itse is glass houses should and the Tentacinen." Those who yet; and his father, or some kind trend, should again roution him that he "is in great "danger of breaking down." WESTMINGTER STATION A. H. Lamb, Chair COLUMBUS .-- Fred Brooks, upon forwarding a fe-

WESTMINSTER STATION A. H. Lamb, Chair man of Committee on tents, etc., writes us that he opened the grounds and diming fooms at chiefs (lify Park, Burlington Vt., the first week in June, to attend to the meeding want of pleasurd sectors. Also that those desiring to build, or, bur tota at the Spiritualist Association Camp Grounds, can communicate with him at Burlington, Vt.- Quincy House.

To the Charitably Disposed.

To those who personally know me and have conf. dence in my statements, or those not knowing me, but who can perceive heneath the written word the prompt-ing spirit. I beg to state that the case of Bro. Horace M. Hichards of 470 North 8th, street, Philadelphis (mention of which has heretofore been made in the Broather and other spiritual papers) is a really merice-rious, and unest, description one. To, my knowledge Bro. Richards has been for many years a liberal con-tributor to the Spiritual Movement, and a generous supporter of mediums. Contributions from his pen-menty from his pocket and his 'consistent daily life, have canned inmany a infinite hour of, near . The money from his pocket and his 'consistent daily life, have canned inmany a infinite hour of, near . The inmane spirit of his pocket is out to gratefully bless him for his gradious help do in the pinet of the sourt frouter of medium in the hour of near . The money spirit of his pocket is but a mass of, his own involuent sould the pocket is but a mass of his eva-time of the spirit is appear is but a more of his eva-time of the spirit is appear. If is present desire is to obtain sufficient means to publish a volume of his who can perceive heneath the written word the prompt

## An Immediate Duty. To the Editor of the Banner of Light :

To the wise philanthropists who are actively engaged in promoting the spiritual progress of society I would suggest the importance of the united and concentrated effort which may be made at this time, with the abso lute certainty of a grand harvest in the future.

Education in its largest sense is the master of hu man destiny. If, we surrender the control of education to the foce of human progress, the future will be as dark as the past. The spirit-world will be walled out by the iron bound walls of bigotry covering and enclosing the churches, the cold stone walls of materiallem covering like a vault the medical colleges, and the dense for of mediaval schötästleism; effete philos-opby and heartless literature covering the universities in which the ignorant past is adored and the brillian future ignored.".

In valueball we labor against such a combination of conticuling power if it be inforces. In valuation the speaker speak and lie writer write, with scanty hear-ing and cold sympathy; in valu shall the modilin utter words of supernal wisdom and surplasing clo-quence; in valu shall dther mediums reveal the mysteries of disease and heal the poor victims on the bor ders of the grave, whom a delusive medical science has left to die, unless the youth of our country have open minds to see, to enjoy and to seek the wisdom thus freely offered.

An antiquated system of education seals up their minds so that having eyes they see not, having ears they hear not, and having minds they comprehend not, because their minds are filled, with falsehoods, and their senses are dimmed by their mental obscurity. In this condition we find the majority of the world to day, and none, so inaccessible, to the approaches of truth as the most theroughly educated. "To superseas that these side delivering bystem of

adubation by a true and set fiftheoing system is the highest duty of every (philanthropist. When that change is, made, we begin; a) new sivilization, and a rapid career of progress in which men and angels shall

still greater increase in moral power, that the new education will bring. It has been amply proved by experience that even in imperfect application if is able to abolish both 'crime and pauperism, for it has reformed many thousands, and it is equally certain that; in all who are not already criminal. depresed or Insane, the moral powers may be built up as surely as the muscular system, so that mankind in progressive improvement, having reached the highest plane of evolution, the Divine image shall be revealed in Ho-भवलको al of 555 and manity #6 #8

Mil prior efforts by churches, colleges and govern-ments having failed to elevate mankind shove the plane of poverty, pauperism, orime, disease and war. it now devolves upon those who are spiritually on lightened to do the work which many ages have loft undonie, and which the angels to day ask us to per-

form, 2.1 stalling and Lot us, then, consider this subject at each convention, and let us! devote at least one entire day at each etmpenesting to this greatest of all good works -a work already beginning, and destined, as surely as Divine love suists, to expand from the humblest begin-ning until it shall over the entire earth, and sather all nations into one prosperous and harmonious family.

TANK STANJORPH RODES BUCHANAN. Boston, Juna The alla yeb ming can a star Mis alla in the life أوجعتها وا

Stinging, iritiation, infarmation, all Kidney and Unpary Colligiants, sured by "Buchu-Palba," 81.

## New Publication.

A MINGLED YABN. Sketches on Various Sub-jects. By Henry Edwards, Comedian. 16mo, cloth, pp. 157, New York: G. P. Putnam's Sons The professional life of the author has led him to

visit various countries, and brought him into intimate relation with persons of strangely diverse characteristics. A large portion of the book consists of an ac-count of a three weeks solourn in the old Merican city of Mazatlan; a bright, sparkling and finely desoriptive sketch of a place of which travelers seldom write, and a people of whom we seldom hear. There is, also, a description of Sydney, New South Wales, and Its surroundings, as seen from a balloon, the au thor having mingled strial travelling with his other adventures. The remaining threads of this "Mingled Yarn ?! comprise essays on various subjects: "Shakspeare," "Iron, and its Relation to Civilization," "The Church and the Stage," being an able defense of the latter against the groundless charges of a champion of the former, "Agassiz," and addresses made by the author at the obsequies of Edwin Adams, and other members of the dramatic profession. "In the latter will be noticed a recognition of the close proximity of the spirit-world to this, the author, we are informed, having been for many years a Spiritualist.' The book will be found an agreeable companion for the leisure hours of the summer, vacation in camp and elsewhere.

# Pamer June Magazines.

THE VACCINATION INQUINER for June gives a full report of the proceedings at the annual meeting of the London (Eng.) Society for the Abolition of Compulsory Vaccination, which was attended by ladies and gentle men of distinction and intelligence, many coming from distant places. Addresses were made by R.A. Tay-for, William Tebb, Drs. Collins, Cattell and Haughton, C. Hi Hopwood, M. P., Alfred Milnes, M. A.; and others. Letters in sympathy with the object of the Society were received from Herbert Spencer, Princes Power Cobbs, Prof. F. W. Newman, M. D. Conway, Prof. J. Emery Coderre, M. D., Bektor P. A. Silles trom, late of the Swedish Parliament, Count Zedtwitz Drs. Bruckner, of Basie, Oldtmann, of Linnich, and others. This number also contains much else of intereat and value. London: The Society, 114 Victoria street, Westminster, S. W.

THE LADIES' FLOBAL CABINET fully sustains to its June number its reputation as an assistant for those disposed to make their dwellings attractive, indoors and out. Cabinet Co., 22 Vesey street, New York.

(From the Boston Evening Transcript, May 26th.) (From the Boston Evening Transcript, May 20th.) The name of Dr. Joseph Boddes' Buchanan is familiar to many residers at that of a man prom-lnent in medical and 'educational reform move-ments during the past thirty years! (In's vol-ume, published some months, sinco---''MOBAL Entropy is to find some new method for the radical treatment of orime and 'disease.' He regards our modern educational systems; greatly im-proved as they are, as signal and dimenty failed the having utterly failed to observe the barba-rian impulse of war, failed to observe the barba-

# Sample Testimonials.

"Bamaritan Nervine is doing wondors." Dr. J. O. McLemoin, Alexander City, Ala.

AF Correspondence freely answered. "Et

The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo.

At Druggistel. C. N. Crittenion, Agent, N. Y. May 18.-iycow (7)

# A NOTED BUT UNTITLED WOMAN. - 1 · . ·

[From the Boston Globe.] Masses Rillors :-

The above is a good likeness of Mrs. Lydia E. Pinkham, of Lynn. Mass., who above all other human beings man be truthfully called the "Dear Friend of Woman," as some of her correspondents love to call her. She is realsouly devoted to her work, which is the outcome of a life-study, and is obliged to keep six lady assistants, to help ber answer the large correspondence which daily pours in upon her, each bearing its special burden of suffering, or joy at release from it. Her Vegetable Compound is a medi-cine for good and not evil purposes. I have personally inrestigated it and am satisfied of the truth of this.

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

It permittates every portion of the system, and gives new life and vigor. It removes faintness, flatulency, destroys all craving for stimulants, and relieves weakness of the stomach. It cures Bloating, Headsches, Nervous Prostration, General Debility, Sleepleseness, Depression and Indi-gestion. That feeling of bearing down, causing pain, weight and backache, is slways permanently cured by its use. It will at all times, and under all circumstances, act in harmony with the law that governs the female system.

It costs only \$1 per bottle, or six for \$5, and is sold by Aruggists. Any advice required as to special cases, and the names of many who have been restored to perfect health by the use of the Vegetable Compound, can be ob-tained by addressing Mrs. P., with starop for reply, at ber home in Lynn, Mass.

insurpassed, as abundant testimonials show.

the best in the world for the cure of Constipation, Billous-ness and Torpidity of the Liver. Ber Blood Purifier works wonders in its special line, and bids fair to equal the Compound in its popularity.

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

Allodelphia, Pa. 1.1

# "THE DAWNING LIGHT."

ITTL IPA WAINING LAUGHT."" In 1872 Professor John, the distinguished Inspirations Artist, visited Bydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned heuse and surrounding scenery where Spiritusi Totegraphy began its glorious and undying mission of light and love. The artist being ansine of high order, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand was guided in designing and perfecting this master production of arty From the original painting by Joseph John. Engraved on steel by J. W. Watts, Sizeo 1 sheet, 2012 inclues.

# "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodland; and golden pages are added to "ilfe's book of happy hours." The mother is scaled in the forest shade. Hor little gir! "Bo-Peerpe" around a tree through the foliage, her face radiant with a loving, glefful, regular expression. Both faces are full of sweetness and joy. Fainted up Meyer Von Breinen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 2223 inches.

# "THE HARVEST LUNCH."

#### OPPERED AS A PREMIUM FOR THE FIRST TIME.

OFFERED AS A PREMICE FOR THE FIRST TARA. The harvesters gather on the bank of a spring, shaded by an eim simaling on the edge of a grove made vocal with the song of birds. The farmer apreads the noonday feast from a basket brought there by hadraughter. 'All kindled graced burning of er her check.'' From a pitcher abe is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagon loaded with hay, impart a most picasing effect. A rustic youth, proud of the iseam, feans against his favorite horse. A little boy and girl are passing a lunch to brother and sis-ter froilering on the loaded hay. Stein, copied in black and two thats from Joseph John's noted painting. Size of sheet, 22x23 luches.

# BOOKS.

GHOBT LAND: OR. RESEARCHES INTO THE MYH-TEBIES OF OCCULT SPIBITISM. Illustrated in sse-ries of succelographical papers, with extracts from the records of Magical Scances, etc., etc., Translated and ed-ited by Emma Hardinge Britten. Paper, pp. 484.

THE FBALMS OF LIFE. A Compilation of Paims, Hymna, Chapta, Anthoma, stc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the present age. By John S. Adams, Paper.

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

Any person sending \$1.50 for six months' subscription to the BANNER OF LIGHT will be entitled to ONE of the

fellowing Pamphlets:

AGASSIZ AND SPIRITUALISM: Involving the In-vestigation of Harvard College Professors in 1857. By Al-len Futnam. This sterling work combines in itself the characteristics of memory, easy and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-BAYS. What Hans Christian Anderson talls a dear child about the Sun-Bays, Dedicated to the Dear Child Sanda, by the Spirit Hans Christian An-derson. Written down through the mediumship of Adel-ma Baroness Von Vay, of Gonobitz (in Styris, Austria, and transmisted by Dr. G. Bloeds, of Brooklyn, N.Y. Paper.

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

"MINISTRY OF ANGELS" BEALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton, Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By & Modi-al Man. Paper.

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For Kidney Complaints of silker sex this compound is

"Mrs. Pinkham's Liver Pills," says one writer, "are

Mrs. A. M. D.

June 3, [4]

"I feel it my duty to recommend it." Dr. D. F. Laughlin, Clyde, Kansos. "It cured where physicians failed." I Hey. J. A. Edle, Beaver, Pa.

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

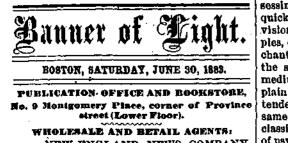
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TO BOOK PUBCHASEES. OOLBY & RICCH, Publishers and Bookselters, No. 9 Moni-comery Place, corner of Province street, Basicon, Mass., keep for sule a complete assortment of Npiritusi, Pro-grams of the second street of the second street of the second if Wholesaic and Ratail. Terms (issh, -Urders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarited is not sufficient to fill theorier, the bai-ance must be paid (0.0, D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the smouth of each order. We sould remind our pairons that they ease remit hights fractional part of a dollar in postage stampt in the Section is oking to the sale of Hooks on com-mission respectfully declined. Any Book published in Eng-1 (or America (not out of print) will be sent by mail or applications of Rocks Published and for Sale hur terms in the sale of Rocks Published and for Sale hur

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## SPECIAL NOTICES.

SPECIAL NOTICES. The quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied mades of opinion to which correspondents give utterance. We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases addisponsable as a guaranty of good faith. We cannot under-tike to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the souder will confer a favor by drawing a line around the article he desires specially to recommend for persual. Notireced Spiritualist Moetings, in order to insure prompt opering to press overy Tuosday.



NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

# COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ACP Business Letters should be addressed to ISAAC B. Bron, Banner of Light Publishing House, Doston, Mass. All other letters and communications should be forwarded to LUTINE GOLDY.

THE WORK OF BEIRTUALISM is as broad as the universe. It extends from the highest spheres of angelic life to the Soviest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mussion is to bless mankind. -John Pferport.

# Notice to Patrons and Contributors.

The Banner of Light Counting-Room will be closed on Wednesday, July 4th. Those parties having notices, etc., intended for appearance in the Banner for July 7th, must see that they arrive at this office before noon on Monday, 2d, (instead of Tuesday, 3d.) as the forms go to press one day in advance on account of the National Holiday.

# The Free-Circle Meetings

At this office close the present week, June 29th. They will be RESUMED, as usual, SEPT. 11TH,

# Degrees in Mediumship.

1883.

A class of writers who reflect on a subject, if at all, after they have indulged in expression rather than before, are specially given to the easy habit of domolishing the theory of spirit communications by pointing to the manifest discrepancy, or disproportion, between the character of many of the communicating spirits and of their reported communications. They do it, too, not in the way of criticism in any just sense of the word, but as a taunt and fling, which appears to stand them in the stead of analysis and argument, and is always the readiest and cheapest support for a preconceived prejudice. Spiritualist as he is, whether consciously or not, Mr. Beecher at the period of seventy years is not ing spirits. No more ridicule can set aside to the use of method of seeking to lower the claims of Spiritualism and disparaging public belief in its reality. A very thoughtful and somewhat keen writer in the Milwaukee Sentinel has seen fit to take the Brooklyn preacher up and offer him an elucidation. He undertakes to account, on simple and rational grounds, for the existence of different grades, or degrees, of mediumship, by which we mean, of course, different grades of spiritual powers shown by mediums. He lays it down at the stari that there is an urgent need of a more analytical investigation of the spiritual phenomena, which would do away with many of our misconceptions of them by better understanding their methods. And this need, he insists, is more strikingly apparent in the psychological branch of the phenomena, or what we usually denominate the control. He believes, and frankly confesses his belief, that the frequently inferior degree of intelligence indicated by some minds purporting to control the medinm. as compared with their manifestations while in the form, requires further and deliberate explanation. He sets out with comparing spirit-control to mesmeric control, the same phenomena manifesting themselves in each case, except that in the case of the medium the operator is a disembodied spirit, which is the reason why it is called spirit control. Instead, however, of accepting and employing the word " control," he would use the word "quicken," which he thinks would carry with it a more analytic and accurate implication, as It would likewise more accurately designate the method. The controlling mind, or will, he explains, must control the subject, or medium, in precisely the same way, and through precisely the same avenues, and by precisely the same processes, as the medium's will would operate If not subject to the will of another. So, he says, in explanation and illustration together, the process is but the quickening of a faculty, the pushing, or urging, it under the power of a stronger will to a greater state of activity; and thus the thought of the controlling mind must take shape through another organ, and through the ideas and images which that organ contains. This explanation he regards as the philosophy of what was termed "different spiritual gifts." in the case of the mediums in the time of the Nazarene. One medium having natural clairvoyance, it in quickened by psychic control. Another possesses a philosophic cast of brain ; under spirit-control, or quickening, he discourses on philosophio subjects. Another has a good business brain, and through him we get instructions in relation to business matters. Another posseases the gift of discerning spirits, and becomes a test-medium. Another delincates or diagnoses disease successfully, while still another prescribes more successfully than the first, but cannot diagnose as well. Another has by nature the gift of healing. Now, reahas by nature the gitt of newing. Now, tear sons our writer, a mind h spirit life, with a next week.

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positive and strong will-power, and capable of great concentration, comes to one medium, other things being equal, and we get spiritual clairvoyance. He goes to another, and we get directions concerning business ; to a third, and we have tests that identify ; to a fourth, and he speaks in various tongues. And this, he claims, is an illustration of the truthfulness of the New Testament concerning spiritual gifts, when it says, "By the same spirit." It is thus shown how it is all of the same spirit.

As before stated, the thought of the controlling mind must take shape through another organ, and through the ideas and images which that organ contains. And hence we readily observe the limitations that must necessarily intercept the full and exact thought of the controlling mind. And we likewise see that when different minds successively purport to control the medium, the same style of expression is generally used, although the facts communicated enable us to completely identify the spirits. He would have us further observe how the controlling mind must adopt the method now explained. Here is a medium, he says, with large ideality, fine language, a mind possessing beautiful and bountiful imagery; under quickening, or control, is given a symbolic vision, and the symbols will be of great temples, or ruins of imposing architecture, of en chanted grottoes, of gorgeous scenery. Should the same spirit give a vision through another medium, the symbols would be of the most plain and practical character, and might be intended to convey, or desire to convey, the very same thought, instruction or purpose. The classics illustrate in ideal the real philosophy of psychological revealments.

Thus: Aurora is represented under different aspects, according to the poetical make-up of those to whom she appeared. Sometimes she breathes wind before the rising of the sun. At other times she wears a flowing veil, which she gracefully throws back to denote the dispersion of the darkening shadows of night. Again she opens with her rosy fingers the gates of day. Again she is a nymph orowned with flowers, with a star above her head, standing in a chariot drawn by winged horses, scattering roses watered with tears from her eves. A clairvoyant physician, continues the writer, sits beside his patient, the spirit seeing as clear as the noonday sun : but just how much of the case the spirit will be able to present depends upon its ability to inspire or quicken that faculty in the medium. And this is the limitation point in respect to the power and knowledge of spirit intelligences. The knowledge which to them is like an open book is limited, as it comes through us, by their inability to get it wholly and really through us. This is readily and more commonly shown in the case of impressions, apprehensions and forebodings. Whenever there is a great railroad accident, or any other calamity befalls which entails a large destruction, of human life, some have stepped on board the boat or train with a vague apprehension; others, a little more impressible, experience much restlessness and have a sense of something going wrong ; others, still more impressible, forebode impending calamity, and turn back after having left home; and some individual of the entire number may possibly have seen in vision a complete picture of the fearful disaster, even to its details. The intelligences impressing the several individuals may have equal-knowledge of what was about to transpire, but their power to give the warning they were eager to impart was necessarily limited to the condition of the faculties which they sought to quicken; and it is only to the extent to which they can be reached that their earth-friends can be warned of their danger. This is an excellent common illustration of the theory which the writer seeks to establish and enforce. It is commended to the consideration of men like Mr. Beecher, who profess to be dissatisfied with spirit-communications because they are not up to their estimate of some of the professed communicat-

# A Dastardly Attack.

If there is one thing more than another calculated to bring sorrow to the heart of a true lover of the spiritualistic cause, it is the spectacle of a public journal, which claims to be devoted to the exposition and defense of Spiritualism, joining with the opponents of this great truth in the hue and cry periodically raised against it by those parties interested in pandering to the pet prejudices of religious bigots, and seeming disposed to go hand and glove with tality in their willful misrepresentations of spiritual mediums, and their useful but martyrlike service for mankind. Such a spectacle is presented in the Medium

and Daybreak, (London, Eng.,) for June 1st. The editor of that paper takes two several opportunities to sneer at the public media of that country, and to raise its voice in commendation of the soulless bigots of the Ohio Legislature, whose passage of "The Russell Bill" it heartily applauds-saying ; (and what arch-enemy of Spiritualism can say more?) "It would be no harm to the Cause whatever if public professional mediumship were wholly suppressed." What would the Daybreak editor say were the voice of legal authority in Great Britain heard to recoho his own sentiment, substituting, however, "public professional editors" of Spiritualist papers, instead of "public professional mediumship"? A man or woman, developed for as worthy of his or her hire-just as worthy of being paid for his or her time and energy exceiving the yearly subscription for his paper, which he publicly edits.

If-as we do not believe-the exercise of professional or public mediumship has been disastrous in England (we have only the bare assertion of the Daybreak editor to prove it), it certainly has not been so in the United States, but on the contrary it has been the means of providing skeptical inquirers, as well as many for man :

Public mediumship, first exercised in America, crossed the Atlantic, and has since proven cannot be denied nor ignored; and all the unjust insinuations which can be leveled against mediums for the presentation of its phenomena by parties who, like the editor of the Daybreak, would like to control the whole movement for the benefit of their own personal pockets, are alike unmanly and untrue.

The remarks of the editor of the Daybreak. which we have now under review, are a disgrace to him as a Spiritualist and a medium. He congratulates his readers that (alded, we suppose, by the ancient laws against palmistry, etc., existing in that country,) certain persons like himself have, united "practically" with other enemies of the cause, succeeded in "suppressing" almost entirely the exhibition of 'public professional mediumship " in England, but we would assure them all that they are mistaken, both as to their apparent present victory, and the private and pecuniary fruits they hope to reap from it. However much wouldbe dictators of mediums and spirits may desire to shut off all manifestations of spiritual power which do not come under their approval : however much they may traduce all the instrumental agents for revealing the immortality of the human soul to mankind who refuse to submit to their self-seeking demands and diotations, the cause of truth will steadily move onward: The mediums they so sorely condemn will receive constant support and strength from their invisible helpers; while the individuals who, like the Daybreak editor, think in time to wield the sceptre of authority in the ranks of Spiritualism, regardless of the rights alike of mediums and spirits, will find themselves passed by and self-condemned to merited

oblivion.

# Threatening Dangers.

Nothing in this world is to be held stable and secure where the rule is that of censeless ohange. So we are not to think our noble Constitution wholly safe from the invasions of those who fancy they were born to improve it by leasening its scope and fettering its free operation. The Universe, of Ban Francisco, reminds us that the school system and has its hands on every State the Christian (?) antagonists of proven immor- its origin, seeks to enforce sectarian Sunday laws and kindred sumptuary legislation. It cial God. The Jews had their own God, and labors to place the Bible in the public schools; Jesus Christ as "the ruler of nations." The pressly to carry out this scheme of bigotry, votes of carrying it through the United States Senate. It is well enough known that this God-in-the-Constitution party has active agencies employed to push this measure through Congress at its earliest opportunity.

Nor do its speakers and writers seem to doubt, if we are to trust the sincerity of their open announcements, that they will ultimately succeed in their efforts. To meet and thwart the work of these determined twin enemies of our free Constitution, the Universe calls for an imany of the medial phases of Spiritualism, is just ( mediate and close allance of Spiritualists, Freethinkers and Jews, who, however much less love and never-ending mercies to his chilthey may differ on some points, are in reality pended at the request of investigators, as the one in opposition to the rule of "infallibility" proprietor of the Medium and Daybreak is of re. | and a sectarian God. It makes the appeal-"Let us be united. Let us act sensibly, broadly, grandly, as becomes rational men. The glorious result will be 'liberty for man, woman, and ohild,' and a free republic as enduring as humanity itself." The appeal is one worthy of in-stant heeding. The enemy is sleepless in his efforts to undermine our chartered freedom. Professing to desire but larger rights on the one hand, and to demand a guarantee for a mourning and lightseeking hearts, with the surer morality, with expressions of a higher grandest evidence of continued, conscious life reverence, on the other, the real purpose is to obtain joint control of the fundamental law on which our civil and religious freedom rests, and use it for the benefit of sects instead of defendto the world that Spiritualism is a power that ing it for the spread of the largest possible human llberty.

## The American University.

A correspondent of the Transcript, of this city, remarks that the greatest enterprises and events in human life often have small beginnings, and adds : "It may be that the time shall come when the 'American University,' whose first corner-stone is laid in the College of Therapeutics, so modestly beginning at Berkeley Hall in four courses of lectures on chemistry, anatomy, pharmacy and psycho-physiology, may vindicate' its general name, by throwing into the shade the venerable Harvard, Yale and the rest."

The correspondent states that, having been induced to attend the opening exercises, he was favorably impressed with the liberal plan on which this new college is founded. On that occasion, Dr. Buchanan, quoting the late Dr. Jackson and Oliver Wendell Holmes, who frankly admitted that medical science was whelly uncertain-certainly in its attempts at therapeutios - the latter suggesting that the world would be better off were the whole materia medica buried in the Atlantic Ocean, inferred that it was in order to offer another programme of medical study which should include the most critical examination of the materia medica not only of the allopathists, but of the homeopathists.

Referring to Dr. Buchanan's lectures in Berkeley Hall, the writer in the Transcript says: "They are models for class-teaching, and could their merits be known the hall would have been filled, not with medical students merely, but with mothers, nurses, and even racticing physicians—especially the who are candid enough to admit that the traditional therapeutics do not satisfy them."

# Right and Wrong Idea of God.

JUNE 30, 1883.

This was the subject of Rev. Mr. Beecher's morning discourse last Sunday. He said that it was a true, though an irreverent saying, that the noblest work of man is God." The general idea prevailing among Christians in regard to God is a very narrow and wholly unauthorized one, exclaimed the preacher; it has been so in Catildlic Church openly assails our common all nations and lands from the earliest times. Among the polytheistic nations each place had treasury; while the Protestant Church, true to its own Delty, and no other place.was allowed to share in the protection and favor of this spewould not share him with the Gentiles unless and not content with this, it openly attempts to | the Gentiles forsook the evil of their ways and so amend the Constitution of the United States | became Jews. In modern times the same naras to recognize a sectarian God and acknowledge row idea prevails generally in Christendom. The Roman Catholics have a God of their own. National Reform Association was organized ex- and they will let him out to nobody who will not consent to come into their faith. and it proved powerful enough to lack but two | The Orthodox oburches even now refuse to allow the children of Unitarian Sunday Schools to march with their scholars in the anniversary parades. "I am not a Unitarian," said Mr. Beecher; "neither am I a Universalist, although Joseph Cook is trying hard to orowd me over there. Joseph Cook is a good man, [we hope so] and I hope to see him in heaven. I shall be there, and I expect that he will be there, but he will leave more of Joseph Cook behind him than would suffice for him to recognize his own identity." The true idea of God. the preacher said, was that of a being of bounddren. He denied the assertion that if the idea of eternal punishment was abolished the necessity for mission work would disappear. "The pulpit of the missionary," he said, "is not the uncovered hell into which millions are pouring, and it is not a true idea of God that he has oreated nineteen-twentieths of the men on this earth only to damn them."

## The Camp-Meetings.

"Cophas." the Banner of Light representative, is interrogated by hundreds of people relative to the Spiritualist camp-meetings. The travel to Lake Pleasant this year from the West will, it is reported, be very large. Many in the West have heard about the famous "Hoosac Tunnel," and all who have accomplished the passage concede that it is a memorable episode in one's career to pass through the great " hore." Passengers from the West should ask for exoursion tickets via the Troy and Boston Railroad. thus securing the ride through the "Tunpel."

New Yorkers can leave the city at 6 P. M. pier 44, and enjoy a sail up the Hudson River, reaching Troy at 6 A. M., and leaving Troy at 7:40 A. M., over the Troy and Boston line direct to the camp ground, arriving at 11 A. M. Tickets on sale from July 15th to Sept. 15th.

This writer has a good word to say for the Neshaminy Falls meeting, where they have an exceptionally good list of speakers this year, Onset Bay, Uassadaga Lake, the Burlington, Vt., meeting, Niantio, etc. The Banner of Light desires success to all these undertakings, East and West.

# Our London Agent.

The attention of English readers of the Banner of Light is called to the announcement in another column that J. J. Morse, Esq., is the Special Agent for the sale in Great Britain of the publications of Colby & Rich; also for the receiving of subscriptions for the Banner of Light. We trust he will receive the helping hand of kindly patronage from the friends on his side of the Atlantic.

## Meetings in Portland, Me.

Mrs. P. D. Bradbury of Fairfield, Me., lectured with great acceptance, on the 17th, 21st and 24th. A letter from our correspondent in reference thereto is unavoidably deferred until next week's issue.

THE NATIONAL LIBEBAL LEAGUE Propose

what certainly appears so strictly consonant with plain reason.

# Spirit Return.

As the reliability of the Spirit Message Department of this paper has been questioned from time to time in a hyperoritical manner by people who know nothing of the facts, it has became a duty we owe to the public, as well as the spirit-world workers who inaugurated it, to give evidence (as we have frequently done in the past) from a mundane standpoint, showing its legitimacy and its importance as proof of direct spirit communion. We are led to these remarks at this time in consequence of the receipt of the following letters : To the Editor of the Banner of Light :

My attention being called to a communication in the Message Department of the Banner of Light of June 9th, from a spirit named WILLIAM JENEINS PAUGH, in which it was stated he passed over from the corner of Stockton and Filbert streets, San Francisco, about twelve years ago, at the age of eight years, I was destroue of testing the accuracy of the statements ; they being unusually direct and clear. Finding the name of William J. Paugh, M. D., in the Directory, I called at his office, and was informed by him that the state ments of facts in the communication were correct in overy particular. Dr. Paugh is not a believer in Spiritualism, but was very much affected by, and interested in, the message. I thought, when witnessing the father's emotion on receipt of such unexpected tidings from his spirit son, this was a sufficient answer to the criticisms of those who question the value of the Banner's Spirit Message Department.

Fraternally yours, ALBERT MORTON. San Francisco, Cal., June 12th, 1883.

To the Editor of the Banner of Light:

With tears of joy and gratitude I read the message of my dearest friend, MISS S. L. SEINNER, IB the Bannes of Light of June 16th, which came just at the right time to bring comfort, as I have been and still am passing through severe trials, and the burden seemed more than I could bear in my feeble health. She doubt less foresaw this very trouble, and sent the message to strengthen and cheer me. She well knew "all the sad experiences of my life," and says " the suffering is passing away"; and I will trust her word, for she was over truthful as the sun, pure-hearted as the angais. I would therefore say to her :

My dear, loved friend, to whom I have ever kept the doors of my heart wide open, and sent forth many a yearning ory, I thank you more than words can express for your sweet, cheering message, and invite you to come again as soon and as often as you see that I need your kind advice.

I will say that the whole message is exceedingly characteristic--as was also the one she gave three years ago last March, which I then verified. I well know to what she refers when she "thanks me for all kindnesses rendered "-rendered thirteen years agoseven years before she passed away, verifying the truth that memory does indeed survive the death of the body. MRS. HATTIE N. GRAVES. Providence, R. I., June 12th, 1883.

13 The Lake Shore Spiritualist Conference held its Quarterly Meeting in Kingsville, Ohie, June 16th and 17th. A report of the proceedings is received and will be given our readers | our Correspondence columns next week a letter

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Varians.

# Written for the Banner of Light FATE.

# BY THE AUTHOR OF "DAISIES,"

I strove to shun the eye of Fate and failed: He sought and drew me from my blding-place; He set me right before his kingly face, Nor beeded once how much thereat I qualled. He spake, and so at his command I sailed And sped o'er stormy seas to isles of grace Now lulled to rest, and now in hottest chase. Now oursed and sad, now blest and joyous halled ! I still must do bis high and stern beheets-Ris royal will commands the way I go; His ruling eye, sun-like, upon me rests; And at his word I welcome friend or fee.

He claims my life with mingled hope or hate, All round my earth there lies the sky of Fate !

105 William Blake (see sixth page) returns to tell the story of his experiences soon after he became a spirit. It seems that he did not believe in the return of spirits while here in an earthly form, and therefore it took some time for him to realize the fact after he passed on. But he visited the old church it was his custom to attend, however, listened to the psalm tunes and sermons, and thought at first they did his soul good; but meeting his mother, who persuaded him to take an interest in the spiritual world proper, he seems to have progressed in that knowledge which he lacked when on earth.

15 A correspondent, writing us from Ot tumwa, Ia., desires that James G. Clark will forward his address, in care of the Spiritual O/fering, to the management of the Mississippi Valley Camp-Meeting, which is to convene in Mt. Pleasant Park, Olinton, Ia., commencing Aug. 5th, and continuing through the month. A fine orchestral band has already been secured for the meeting, and the excellent choir of the Ottumwa congregation; but Mr. Clark's services are also much desired-he being pronounced by our correspondent "the best solo singer (spiritualistic) I ever heard."

\* The four train robbers who murdered Conductor Cain last March were hung at Clarks ville, Ark., June 22d. They desired the hangman to "burry up" on account of the heat of the sun. Then, as the account expresses it. 'they were launched into the herealter." Yes, set free to return flends, and cause more murders to be committed. It would have been far better than hanging to have confined them here on earth during their natural lives. The world has yet to learn this fact.

25" A new Spiritualist organization has been formed in Bucksport, Me., under the name of "THE PENOBSCOT SPIRITUAL TEMPLE." Land has been purchased on the island of Verona, at the head of Penobscot Bay, where it is intended to hold camp-meetings. We shall publish in

The sessions of this Institution close June 30th, for the summer, to be recommenced in the fall.

## Corn or Cartridges1

The Boston Herald never contained a paragraph which embodied more truth than the following, occurring in its issue of June 19th, regarding some of the lessons of the "Crook" oampaign :

"Gen. Crook has brought back with him from his campaign against the Apaches two 'axiome' which ought to be read, pondered and inwardly digested by the authorities at Washington, including Congress when it assembles. The first is this : 'It costs less to feed Indians than to fight them.' And the second is this: ' We must fight all the Indians we swindle. If they cannot get corn they will get cartridges.' Disregard of the truth embodied in these sayings has cost millions of money and thousands of lives. It is time to begin to treat the Indian as a man, having human rights, capacities, duties and responsibilities."

# ¿ College of Therapeutics.

After a successful and harmonious session of three months, the introductory lectures of the College of Therapeutics terminate this week. On Monday next, at ten o'clock, the valedictory exercises take place at Berkeley Hall. The public are invited, and the occasion will be both interesting and instructive.

KT To the Harbinger of Light "M. A. (Oxon)" writes concerning materialization conditions. and the letter is subsequently published in London Light. We have not seen the truth concerning so-called exposures of mediums, and the dissatisfaction of attendants with the results of open, mixed circles, more succinctly and strongly stated than in the following passage from the letter alluded to :

"Here is the fatal fault of public circles, Any chance loafer who can pay the fee finds his place and ruins the chances of success. Any man who hates and detests the whole subject can pay his money and find his opportunity of damning it. He has no sort of belief in the whole thing, no knowledge of the very alphabet, yet he is to sit as judge upon the most elaborated manifestation of spirit-power. , He, absolutely ignorant, is to pronounce an opinion on one of the most subtle manifestations of spirit. He starts from ignorance, and he pursues his way through rashness to absurdity. . He pays his fees, sees something he cannot understand, clutches the spirit, grasps (of course) the medium; and goes away with the air of man who has exploded a frand. Yet what has he done? Simply and solely he 'has written bimself. down an ass.' For spiritual things are spiritually discerned, and grave problems of this kind cannot be solved by the rough and ready methods that spirit. matchers think proper to employ."

OAKLAND GARDEN is a charming, locality to spend a leisure hour, it is so cool and comfortable there. The popular Gallender, Monster, Minstrel Festival every night this week and Saturday alternoom ... The bories, tallway cars go direct to the Garden. rallway cars go direst to the Garden. erenside dur entresser of the

Conventions, extending from New York to Kansas, and terminating with the League Congress in Milwaukes. It is thought desirable that liberal-minded people, by whatever name they may be known, should thus meet to erchange their views and suggest modes of action that shall tend in some measure to stay the tide of encroachment upon the natural rights of the people, manifest in the proceedings of State. Levislatures, notably the outrageous law recently enacted in Ohio affecting mediums ; the "Reform" movement that seeks to shackle the people with priestly fetters and crush their aspirations for free thought with dogmatic rule; and last, but by no means least, the efforts of the plotting doctors to carry out their schemes of selfishness. The Secretary of the League, Mr. T. C. Leland, of New York, is at present on a tour for the purpose of conferring with those who are disposed to move in this matter. He will be in Jackson, Mich., June 28th ; Dowsgiac, 29th; Kalamazoo, July 2d, and Burr Oak, July 3d. On his return be may visit Indianapolis and other places in Indiana.

To Vaccination continues to be a vered question in many parts of Great Britain as well as on this continent, particularly among our Canadian neighbors. A good many scruples against the practice might be swept away should the Grocers' Company of London suoceed in promoting, by their offer of a large reward, "the discovery of a method by which the vaccine contagium may be cultivated spart from the animal body, in some medium or media not otherwise zymotic." The object is obviously to render the process of inconlation absolutely free from the danger and even the surpicion of animal diseases. The London Globs fears that the Grocers' Company will have offered their £1,000 in vain. We think so, too.

13 R. L. Charles, Brookfield, Pa., writes: The Banner of Light is agreeable reading to me. It produces gratitude toward the spirits of just people, made angels, who are working for our moral improvement, and for our release from Orthodox bondage and degradation."

The "Life of J. W. Fletcher" for sale at 2 Hamilton Place. Price \$1,50

The Universalist Publishing House of this city had purchased a nue colate at 161 Tremont street, facing the Common, and its business will be located there at the common, and its outsides will be located there is the expiration of the Jeases now in possession. The prosperity of this Home has recently been enhanced by a donation of the thousand dollars, the income of which is to be used as the discrition of the Directori-the the decision Leader, bid organ of the Unrectori-will be enlarged. July Str. from forty eight to first str columns. ung locality to spend mfortable there. The Second S

# BANNER OF LIGHT.

## W. J. Colvillo's Last Lectures in America.

On Sunday and Monday, June 17th and 18th, W. J. Colville took leave of the American publlo by delivering two discourses and helding a public reception in Greenwich, Mass., under the auspices of H. W. Smith, Esq., our wellknown friend and correspondent.

known friend and correspondent. On Sanday afternoon, owing to the charming weather, the Grove Meeting on Mr. Smith's grounds proved meet onjoyable. Seats for about three hundred persons were provided, and were all fully occupied. A platform was improvised under the trees, and a fine organ moved out, which was beautifully played upon by Mr. Willis Milligan (of Boston). A choir of gentlemen and children sang very acceptably several beautiful selections, in addition to two solos by Mr. Colville. The subject of the lec-ture was "America and her Future." The in-spiring intelligences were peculiarly happy in solos by Mr. Colville. The subject of the lec-ture was "America and her Future." The in-spiring intelligences were peculiarly happy in their mode of treating this prolific theme. It being "Bunker Hill Day" the early part of the discourse reviewed, somewhat, the past great national struggles, which, though so sad and oostly of human life, have resulted in the up-building of a free republic, which nothing can shake or cause to fail unless Mammon be wor-ahiped in the stead of God, and the golden oalf become the object of supreme adoration. Though a most hopeful and encouraging view of America's future was taken throughout the lecture, the dangers and evils of our present systems were not overlooked. 'A The very plaint of the pesimist (said the speaker), rather than anything else, proves the truth of optimiem; pain is an alarmist, and oalis attention to disease, and is in fiself the result of nature's attempt to rebuild the sys-tem; mortification, which implies insembility, is the only deadly condition of the body from which there is no redeniption. The light which we enjoy is stronger than that of our forefath-er's days in this stronger than that of our forefath-er's days in this stronger than that of our forefath-er's days in this stronger than that of our forefath-

we enjoy is stronger than that of our forsfath-er's days: in this stronger light we see abuses they overlooked, and as this age is peculiarly an age of revelation and reconstruction, the searching analysis of our real condition reveals evils only to set the people up in arms against them.

The lecturer declared that America is now the nursery of a new civilization and a new race, destined to transcend all former races of

the nursery of a new civilization and a new race, destined to transcend all former races of mankind, and periods of remarkable civiliza-tion. The amalgamation of religions, lan-guages and nationalities will result in the evo-lution of a universal religion, language and human family. A grand pice was made in behalf of the Indi-ana, and ground was very decidedly taken against opposition to Ohinese immigration, for though doubtless for a while a seemingly deter-rent influence might be exerted by foreigners, it was necessary to the development of Amer-ica's future glory for her life-blood to be a min-gled stream in which the distinctive attributes of all nations might be united. The lecture, which was an extremely import-ant and instructive one, was delivered in the speaker's most graceful and effective style, and more than met the most sanguine expectations even of those who rode twenty miles to hear it. After singing, a poem was given on "Justice" and "The Love of Ohrist," which was a pecu-liarly felicitons effort. Mr. Colville's guides traced the various relig-ions of the world to their source in the autural aspirations of the human mind after a higher than earthly state of being, and then proceeded to enter very clearly into the gradual develop-ment of religious ideas until they ditimate in the pure religion of the spirit—the Bellgion of Humanity. After the address some questions on the na-

the pure religion of the spirit—the Beligion of Humanity. After the address some questions on the na-ture of future rewards and punishments called out much and suggestive teaching, which seemed well fitted to the audience. Subjects for a poem being invited from the company, a scien-tific gentieman present requested that the theme be, "The Asteroids"; upon this decided-ly difficult and unusual topic "Wincoma" gave an improvisation embodying scientific and his by difficult and unusual topic "Wincoma" gave an improvisation embodying scientific and his-torio theories of the asteroids, and then end-ed with a glowing description of the spiritual view of these singular." fragments of a disrupt-ed orb," as they are often called. The music at this meeting was very pleasing, and the listeners declared, on leaving, that they had never enjoyed an evening more in their lives.

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lives. On Monday evening, at the reception, the rooms were again well filled. Mr. Milligan fa-vored the company with exquisite instrument-al music, and Mr. Colville sang three pleasing ballads; his inspirers answered profound ques-tions upon the planets, the spiritual spheres, the nature and destiny of the soul, and other complex subjects very ably and satisfactorily for an hour, after which "Wincona" gave sev-eral pleasing and appropriate poems, presenting avended in a part of the compared the compared the comoral pleasing and appropriate poems, presenting symbolic names to various members of the com-pany, ending with a fine improvisation on "Truth, the Eternal and All-conquering Might." Several persons came from Amherst, twelve miles distant, on purpose to attend this meeting. They expressed themselves much delight-

# NO HOME EXEMPT

# The Source of Those Mysterious Troubles That Come to Every Household Explained,

The following article from the Democrat and Chronicle, of Rochester, N. Y., is of so striking a nature and emanates from 'so reliable a source, that it is herewith re-published entire. In addition to the valuable matter it contains, it will be found exceedingly interesting : To the Editor of the Democrat and Chronicle:

SIR-My motives for the publication of the most unusual statements which follow are, first, gratitude for the fact that I have been saved from a most horrible death, and, secondly, a desire to warn all who read this statement against some of the most deceptive influences by which they have ever been surrounded. It is a fact that to day thousands of people are within a foot of the grave, and they do not know it. To tell how I was caught away from just this position and to warn others against nearing it, are my objects in this communication.

On the first day of June, 1881, I lay at my residence in this city surrounded by my friends and waiting for death. Heaven only knows the agony I then endured, for words can never describe it. And yet, if a few years previous any one had told me that I was to be brought so low, and by so terrible a disease, I should have scoffed at the idea. I had always been uncommonly strong and healthy, had weighed over monly strong and healthy, had weighed over two hundred pounds, and hardly knew, in my own experience, what pain or sickness were. Very many people who will read this statement realize at times that they are unusually tired and cannot account for it. They feel dull and indefinite pains in various parts of the body and do not understand it. Or they are exceedingly hungry one day and entirely without appetite the next. This was just the way I feit when the releatiess malady which had fastened itself upon me first began. Still I thought it was nothing ; that probably I had taken a cold which would scon pass away. Shortly after this I noticed a heavy, and at times a neuralgle, pain in my head, but as it would come one day and be goue the next. I paid but little attention to it. However, my stomach was out of order, and my food often failed to digest, causing at times great inconvenience, Yet I had no ides, even as a physician, that these things meant anything serious, or that a monstrous disease was becoming fixed upon me. Candidly, I thought I was suffering from Malaria, and so doctored myself accordingly. But I got no bet-ter. I next noticed a peculiar oolor and odor about the fluids I was passing—also that there were large quantities one day and very little the next, and that a persistent froth and scum appeared upon the surface, and a sediment set-tled in the bottom. And yet I did not realize my danger, for, indeed, seeing these symptoms continually. I finally became accustomed to them, and my suspicion was wholly disarmed by the fact that I had no pain in the affected organs or in their vicinity. Why I should have been so blind I cannot anderstand. There is a terrible fature for all physical neg-lect, and impending danger always brings a two hundred pounds, and hardly knew, in my

best so blind I cannot understand. There is a terrible future for all physical neg-lect, and impending danger always brings a person to his senses, even though it may then be too late. I realized, at last, my oritical con-dition, and aroused myself to overcome it. And, oh I how hard I tried I I consulted the best medical skill in the land. I visited all the prom-inent mineral springs in America, and traveled from Maine to California. Still I grew worse. No two physicians agreed as to my malady. One said I was troubled with spinal irritation; another, nervous prostration; snother, malaria; another, dyspepsia; another, heart disease; another, general debility; another, congestion of the base of the brain; and so on through a long list of common diseases, the symptoms of all of which I really had. In this way several years passed, during all of which time I was steadily growing worse. My condition had really become pitable. The slight symptoms I at first experienced were developed into terri-ble and constant disorders—the little twigs of pain had grown to oaks of agony. My weight had been reduced from two hundred and seven to one hundred and thirty pounds. My life was a torture to myself and friends. I could retain no food upon my stomach, and lived wholly by injections. I was a living mass of pain. My pulse was uncontrollable. In my agony I frequently fell upon the floor, convolusively olutohed the carpet, and payed for death. Mor-phine had little or no effect in deadening the pain. For six days and mights I had the death-premonitory hiccoughs constanty. My write was filled with tube casts and albumen. I was premonitory hicooughs constantly. My urine was filled with tube casts and albumen. I was struggling with Bright's Disease of the kidneys struggling with Bright's Disease of the kidneys in its last stages. While suffering thus I received a call from my pastor, the Rev. Dr. Foote, rector of St. Paul's Church, of this city. I felt that it was our last interview, but in the course of conver-sation he mentioned a remedy of which I had heard much but had never used. Dr. Foote de-tailed to me the many remarkable cures which had come under his observation, by means of this remedy, and urged me to try it. As a prac-tion physician and a graduate of the schools, I cherished the prejudice both natural and com-mon with all regular practitioners, and derided the idea of any medicine outside the regular ohannels being the least beneficial. So solioi-tous, however, was Dr. Foote, that I finally promised I would waive my prejudice and try the remedy he so highly recommended. I be-gan its use on the first day of June aud took it according to directions. At first it siekened me: but this I thought was a good sign for me in my debilitated condition. I continued to take ft; the sickening sensation departed and I was able to retain food upon my stomach. In a few days I poticed a dauged change for the take f; the sickening senation departed and I was able to retain food upon my stomach. In a few days I noticed a decided change for the better, as also did my wife and friends. My hiccoughs ceased and I experienced less pain than formerly. I was so rejoiced at this im-proved condition that, upon what I had be-lieved but a few days before was my dying bed. I vowed, in the presence of my family and friends, should I recover I would both publicly and privately make know this remedy for the good of humanity, wherever and whenever I had an opportunity. I also determined that I would give a conres of lectures in the Corin-thian Academy of Music in this city, stating in full the symptoms and almost hopelessness of full the symptoms and almost hopelessness of my disease and the remarkable means by which I have been saved. My improvement was con-Direct words , not to megieot the alightest 

symptom of kidney difficulty. Certain agony and possible death will be the sure result of such neglect, and no one can afford to hazard such chances.

I am aware that, such an ungualified state I am aware that, such an unquaimen state-ment as this, coming from me, known as I am throughout, the entire land as a pracitioner and lecturer, will arouse the surprise and pos-sible animosity of the medical profession, and stories animosity of the medical profession, and astorish all with whom 1 am acquainted; but 1 make the foregoing statements, based upon facts which I am prepared to produce, and truths which I can substantiate to the letter. The welfare of those who may possibly be anf-ferers such as I was is an ample inducement for me to take the step I have, and if I can success-fully warp, others from the dancement path in folly warn others from the dangerous path in which I once walked, I am willing to endure all professional and personal consequences. J. B. HENION, M. D.

# Horticultural Hall Meetings.

A highly distinguished audience assembled on Sunday morning to listen to a lecture upon "Why do the Spirits Return to the Earth?" and the close attention, together with fre-quent applause, showed how closely allied was both speaker and listener to the theme. In the beginning the speaker held that the presence of the supernatural is everywhere to be seen; like a silver thread it is woven in and out the way of life and no history of any needed. life a sliver thread it is woven in and out the web of life, and no history of any people is complete without a recognition of it. The lit-erature of the past and present is filled with a demonstration of this power; and here an an-alysis of Shakspeare and others was given and many illustrations drawn. This was followed by an elaborate study of Longfellow, and poems quoted that proved the statement that he was both a medium and a Spiritualist was not un-founded. founded

founded. Every individual has a story to tell of strange occurrences outside of any bellef in Spiritual-ism. The spirits return because this has been the scene of their earthly life: they have walked the same paths, they have looked upon the same scenes, they have sung the same songs, the very air is filled with their magnetism; where the treasure is, there the beart is also. Again, your great love for them, following out the same oc-ouration, taking up the same work, all of these great love for them, following out the same oc-oupation, taking up the same work, all of these things call them back. Here a wonderfully beautiful ploture was shown, of the passing away of a child, and its reception into the spirit-world. The lecture was concluded by a charm-ing musical selection, "Pass Under the Rod," sum by Mar. Clann.

ing musical selection, "Pass Under the Rod," sung by Mrs. Clapp. In the evening there was a fine audience who listened with more than ordinary interest to a lecture upon "Miracles," in which the speaker seemed to excel all his previous efforts. Richard Hoimes, Esq., presided, and announced that the Boston Spiritual Temple had already se-cured that hall and would begin lectures in Oc-tober.

cured that hall and would begin lectures in Oc-tober. The tests were marked. One group, father, son and daughter, John Abbot, Helen and Henry, was at once recognized. Another, John A. Fletcher, was described as gathering oher-ries, and the limb breaking, he fell to the ground and died; also recognized. A funeral was seen of a young boy, and every one seemed waiting for the arrival of some one, apparently the minister. He did not come, and a lady whom the spirit boy called "Mamma," arose and made some remarks. "This description was recognized by the child's father, who said the minister having disappointed them, his wife conducted the service; and many others of like remarkable nature. remarkable nature. The announcement that efforts were being

made to settle Mr. Fletcher in Boston was re-oelved with appiause. Mr. Fletcher lectures in Concord, N. H., Sat-urday and Sunday, June 30th and July 1st.

# Spiritualist Meetings in Boston:

Eagle Hall, 616 Washington street, corner of Caser.-Bundars, at 104 A. M., 2% and 7% P. M. Eben Jobb, Conductor. Meetings also Wednesday alternoonsat 00X.

Harmony Hall, 34 Essex Street (ist flight).-Sun-days, allog A.M. and 2% and 7% F.M.; Thursdays, at 3 F.M. Prescott Robinson, Chairman. Eagle Hall,-Spiritual meetings every Baturday even-ing, at 7% o'clock.

ing, at 7% o'clock. PATRYS HALL,—The last two sessions for the season of the Children's Progressive Lyccum No. i were held June 17th and 24th. The interest, which has steadily increased during the last six months, was manifest more than ever in these closing exercises. Those of the 17th consisted of readings and reoltations by Allie Walt, Morton Setchell, Amy Peters, Maris Falls, Badie Peters, and Mr. Fred Cooley; vocal selection by Eva Morrison; duet by Mrs. Halden and Miss Jones; plano solo by Mr. John Kennedy. The Word Sentence, introducing the words Union and Liberty, was given the usual attention by most of the school. Remarks were made by Mr. Logan and Dr. McLellan, of the Cheisea Spiritualist Association. On the 24th, readings and reoltations by Maria Falls, Freddie Stevens, Aaron Lowenthal, Eddie La Hom-medieu, Mrs. Francis and Mr. Fred Cooley; dialogue by Messrs. Frazier, Havenev, Wood, Peters. Onthank, Bmith and Falls; vocal selections by Annie Schoul and Eva Morrison; duets by Miss Peters and Mrs. Hal-den, Misses Jones and Smith; Word Sentence, Good-by. About seventy-five scholars were present and a large number of guests at this final meeting of the school for the season. Paine Hall has been secured for the use of this Ly-ceum another year, and Barrows's Orchestra is also engaged. We invite all Epiritualises and Liberalists

Paine Hall has been secured for the use of this Ly-ceum another year, and Barrows's Orchestra is also engaged. We invite all Spiritualists and Liberalists to meet with us the first Sunday in September, at 10:45 A.M., as we hope then to once more gather to do all in our power to aid and bless humanity. The Correspond-ing Secretary desires to thank the friends both inwarth and spirit-life for their kind words and loving mes-sages. May the dear Banner of Light go on with its grand work until the hests of Digotry and superstition retreat before the great army of progression. FRANCIS B. WOODBURY, Cor. Sec. 210 Columbus Avenue, corner Berkeloy street.

Movements of Lecturers and Mediums. (Matter for this Department should reach oproffice by Twisday morning to insure insertion the same week. ]

W. J. Colville, the excellent trance speaker, now in Bagland, accepted engagements in Liverpool, Macclesfield, and other places, before leaving America. He will lecture at Liverpool in one of the finest halls in that city on Bunday, July etb. All friends wishing to correspond with him can address their communications in care of John Lamont, Esq., 45 Prescott street, Liverpool, England,

A. W. S. Bothermel, of Brooklyn, can now be addressed at the Fillmore House, Buffalo, N. Y. He will attend the Camp-Meetings after July 15th.

Mrs. L. A. Coffin, of this city, has gone to Onset Bay Camp-Meeting and will remain until its close.

Mrs. C. Mayo-Steers will be at 30 Hanson street. Bes tou, until July 15th; after that time until Sept. 1st her address will be Lake Pleasant, Montague, Mass. From thence she will go westward to her home in California, stopping at principal cities along her line of travel. Henry B. Allen, the physical medium, has been

meeting with excellent success on his Western tour. He is now in Norwalk, Ohio.

Edgar W. Emerson, of Manchester, N. H., is engaged with the New Hampshire Spiritualist Convention at Concord, N. H., June 20th, 30th, and July 1st, and at Neshaminy Falls Camp-Meeiing, Pennsylvania, from July 15th to the 29th inclusive, as platform test medium.

The Spiritualists of Leominster, Mass., hold their last meeting of the season Sunday, July 1st. Mrs. C. Fanny Allyn is to be the speaker.

Frank T. Ripley, writes a correspondent, is engaged In lecturing every Bunday evening in Moore's Halt, Indianupolis, Ind., to large audiences.

Mrs. Abbie N. Burnham gave four lectures at Montrille and New Boston, Mass., Friday, Saturday and Sunday, the 8th, 9th and 10th of this month

Mrs. A. P. Brown will lecture in West Hampdon, Mo., July 8th. Address in care of L. C. Smith, of that town.

Mr. Fred A. Heath, the blind medium, was at North Boltuate, Mass., June 16th and 17th; spoke in Marblehead the 24th; will be at Onset Bay through July and August. Will resume lecturing in September. Permanent address 27 Lawrence street, Charlestown, Mass.

Out of nearly six hundred immigrants who arrived at New York Bunday, June 24th, three hundred belonged to the "assisted" class, which means that their pas-sage had been paid to New York, and a few dollars given them to prevent them from becoming beggars the moment they left the vessel. Among this three hundred were several paupers who had been taken directly from Irish workhouses, and sent to America. It is believed that they will be sent back.

# BATES OF ADVERTISING.

Each line in Agaie type, iwenty cents for the first and every insertion on the fifth or eighth yare and fifteen cents for each subsequent in series on the seventh page. All and the seventh page. Mpecial Notices forty cents per line, Minion, seoh insertion. Builness Cards thirty cents per line, Agaie,

Animeter Carlos Carlos Control Columns, large type londed matter, fally control columns, large type londed matter, fally control per line. Payments in all cases in advance,

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

# SPECIAL NOTICES.

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

J. V. Mansfield, TEST MEDIUM, Answers sealed letters, at 100 West 65th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Ap.7.

Mr. Albert Morton, at his store, 210 Stockmr. Anore francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Papific Coast in his effort to present its truths to investigators

# **BUSINESS CARDS.**

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

TO FOREIGH AUBSCRIBERS

WARREN

Whom everybody knows as the successful manage

# Largest Hotel Enterprises

of America, says that while a passenger from New York on board a ship going around Cape Horn, in the early days of emigration to California, he learned that one of the officers of the vessel had cured himself, during the voyage, of a loathsome disease by the use of

# Ayer's Sarsaparilla.

Since then Mr. LELAND has recommended AYER'S BAR-SAPARILLA in many similar cases, and he has never yet heard of its failure to effect a radical cure.

Some years ago one of Mr. LELAND'S farm laborers bruised his leg. Owing to the bad state of his blood, an ugly scrotulous swolling or lump appeared on the injured limb. Horrible itching of the skip, with burning and darting pains through the lump, made life almost intelerable. The leg became enormously enlarged, and running ulcers formed, discharging great quantities of extremely offensive matter. No treatment was of any avail until the man, by Mr. LELAND'S direction, was supplied with ATEN'S BAR-SAPARTLIA, which allayed the pain and irritation, healed the sores, removed the swelling, and completely restored the limb to use.

Mr. LELAND has personally used

# Ayer's Sarsaparilla

for Rhommatism, with entire success; and, after careful observation, declares that, in his bolluf, there is no medicine in the world equal to it for the cure of Liver Dicorders. Gout. the effects of high living, Nalt Rheum. Sores. Econitons, and all the various forms of blood diseases.

We have Mr. LELAND'S permission to invite all who may desire further evidence in regard to the extraordinary curative powers of AYER'S BARRAPARILLA to see him nemonally either at his mammoth Ocean Hotel, Long Branch, or at the popular Leland Hotel, Broadway, 27th and 28th streets. New York.

Mr. LELAND'S extensive knowledge of the good done by this unequalled eradicator of blood poisons onables him to give inquirers much valuable information.

PREFARED DY

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

Bold by all Druggists; \$1, six bottles for \$5.

**People's Camp-Meeting** 

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

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

CASSADAGA LAKE is situated on the D. A. V. & P. and Michigan Southern and Eric Rallroads, and Jamesiown on the Builton And Bouthwestern and Atlantic and Great Westorn Rallroads. It is a lovely heet of water, navigated by steam, 80 feet above Lake Eric and 1, 30 feet above tide

rator. Excunsion TickETS, GOOD FOR THE SEASON, can be

by reason, concess nouve Lake Eric and 1, 300 feet Above fide water.
EXCURSION TRONKETS, GOOD FOR THE SEASON, can be purchased at low rates on all railroad in the constry.
The following list of speakers have been engaged:
Speakers, -Sunday, July 29 - Mrs. H. 8. Lillie, Phila-delphin, P.a. J. Wm. Pletcher, Noston, Mass. Monday, July 20 - Mrs. H. 8. Lillie, Phila-delphin, P.a. J. Wm. Pletcher, Noston, Mass. Monday, July 20 - Mrs. H. 8. Lillie, Phila-disp, Aug. 2-Hon, R. S. Lillie, Theiday, July 21 - Mrs. H. 8. Lillie, Thursday, Aug. 2-Hin, R. S. Lillie, Sauday, Aug. 4-Mire, R. S. Lillie, Stauday, Aug. 4-Wire, S. Minday, Aug. 5-Mire, R. S. Lillie, Stauday, Aug. 6-Uona C. Howe, Friday, Aug. 5-Mire, R. S. Lillie, Stauday, Aug. 6-Uona C. Howe, Friday, Aug. 9-Lyman C. Howe, Friday, Aug. 10 - Kins, Hartor, J. S. Win, S. Marton, Jamostown, N. Y. J. Frank Bastor, C. Howe, Friday, Aug. 10 - Uonforence and volunteer speaking. Tuesday, Aug. 6-Lyman C. Howe, Friday, Aug. 10 - Win, Samostown, N. Y. J. Frank Bastor, Conday, Aug. 12 - Win, S. Stauday, Aug. 6-Lyman C. Howe, King, Chicago, Hi, Thursday, Aug. 10 - Winday, Aug. 20 - Construction and comando public winday, Aug. 20 - Constry, Aug. 20 - Mira, Mira, A. H. Colby, St. Louis, C. P. Kellogg, Sonday, Aug. 20 - Constry, Aug. 20 - Mira, K. J. T. Brigham, Colerain, Mass. Sunday, Aug. 20 - Mira, N. J. T. Brigham, Colerain, Mass. Sunday, Aug.

session. The Boclety have engaged for the full term of the meet-ings A. J. Damon's Orchestra, of Dunkirk. This Orches ings A. J. Danoure of the musical critica as having no superior in Weetern New York. It will furnish music for dancing Wedneday and Saturday evenings of cach week regularly. The Brass Band will also furnish music diring the day. The Potitir Family of Vocalists, of Alliacce, Ohio, have also been engaged for the first two weeks of the meetings. Bome of the most remarkable mediums in the country will be present. Every phase of mediumship will be repre-sented.

# LELAND,

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At the Farewell Reception of Mr. Colville, in Boston, Friday evening, June 15th, the following testimonial-which was numerously signed -was presented to him:

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-was presented to him: To Mn. W. J. OCLVILLE: As true, interested friends, we tender you on this the last evening of your presence with us ere your departure for English, our warmest thanks and gratithde, as the medium or inspirational obannel through which we have received pleasure and instructive teachings from these in a higher Hie, and, who through your modulunship have made ilfo brighter more observed and heavy. Though we would be glad it the guides tell it best to re-tain you in our mids, yot in your departure from us, wher-erer they may lead you, our hearts will follow with a hearty God-speed for the future, that others may enjoy and appreciate the seeds of love and windom sown by your guidee through your mediumship, milting the present life with the one beyond. When your eyes linger on the signatures hereants affred, know and feel that warm hearts in America will ever hold you in faithful remembrance. Please accept our warmest thanks and best wishes for your future.

your future. 

# A Veteran Passed On.

May 28th, from her home in Boston Highlands, Mass., MRS. JANE P. SANBORN passed to spirit-life after a mortal experience of seventy-eight years and four months. The deceased has been for many years a firm and consistent Epiritualist, and was prominently connected with the Ladies' Ald Society movement in its early days in this city. The name of her daughter, Mary Ann Sanborn-now Mry. Lang, of Boston-was long and favorably known to the Spiritual-

Frange fil frig a ad faither fait and high gift for an ear that a faither

210 Columbus Avenue, corner Berkeley street. WELLS MEMOBIAL HALL.-A. fine andience filled this bail, June 24th, on this our has session until fall. Father Daveuport called the meeting to order; sing-ing followed; when the Chairman introduced Frof. J. R. Buohanan, who spoke to the satisfaction of all pres-ent upon "Spiritualism--lis Facts and Philosophy," and touched lightly upon bls theme of "Moral Edu-cation for the Young." Jacob Edeon, an old-time Spir-fitualist, followed and endorsed the remarks of Prof. B. Dr. Lyon gave a few pointed remarks of interest on Spiritualism and Christianity. Mrs. Pennell, Mrs. Loslie, J. D. Henderson and Mrs. Maud E. Lordgave many convincing tests-Mrs. Lord, as usual, going among the audience and proving by direct personal evicence to many the existence of our loved ones in another and better world. Miss Emma G. Greenleat was called upon, and gave a vory fine reading of "There is no Death." At the conclusion she was presented with a One bouquet of flowers by the Association. In closing our reports for the present season we de-sire to return thanks to the supporters of these meet-ings; the ball has been filed to overflowing at each descind. Through the summer months may we work with a determination that these meetings shall be equally well sustained in the coming fall and winter. *ALONZO DANYORTH. Cor. So. of Spiritistic Phenomena Association*, 800 Tremont street, Boston: OHELEBA SPIRITUAL ABSOCIATION.-This oreanl.

OBELSEA SPIRITUAL ASSOCIATION .- This organ zation has closed its meetings until Sept. 2d.

Wells's "Rough on Corns." 150. Ask forit, Complete, permanenti cure. Corns, warts, bunions.

RUPTUBE CUBED. - New method. Send for olroular. Dr. J. A. House, 126 Fifth Avenue, New York City.

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

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

No. 266 Broadway, New York. HENRY KIDDLE, Pres. NELSON CROSS, Sec. C. P. MCUARTHY, Cor. Sec. T. B. ALLEN, Ass't Sec. HENRY J. NEWTON, Treas.

HENRY J. NEWTON, Treas. The Secular Press Bursau has been reformized for effi-cient work during the prosent year, and all persons who approved its objects are requested to forward any published attacks upon Boirtunaliam coming under their noise which they feel should be takee in band by the Bursau, to NELSON GROSS, Secretary, 200 Brandway, New Fork Offy.

#### Basket Flenic.

Loomin ter and Clinton Sprittualists will hold a Fourth of July Basket Picnic on the Princeton road, near No. 6 Bechoolhouse. Grove, belonging to Mr. Shepard Wilder, of Leominster. All Sprittualists and Liberais are invited to fom them. Mirs. C. Fannie Allyre, Mrs. Juliette Yeaw and other mediums are expected to be present.

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The subscription price of the samer of Light is the price year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Uni-versal Portal Union.

NOTAGE TO OUR ENGLISH PATHONS. J. J. MORSE, the well-known English locturer, will act as our agent, and receive subscriptions for the Hanner of Lugha is fitteen shillings por year. Partice desiring to so subscribe can address Mr. Morse at his office, 4 New Bridge street, Ludgate Ofrous, E. O., London, England, where single copies of the Hanner can be obtained at 4d, esob; it sont per post, jd. extra. Mr. Morse also keeps for sale the Episium and Heffermatory Workspublished by us, OOLBY & RICH.

SAN FRANCISCO BOOK DEPOT. ALDERT MORTON. 210 Stockton street, keeps for sale the Banner of Liphs and Spiritual and Beforma-tory Works published by Colby & Rich.

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WASHINGTON ROOK DEPOT. The Boberts Bookstore, D. HUNCEY, Proprietor, No. 1010 Sevent. street, above New York avenue, Washingten, D. O., keeps constantly for sale the BANKER OF LIGHT, and scopy of the Birltural and Beformatory Works published by Colby & Bich.

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CLEVELAND, 0., BOOK DEFOT. LEES'S BAZAAR, 105 Cress strott, Cleveland, O., Chr-colsting Library and depictor the Spiritual and Liberal Heoks and Papers published by Colby & Bich.

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BAY. ONSET

GROVE MEETINGS

COMMENCE JULY 15, are hold every day, and close engaged. Also all phases of Montal and Physical Phenome-ena presented through the best media. Excursion tickets for the entire season NOW READY. Fare from Boston to Onset and return \$7,15; and at proportional reduced rates from all ways stations on the Old Colony Railroad. Trains leave Boston daily at 8.4. M.; 12:00, 3:15, 4:10 P. M.; and on Baturdays another train at 5:05 P. M. Returning, leave Onset at 6:16,6:00, 11:00.4. M. at 6:00 P. M.; and on Boston daily at 8.4. M.; 12:00, 3:15, 4:10 P. M.; and on Baturdays another train at 5:05 P. M.; Beturning, leave Onset at 6:16,8:00, 11:00.4. M. at 6:00 P. M.; and on Mon-days at 6:28 A. M. Story BUNDAY monting leave Boston at 7:30, arriving at Onset 9:30 A. M. Leave Onset on Bunday for Boston at 5:31 P. M. For Olircular, Spoly to DH. H. M. STORER, President, June 3.-3W SPINGAR STORE Placet, Besico, Mase,

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# Camp+Meeting AT LILY DALE, N.Y.

AT LILY DALE, N. Y. THE Sevenih Annual Camp Meeting of Spiritualists will convone at Life Dalo, Cassidaga Lake, Saturday, July 21st, and close Aug. 12th, 1863. The prospects are that this will equal or aurnass any pre-vious meeting on these grounds in the quality of speaking and character of meeting will be that the Life Dalo every Meetings are unsurpassed in orderlence and aprituality. Thus first he most oraliting influences that the Life Dalo every Meetings are unsurpassed in orderlence and aprituality. Thus first he most oraliting influences that the Life Dalo every Meetings are unsurpassed in orderlence and aprituality. Thus first he most oraliting influences that optical will continue to bleas and prosper those annual meetings. The speakers engaged are as follows: Lyman C. Howo, Fredonia, N. Y. Mrs. E. C. Woodriff, South Haven, Mitch.; Mosse Hull, Erie, F.a.; Mrs. Mattle E. Hull. Erie, P.a.; Mrs. C. Famile Alyn, Mastachusette: Judge H. B. McCormick, Franklin, Ca.; Prof. A. B. Braddord, Ease Walley, P.a.; Gee. W. Taylor, Lawton, N. Y. Mitch.; Misses Hull, Erie, F.a.; Mrs. Anna Kimbail, Dunkirk, N. Y.; Mirs. J. Shende mediums who ary carling the noted mediums who ary class. Mich.; Misses Hull, Berle, F.a.; Mirs. Anna Kimbail, Dunkirk, N. Y.; Mirs. J. Men, Gowanda, N. Y.; Mirs. Jaca Hunt-ington, Raudoind, N. Y.; Mirs. Anna Kimbail, Dunkirk, N. Y.; Mirs. Jonny Allen, Gowanda, N. Y.; Mirs. Mast. Bamsdell, Laona, N. Y.; Mirs. Allen, Missenhangtie; Chas. E. Watking, Michiganz, D. A. Herzhör, New York. This meeting filocated on a beautiful takand in a charm-ing lake on the lipe of the Dunkirk, New York. This meeting filocated on a beautiful takand in a charm-ing lake on the lipe of the Dunkirk, Alleghany Valley and Printering Hallroad. The meeting filocated on a beautiful takand in a charm-ing lake on the lipe of the Dunkirk, Alleghany Valley and Printering Hallroad. The meeting filocated on a beautiful takand in a charm-ing the note is powing needs of the public, a barge

Take the Dunkirk and Angulary Yang assessed to Juny Passengers over the New York, Pennsyirania and Ohio Railroad, soid passengere over the Burkislo and Jamestown Bailroad, will change cars at the Atlantic and Great Wost-orn crossing and take the Dunkirk and Alleghany Valley Railroad for Lity Dale. Passengers can get excursion tickets for Chautauqua at low rates, and change cars and re-check baggage at Dun-kirk or Atlantic and Great Western crossing. Come and enjoy one of the most interesting and profitable occasions the season affords. June 30. Canadage, N. Y.

## EXAMINATIONS

# BT MRS.C.M. MORRISON'S

MINO. U. H. IN AN ARTICLE IN A COMMENCE IN A COMMENTAL INTERVIENTAL IN A COMMENTAL INTERVIENTAL IN A COMMENTAL IN A COMMENTAL INTERVIENTAL IN A COMMENTAL INTERVIENTAL INTERVIENTIAL INTERVIENTIALI INTERVIENTIAL INTERVIENTIAL INTERVIENTIAL INTERVIENTIAL IN

NOTICE, b, willCOX, Sec. June 30. NOTICE, have ten letters SEALED VERY STRONGEY, but the persons send-ing them did not enclose their own celyed answers will please write me at once. O. E. WAT-KINS, BOX 52, Grooked Lake, Clare Co., Mick. June 30.

MRS. L. F. THAYER,

TEST, Business and Healing Medium, 240 Shawmut Avenue, Boston. 1W-May 30, WOULD like to borrow \$2000 or \$3000, more or less, for a year or two, or less time. Good interest, good security, and some advantages. Would be giad to hear from any one who can respond in whole or in part. JOHN WETHERBEE, 24 Mean's Building, Roston. June 32.-let June 28.-le!f

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SAN FRANCISCO. BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, SID Stockton Street.

at 100 million

# Message Department.

The Mesages published under the above heading indi-cate that spirits carry with them the characteristics of their earth-life to that beyond--whether for good or will, that these who pass from the earthly spirer in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctine put forth by spirits in these columns that does not comport with his or her rea-son. All express as much of truth as they perceive-no more.

and. All express as much of truth as they prove more. Map it is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by in-forming ne of the fact for publication. Map Letters of inquiry in regard to this department of the Bawner should not be addressed to the medium in any case. Lawis B. Wilson, Chairman,

# The Public Free Circles

At this office will be suspended during the heated term, and resumed Sept. 11th, 1883.

# SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report & Public Séance held March 27th, 1883.

# [Continued from last 188uo.] George E. Pollard.

I look back to the time when I passed out of the body, and I find it will be three years the coming July. I left a family, wife and children behind me, yet, properly speaking, I cannot say I left them behind, because for a long time I did not pass out from their midst. I was with them of the passed out from their midst. I left them behind, because for a long time I did not pass out from their midst. I was with them, although unseen, and trying with all my force to mitigate their sadness and assuage their grief. Having learned something of the spiritual life, I can say, with the gentleman who preceded me, who spoke of himself as an old Boston resident, that I feel it my duty to come back and speak of these things. I do so the more readily because I am anxious to com-municate with my family and with my friends. I want them to feel my nearness to them, to understand that I can and do look after their welfare. True, I have seen shadows come to their lives, but all human beings are subject to these things; we have to bear them. I also know that gleams of sunshine brighten up hu-man experience wonderfully, and that they are given to light us on to the higher life. I belonged to various orders, was associated with friends and brothers. I belonged to the Bay State Lodge, of the Independent Order of Odd Fellows. I would like very much to come into communication with some of my associ-ates of that Order, for I can give them some

Into communication with some of my associ-ates of that Order, for I can give them some wonderful information, not only concerning their own doings and the purposes of their so-ciety, but also concerning a higher Order, or Lodge, in the spiritual world, which precedes the establishment of their own. I have been brought in contact with the members of that bady and have learned some conderpit things brought in contact with the members of that body, and have learned some wonderful things from them. Tell my friends, if I can find a medium and an opportunity of expressing my-self on this subject as I deelre, both they and myself will feel amply repaid for the trouble taken and time occupied. I resided in Lynn. I have friends there to whom I send my regards and greeting. My love to my dear ones. George E. Pollard.

## Mary Godby.

I died a year ago last February. I have been I died a year ago last February. I have been passing through strango scenes since I went out of the body. I lived in its oventy-one years, and grew old and weary. I was a daughter of the Church; I followed its teachings and was faithful to them. For a little while after I sev-ered my connection with the mortal form I still attended to those teachings; but for tho last few months I have not accompanied my friends to their devotions, nor have I interested myself much in matters pertaining to the myself much in matters pertaining to the Church, because I was approached by a friend, who was also a member of the Mother Church when here, but who had received instruction concerning the truth of the spirit-world, who assured me that she had found the opportunity of convincing her earthly companion of her power to return and manifest, thus turning him away from the old fetters that bound him. She attempted to give me instruction on these

away from the old fetters that bound him. She attempted to give me instruction on these points, which I did not take readily at first. I could not believe that the teachings I had followed and accepted for a lifetime were erro-neous to a great extent, although there is a line of truth running beneath all the ceremo-nials and observances of religion, but which is obscured by its surroundings to a great extent. I suffered very much in giving up my old idens; I clung to them, but now they have passed away.

away. I do not know but I still cherish some of opinions which I entertained here, but many of them have disappeared. I am anxious to reach my friends on earth, that they may know I look on life from a different point of view from what I did formerly; that I an comparatively happy in the spirit-world, not suffering to any extent whatever, except that now and then shadows come across my thought and life when I think cont across hey thought and his when I think of the many years wasted in ignorance in which I should have gained knowledge and given it to others, so that I might have been further on in the school of the spiritual. But I have to take up life as I find it, and be willing to learn the simple lessons which it affords me. I want to teach the lessons to my friends here that the spirit-life is active and conscious, and gives op-portunities for unfoldment. It affords homes to those who go there; homes that appear as natural and tangible as those of earth; that we natural and tanginie as those of earth; that we are not plunged in purgatorial darkness on en-tering another life, but appear to be in the same condition, on the same plane that we were be-fore stepping out of the body. It is only a going on as it is on earth from day to day, galning ex-perience and knowledge, throwing off those things which have become worn out and taking are comething new for our advantary

will not show signs of neglect or decay, are very dear to the spirit who has passed onward. It is true that spirits would prefer their friends to remember them in some other manner than in strewing flowers upon their graves, and "creet-ing beautiful memorials over their remains; they would rather see them endesworing to draw them to their homes by furnishing flowers and beautiful surrounding there us that the spirite beautiful surrounding there, so that the spirits of exaited ones would be attracted there, and find favorable conditions for manifestations; but if this cannot be, the attention bestowed upon their graves becomes very beautiful and eweet to the risen spirit a subset of the subset of the risen spirit a subset of the subset of the spirit state of the spirit

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cannot be acted upon without a medium, how did the entity spirit first obtain control of and penetrate primordial matter? i. c., as far as the human mind can conceive of primordial matter ? A.-If we could clearly explain to mortal

Matter Y A.—If we could clearly explain to mortal comprehension-just how, and under what con-dition, the first apirit was enabled to take upon itself and manifest through a mortal organism, we should be able to settle a question which has puzzled many of the most brilliant minds of this century. We regret to say that this is a matter upon which we are not ourselves at present fully satisfied. We believe in a Supreme Intelligence that operates through and governs the entire universe. Admitting that finite spirits have not the power to manifest through matter, or to operate upon matter, without a medium, we can conceive the possibility of the Supreme Intelligence, the Spirit of the Uni-verse, sending an impulsion of energized, con-scious intelligence from its own central force, through matter, which impulsion of consolous, intelligent, active force becomes expressed in outward form as man. To believe anything less than this, would be to consider matter more potent, more active, than the Infinite itself, a

# Cyrus W. Jeffreys.

A few years have rolled by, my friend, since I was summoned home to my friends upon the other shore. I was a believer in the teachings of Spiritualism, and an active worker in its ranks. I desired to manifest at your last cir-ole, because at that time were assembled many spirits who had been co-workers with me in the spiritual vineyard, who were anxious to gain the nower to manifest to you of earth; but I spirits who had been to workers with his in the spirits who had been to workers with his in the spirital vineyard, who were anxious to gain the power to manifest to you of earth; but I did not succeed, so I come to day, glad of the opportunity to give my love to my friends, with them in the spiritual work. I was, pro-vious to my departure from the body, President of the Pennsylvania Spiritualist Association. In my capacity of working officer of that asso-ciation I met with many Spiritualists, and made a number of friends. I desire to send my greet-ings to them all. I come whenever I have an opportunity of, making my influence felt, or of exerting it upon any one who I think will be benefited in consequence. I come particularly to day to send greetings and love to friends in Philadelphia. I am en-deavoring to enter into active association with them. I wish to gain control of some medium in that city, in order to manifest and express in person my desires to my friends. I feel that

In that city, in order to mainlest and express in person my desires to my friends. I feel that I shall have the opportunity of doing so before many weeks have passed away, and I am here previous to that visit to send out my few words that my friends may know what I have in con-templation.

templation. Spiritualism is a grand renovator; it has al-most revolutionized the world; it has made its power and influence felt everywhere. Many on earth have closed their eyes to its light, yet it is streaming in upon them, and they feel its rays, although unwilling to confess it. The truth must and will have a hearing. I have no doubts of the future. I am not one of those who trom-ble and fear for the results of the work which spirits have to do; who sometimes faint and falter because they feel that opposition will quench the light of truth. I believe that truth will roll on and on, gaining power at every revwill roll on and on, gaining power at every rev-olution, until it is recognized and acknowledged by all, no matter to what church they belong, or what theological opinions they hold. It will take a long time. I know, for such progress as I hope to see, but I think the results will justify

I hope to see, but I think the results will justify what I have said. I wish my friends to know that I am in sym-pathy with them in their good works, ready to do what I can to assist the onward march of the spirit of truth. Of course my feeble ef-forts may not be of much avail, but I desire my friends to join with me in seeking not only to remove all obstacles out of the way, but in giv-ing a little forward movement to the cause of Spiritualiam. Spiritualism.

In times past I made myself understood upon this question; in times to come I believe, I will be given both opportunity and power to ex-press those truths which have appealed to my press those truths which have appealed to my consideration to mortals who are still in doubt and ignorance concerning the life which man is to lead apart from the body. Tell 'my friends that Cyrus W. Jeffreys, of the "Old Burnt Cabin," has returned, not weak but strong, and ready to do battle for the cause of right. I was not ill long-only about thirty-six hours of weakness and pain-before the strong to the exist. I passed to the spirit-world, and met with those loved ones who had given me cheer and encouragement in times previous, and who ushered me into a home of peace and beauty in the bigher life.

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LIGHT.

yonder. So I have been like a little school-boy, taking my lessons and going onward step by step, over a way which, at times, has been rough and unpleasant, and then again very beautiful and even to my feet: "I want to tell my friends that Sarah is here, and she sends her love; that mother is inappy in the spirit-world where she has gained much information, and is a bright, working spirit: 'I want to say that Mary is anxious to manifest to her family and friends. I hope those who desire to come from the spirit-shore will have the power given them to communicate to their friends. I know that some of my folks will see my message, because there are those connected with my family, living in this city, whe read your paper. Through them I have been assisted to come here to day. Having been attracted to their, homes, I, have seen your, paper in their pands, and thus have gained something of the spiritual knowledge which you place before the people. After a while, I though to myself. I would come here and see what I could do. This is not the first time I have attempted to con-trol, by any means. I presume nearly every appring the spiriture in the spiriture in the spiriture in the spiriture in the set on the set of the people. After a while, I though to myself. I is not the first time i have attempted to con-trol; by any means. I presume nearly every apirit who speaks to you from this place has tried to do so, over and over again, before 'he succeeded intexpressing one word. Buch has been my experience. I thank you, 'Mr. Chair-man, for opening this place, and giving us the opportunity of speaking. You may announce me simply as William Blake.

# Matilda Jones.

[To the Chairman :] I come, hoping to send a message to my friends in New York City. I think some of them will learn that I have re-turned from another life. I have been in the spirit-world nearly seven years, and have never before spoken through a medium. I did at-tempt to write through a modium. I did at-tempt to write through a prominent medium in New York, but only succeeded in making a few strange-looking characters which were not un-derstood by these who cazed upon them. I

strange looking alaracters which were not un-derstood by those who gazed upon them. I think the time will come when I will be able to do very much more than I have so far. The dear friend whom I wished most of all to reach, whom I was not able to satisfy concern-ing the truths of spiritual life, has joined me in my summer home, so I am not as eager as I was in the past. She-my dear friend Neille-sends her love to her friends of earth; and desires them to investigate Spiritualism. She is anx-ious to come to them, that they may know she lives, and that her dear little one is with her in her spirit home. Neilie and I are trying to deher spirit home. Nellie and I are trying to de-velop a medium among our own friends, so that when we desire to manifest we will not have to go to strangers, but will be able to come to our old home circle and express our wishes and our messages of low. messages of love.

old nome directe and express our wishes and our messages of love." Tell my friands, if you please, that I hore with me to the spirit-world kind and loving re-membrances of the attentions paid to medure-ing the weakness and weariness of my physical body, and that I beheld the beautiful floral of-ferings of affection placed upon the cold re-mains. Representations of those beautiful blossoms are in my possession in the spirit-world, and they gladden my heart as I gazo upon them and think of those dear ones who sought to express their love in such a befitting manner. I can meyer forget any friend, and manner. I can never forget any friend, and I assure them we shall all meet, by and by, in the world beyond. I was called Tille by my own intimate friends. My name is Matilda Jones.

## Endora Draper.

Eleven years is a long time, and many changes can take, place during their passage. Changes have taken place with me. I have ripened in knowledge, in spiritual experience, to a large have taken place with me. I have ripened in knowledge, in spiritual experience, to a large extent, compared with what attainments were mine when I passed from the body that length of time ago. I come to day from my happy spirit-home, hoping that some friend whom I once knew on earth will learn that I have re-turned and accept my love. I have friends here who have not forgotten me, those who are very dear to my spirit. I have come at times into their homes and sought to manifest my presence. I knew the time when they thought of me as being with them; when they wondered where I was and what my conditions were; and I felt indeed happy, because I knew I was not forgot-ten. I come with my love, also: bearing sweet blossoms from the Summer-Land, which are fadeless, because they are typical of the sym-pathy, peace and yourty of the affection of im-mortal souls, and will bring only in influence of sbidling good to those who accept them in their lives. I bear them to the homes of my eartily, friends to adom their spirits, to shed a perfect fragrance, an immortal beauty around their lives. their lives

Leay to each friend, Tam happy in my spirithome. Although I packed away early in life, and missed many experiences which only earth-ly existence can allord, yet il feel compensated for all the things which it may appear to you'l have lost, for I have attended a higher school in the immortal world. I have become smem-ber of a purer, broader Lyceinn, what a sa-vantages are given for gaining knowledge, for advancing from one grade to enother in the at-tainment of an education same as the and advancing from one grade to another in the at-tainment of an education such as lecould not have enjoyed here even ander the best condi-tions. There been surrounded by loving spirits, have been given the very best attention and kindness, and cannot regret that L passed away from the body so early in life. I frequented the Children's Spiritual Lyceum when here, and took part at times in its exer-cises. Tenjoyed them very much ; and when'in the spiritual world I becaute a member of the higher Lyceums, I thought: Oh I if the chil-dren and young people of earth could only be-hold these Lyceums, which nicet day after day, and understand their methods of instruction, the means they use for the development of the mind as well as the spiritual body, they would pattern after them until they became perfect models. models. But I will not linger. I only came to send my love to my friends, that they might know I have not forgotten them. I lived in Lynn. My name is Eudora Draper. 201.01

will seek out some private medium, that I may have a personal interview with them. If they do not, I will bring them my love, and bless them. I wish them to know that I am often with them, bringing my influence, which at least will do them to harm. I am awaiting the time when my partily loved ones will greet me in the spirit-home. I have found those who passed on before I did, the dear ones of my househeld; who were kait dose to my soul." We are together in flowing association and sympa-thy. I await the time when each dear one will join me upon, the upper heights, in the field of true liberty, where 'every spirit is given the ut-most freedom to work out its powers and ex-press its individuality in its own way, be recog-nized as a creature of fod and of the brother-hood of min. As I continue to speak. I feel the old pain and weakness of the lungs, ohest and stomach mak-ing incode apon, me, as when I had possession of my mortal form. I know this is not so, but I do not very well understand the law which gov-wers in the line in a there when a solirit returns to manifests if am ready and willing to learn. I hope to gain a knowledge, and that I will have the opportunity of frequently manifesting to those in whom I am interested. My home was in Melrose, Mass. I have many friends there, to all of whom I am interested. My home was in Melrose P. Milton.

Horace P. Milton.

# Lillah A. Campbell.

Lillah A. Campbell. If such a thing is possible, and I. know not but what it is, it seems to me that the beautiful lillies which you have here give me power to come, for when I gate upon them I experience a thrill throughout my entire being, as though I had suddenly grown strong and could manifest to my earthly friends. I am gled to be here, although you are strangers to me, for I think that by coming I will probably reach my loved ones. I left a dear mother and father, and others who were very near to me. I wish to send my love to all those who remember me. Tell them my affectionate regard ever flows out toward them. I do not forget them at all in my spirithome. I am anxious to fly to their lide as upon the pinions of a bird. I would bring them something more than what is un-derstood as love : I have a desire to 'enlighten them on spiritual topics, to give them an under-standing 'of the many lessons which I have learned th my spirithome, open their eyes to the realities of the life which spirits lead. I do not feel very weak 'in coming here, although occasionally a stratuge feeling, such as I experi-enced for a little time in the mortal; comes over me. II wans my friends to know that I am strong, happy and active. In whigher life. I bring with me beautiful flowers of every hue and degree of fragrance. I weave them into garlands for my mortal friends. They do not perceive these blossons, but still they shed a fragrance around them, as a 'spirit who was liefe previously said, which seems to point the home above. I fragrance. I weave them into garlands for my mortal friends to the spiritual home above. I for my own personal education and unfold-ment, but also to be brought back to the dear only for my own personal education and model as the bird that soars away in the heavenly blue when raleased from its cage. I feelike ergand-ing and 'sparing sway, gailing knowledge not only for my own personal education and model. I was known as the wife of Mr. John R. Camphell. I

name is Amanda.

name is Amanda. I wish each one who is dear to me, who re-members' me with love and sympathy, to con-sider my message as addressed personally to them, for I love them all. I hope to meet each one by-and-by! I resided, when a girl, in Hy-annis, Mass., and my relatives and friends are most of them there. I wish to such that I amand

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my friends, many of whom had been dead a long time, and we are happy together. I am now going to work to plant my garden and try to raise a good orop, that will be a credit to my-self and allord pleasure to others. I am onlyn plain farmer; I come back in an humble way; but I think my friends on earth will be glad fo hear from me, no matter how I come. I am from Barrington, N/H: My name is Antonew HALL." He's an old brave, but he looks smart and strong. and strong.

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#### ាម) ដោះជាត់ HENRIETTA WALKER.

and strong. HENRIETTA WALKER, MALTER Here comes a squaw who says: "I am HER RETTA WALKER, My friendsare in Chicago. I would like to reach. Henry and Ellen Walker, who are in that olir, ... I want them to know that I am happy, and that I have not forgotten them. I sometimes come to their quiet home and make one of the family. I especially like to come in the evening, when Henry and Ellen and little Johnnie are together, and all seemso quiet, and harmonious. Teil them; although dead. I am bot by, any means silent: I make myself heard and known, as they said used to do when in the body; for I was usually slip-ring and bustling about. I am not now trap-bled by the old allments, which my friends leit would sometime carry, me off... I want to ary and develop Johnnie, for I know he is a pood medium. I have come here to tell my friends not to be frightened if they should perceive any love to all, and want them to feel that I am still alive, and as ready to join with them in any of their plaps as I was in the old days. I have been in the spirit-world a few years, but I still feel attracted to the carthy life."

# 

Another one says: "I lived in the body sev-enty-one years. I died quickly. I did not know I was going so soon, though of course I knew that as I had lived a long while my time would be short at best. They told me every one was welcome here, so I thought I would come and tell my friends who are left that I somatimes come around to see them. My bus-band, Timothy, laidoucomes. We have met in the other life. Things are not there as I thought they would be, but as I was welcomed by my husband and many friends who long are passed over. I do not complain. Life on this side/in some respects, is much better than I santlebrat-ed in others it seems queer, and I hardly know what to make of it. I was an old woman, and I. what to make of it. I was an old woman, and I did not know so much as I ought to have known, so I have been trying to learn ever slide I went out. It is over three years now since my friends were so suddenly made aware that I wap what were so sundenly made aware that I was what they call dead. (All I want to say here is just enough to let my friends know I am round/ and send them my love; also my husband would like to come and talk with them, if they will give him a obance. My name is CATHARINE DRISCOLL. I lived in Randolph, Mass."

CAROLINE PARKER: A squaw about thirty flye years old wants to give a message. She says: "I want to reach Lucy Ann' Parker. My sister Hattle, in the spirit-world, told me she thought Lucy lived in East Boston; but I am pretty sure she does n't. I think she lives in the oity proper. I want to tell her she need not feel at all atraid about the results of those plans which she has been lay-ing out, which Sam is just beginning to put in operation. They will some out all right, I am sure; and I think if Lucy knows her spirit-ftiends are interested in them, and are working to bring out a good result, she will feel easier CAROLINE PARKER 11654 I wish each one who is dear to me, who re-members me with love and sympathy, to con-sider my message as addressed personally to them, for I love them all. I hope to mest each one by-and-by.' I resided, when a sirl, in Hy-annis, Mass., and my relatives and friends are most of them there. I wish to say that I passed from the body at Hyannis, one year ago. I re-turn under more peculiar circumstances than were those under which I passed away, and to be the day at Hyannis, one year ago. I re-turn under more peculiar circumstances than manifest to her and others. Please to tell her that Harry is with me; that Jane is also, at the body at Hyannis, one year ago. I re-turn under more peculiar circumstances than manifest to her and others. Please to tell her that Harry is with me; that Jane is also, at the bose under which I passed away, and to them there. Twist to bay the second way, which a second to them. I have some very strange experiences to relate. My first name is spelled Lillah. Report of Public Seance held April 6th; 1863. Guise thore and a private medium through whom I can come to them. I have some very strange experiences to relate. My first name is spelled Lillah. Report of Public Seance held April 6th; 1863. Guise through I the about through individuality. We are do any fast the about so comes to fire one, for mortals to marigate the alr.' If true, will the be accoun-plished through a process that will neutralise to one to fire aprit. Thave and which I wished to convey to her mind, through yand, and how in spirits, our present, we hardly shirth that the sit is not present, we hardly a shirth that the sit is not present, we hardly a hirth that the sit is not present, we hardly thing that the sit is independent, which appliances, although cortain spirits can and do appliances, although cortain spirits can and the appliances, although cortain spirits can and do appliances, although cortain spirits can and do appliances, although cortain spirits can and do appliances, although cortain spirits can and

up something new for our advantage. I was the wife of Robert L. Godby. If I can impress it upon this brain [the medium's] I will give you the number of my home. I think I can give it correctly: 100 Ninth Avenue, New York City.

York City. I am Mary Godby. I send my love to my friends. I want them to feel that I am with them, and that I love them still. I must also say that I have been helped to speak in this way under these conditions by friends in the spirit-world, who are present.

# Report of Public Seance held April 3d, 1883. Invocation.

**Unvocation.** Our Father, whose laws are wise and good, whose light of love, like the beautiful sunables, rester upon all alike, whose protecting care is spread over each one, we would feel the power and presence of thy loy-ing angels at this time. Oh i through them wills then not ministar unto each one according to their needs, and supply every yearning spirit with that especial amount of strength or information which it requires. May those loved ones who gather here be given power and instruction, and receive some benison of good that will elevate and strengthen their interior lives.

# Questions and Answers.

CONTROLLING SPIRIT. - You may now pro-pound your queries, Mr. Chairman. QUES. - [By J. Strong.] Is not too much money (spent in monuments for the dead?

spent in monuments for the dead? Ans.-That is a matter for individual consid-eration and judgment. From a superficial standpoint, we might declare that too much money is expended in raising monuments in commemoration of the dead. But in consider-ing the question from another side, we may con-volude that the money thus expended is, after sall, made to serve a wise purpose, since the erection of these monuments involves the em-ployment of a large number of workmen i stone-outters, marble-workers, engravera, and others ; therefore, were this custom of remembering the dead abolished, it would throw many indus-trious men out of employment, and prevent the near acousted, it would throw many indus-trious men out of employment, and prevent them from thus earning their living in an hon-est manner. Money that is put into active cir-culation, the results of which show a good re-furn, we cannot call foolishly expended, even though it does present an appearance of extrav-arance to the external eve.

though it does present an appearance of extrav-agance to the external eye. Q.-[By the same] Of what importance is the grave to people who have gone before? A.-The grave itself is of but little import-ance to disembodied spirits, but the loving mem-ories which are chariabled by mortals of their departed friends which lead them to decorate their graves, and care for them, so that they

# William Blake.

William Blake. [To the Chairman :] I am not used to speak-ing in meeting, sir, and for some time I felt as though I did n't care to come and speak before so many people, but at last I thought that per-haps I ought to come and try to reach my friends who are on the earth. I lived in Bos-ton, and have friends in this city. Some years have passed since I was here in the body, and I lived to quite an age on earth. I don't think I can have been forgotten. I have relatives who knew of my career, and who knew that I did not believe in the return of solrits; of course.

not believe in the return of spirits; of course, as I had no knowledge on the subject. I was not to blame for that. It took me some time to re-alize that spirits could return to their friends after I became a spirit myself. I visited the ohurch, I listened to the pealm tunes and sernous, and they did my soul good, or at least I thought they did, for I felt enthusiastic over them. I thought, if I could only assist some poor soul to gain the religious light which I pos-sessed, I would be perfectly happy. But after a while I found I was not away from the earth and its material conditions; that I was living in close association with these parcease shown and its material conditions; that I was living in close association with those persons whom I knew before I left the body, and was attending the same old church which I attended when here. Before that I thought it was another church, in another life, that I was so close to mor-clause the same one here in getting "religious convic-tions, I chought it might be possible for me to as-sist some one here in getting "religious convic-tions, in coming over to the true light, so I tried to work, but it was with many hindrances. Finally I metury mother, who died a good while ago, and she told me that she had long since passed beyond such conditions as those which were surrounding me. She said if I would go with her she would take me to a place where no such religious exercises were to be found, where with her she would take me to a piace where ho such religious exercises were to be found, where there was nothing of so material a nature. After much persussion I went, and found my-salf in the spiritual world proper, apart from physical life, surrounded by spirits who were working, not to convert others to a religious life, but to raise them from their selfish, unhalowed condition into one purer and happler; hey were working for the instruction of the

After a good while, I felt to associate with them and take up the work. So, you see, I have been passing through strange experiences since left the body, 17, 18 and 17 and 18 a

g I was not a very well-educated man. I did not understand much about grammar of the higher studies, but I did do what I felt would be right. I was not an idle person: I believed that idle-ness was ungodiy; that we must be industrions as long as we had our normal powers to work with, but as I said, I did not know much about many things that are familiar to the young minds of this time, but I have; been trying to a dilarge my stock of information. I have been told that some of the studies which mortals take up would be of no benefit, to me; I would have to throw them aside before I could pase onward in spiritual knowledge; and there were other things I would have to learn before I could become satisfied with my condition over

#### Horace P. Milton. and sub

કોઈ છે.

[To the Chairman.] It will very soon be three years since I died, after a long elege of suffer-ing and weakness of the physical hody, to which I was obliged to sneamb, although I fought its approach constantly and without fear. My will power was strong. I know that I fived in the body a longer time because of that positive will, than I would have done without it. But comparatively early in life I was obliged to pass out from the active, visible scenes of dr-ternal existence. I was in what you may call the prime of life; and it was not altogether pleasant to me to find, my powers, falling, and my energies rapidly becoming dim and useless. I do not, now regret anything that came to me by the way of otherience, because death itself prence, a broader avenue through which to pass onward; and framglad that fram a byfit spart from the mortal.form.

setts Regiment and went to the South, bearing arms in defense of my country's honor and my country's flag. "The discipline and experience of that time of trial made rapid enorsection." upon my physical forces, and were primarily, I presume, the cause of my liness and physical dissolution. Yet I do not regrat that I was a soldier in the late rabellion; that I undertook soluter in the late rebellion, that, undertook to bear my country's flag and to defend her honor, but rejoice that if fldg eo; [Aš this time I can say it is much better to be a soldier in the army of peace than in that of discord and strife; but when war is necessary in order to bring out the higher principles of hummbily, or to quell rebellion, and bring a condition of con-cord and harmony upon the earth, why then every one must be ready to take part in the struggle.

struggle. I come to bring my greetings to my friends. I have a number of them in your good bity, as well as in surrounding places. For a few years I was known as an active business man in Bos-ton, consequently I have many associates and friends here, to each one of whom I bring a friendly greeting, and assurances of my interest in their mortal and spiritual carvers. If have relatives and dear ones to whom I would like to come in private, for I dearre to converse with them face to face; but if Jings not the power given me to talk to them, perhaps I will be able to express myself in some other manner, so that to express mysall in some other manner, so that they will understand my mind. I trust they

and, of himself, without the aid of incehanical appliances, although cortain spirits can and do, by their own power and the exertion of their own will-force; navigate the spiritual atmo-sphere. It seems to us that the cornoreal body is too ponderous to sustain itself wills suspend-ed in the atmosphere. Still, as man is continu-ally gaining information concerning the laws of the universe, and continually applying it to external use; we can hardly presume to say what he may not acquire and accomplish in the future. We do, however, believe that mechan-ical appliances of a delicate nature, will be con-atructed, whereby a number, of persons may be

traisported through the atmice nature, will be con-structed, whereby a number of persons may be transported through the atmicsphere and be en-abled to accurately determine their bearings. "Q.-- (By the same.) Is it possible to combine the powers and forces in nature?, and will mor-tals ever possess sufficient knowledge to manip-ulate them so as to neutralize the effect of grav-

A.— Undoubtedly, as mortals gain knowledge concerning the laws as well as the forces ope-rating throughout the universe, they will be able to utilize this knowledge, and to govern these forces for their material advantage. As we have said, man has achieved so much during the past, that it would be presumptious for me to declare anything impossible in the future. It may not be necessary to subvert the law of gravitation in order to suspend a ponderous body. In the statesphere: a mote complete howledge of the laws of electricity may and-ble man to accomplish this scenningly impossi-ble feat, while working. In harmony with, the haw of gravitation. We cannot of course speak accurately upon the subject, as we lack the re-culate information. Q.—IBy the same! Do birds, like the sagle and hawk institutively mentralize these forces in any subservient to his will, so the birds of passage learn to control their pinlons, and make them subservient to his will, so the birds of passage learn to control the will power. The bodies of these birds are favorably constructed for ply-ring fuely when the will power. The bodies of these birds are favorably constructed for ply-ring fuely with rough, the statesphere, without danger to themselves. Undountedly, in our opinion, a certain amount of instinctive, interfa-tive feeling is exercised by the bird, in its pas-is as an intuitive perception exercised by the orbid in learning how to control. Its bodily powers. A.--- Undoubtedly, as mortals gain knowledge

powers. San is ear sub-

CONTROLLING INTELLIORNOB --- Asour medium to-day is suffering from a severe strack of neuralgies in the head, we do not think it would be wise to permit individual spirits to operate upon the brain, therefore we shall allow the little messenger spirit to control and deliver whatever messages the spirits preacht have to give.]

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# Lotels. and any of galas

For Andrew Hall, Henrietta Wolker, Catharine Driscoll, Capoline, Parker, Algernon Paige, Maria, Shoogah, Jennie West, Starlight, Henry Miller, John Gorman, Blue Bell. How do, Wilson brave? Lotela's going to do

the work to day. And going to have any preaching talk ; only say what 's necessary.

6. A SOC FOR HEANDREWSHATTLY

Here comes a main wild says "I" have been gone from the body only a few months. I died suddenly---it seemed. His a visitation of Provi-dence; but I had lived a long time on earth, and I suppose my body was really worn out. Tell my neighbors and friends I have a comfort-able home in the other His: I do not care to talk in public; I only want to send a few words, that those who knew me may learn I passed over the river of death safety; that I have met

it, because she sometimes reads your paper, and wants to learn all she can about soffits, coming back to mortal life. She adds," My great ob-ject in coming, beside that of giving a message to my friend, is to be able, as I an told I will gain power here—to go directly to Lupy's home, and ascertain just where she is now staying." ALGEBNON PAIGE.

ALGEBRON. PAIGE. It is to be a spong brave. Lobela, has seen him around before. He wants to send a mes-sage. He says: "I will be very much obliged to you all if. you will send a brief. massage to my dear mother, who is sorrowful in spirit, she feels to 'lon'some, now that none of her family are left to her; for Robert is away, and all the rest are in the spirit-world." I wish to say to my mother: You are growing so mediumistic that you and feel the presence of you, loved, one at are in the spirit-world. I with to say to my mother: You are growing somediumistic that you can feet the presence of your doved one at times, in your own home. We do not want you to feel that you are alone; rather heliere and realize that we are with you. My dear alater sends hat 'love' and withes me to, tell, mother that she is with her every moment size can spare from her spiritual work. 'She is when it is during every day, 'benits her.' She is we some time during every day, 'benits her.' She is we some the to her spiritual work.' She is we some the other indicates which will unfold her interior powers, and make life more doyf all thing to be of assistance, of spiritual, benefit... Dear mother, feel that your allowed bells when all the are by your side, that we miske up is loving houseful band, and will, whenever the power is given us make ourselves more fully felt, so that you will be given to realize that we make have nome to you more of what we may and wall, pursning our work, glimmering of which have: come to you more of what we may and labors which have.' for us... is an all of the plant with the other of the power words, to reach my mother, have some to re us... is an all of the plant and the size of the power words, to reach my mother, which these, in the plant so reach my mother, which the tenderest love for her, and arour dear brocher. visiter for the advincementing Me Buthrania Pro (Bath

Alternet a norther state one to prove a new words to at brave in the council to my any the state of ant for your external as well as your spinitual life. Your friends join me in sending love and regards to you, with assurances of sympathy and cooperation in all work that is for the bene-fit of others." Lotela must only give the name of MABIA, because the brave knows.

ver, Qol, says it is an apoint is the state of the Here comes, and Indian, spirit-office doubles and strange look, not like the Indian Lotal and strange look, not like the Indiana Lotal and seen. She is a mission of the indiana Lotal and medium, who, she says if reads the talking sheet. She says the wart to tend a talk to my nedy, who committee look in the verter to use if some one has not said a surplicat like reads to the says of the said a surplicat like reads of the says of the said a surplicat like the made and are prime to do not fast from blad in mind, for we have done out fast from blad in mind, for we have done out fast from blad in mind, for we have done out fast from blad in mind, for we have done out more bay we have bod ber is the not meaning as the same we have bod ber is the not meaning as the same we have bod ber is the not meaning as the same we have bod ber is the not meaning as the same we have bod ber is the not meaning as the same we have bod ber is the not same done on a same same bear subty to feel the same same bay the same we the same of the base for same the same we want time to he will be ready to fing on one same same

# JUNE 30, 1883.

trouble, and to soar upward in spirit, so she can catch the impressions from the band and give inten to the paistness who need them. Great-er magnetic prover will be brought, for secon groundless, for the spiritual work is to opps again until all that is needed will be perform. "What the spirit means is that there is a spe-cial work for her medium to perform which will go on and on and strength will be sup-plied until that is complianed, so the medium need not fear, only truet in the band, and be ready to five out what set in the band, and be ready to five out what set in the band, and be ready to five out what set in the band, and be ready to five out what set is market and in a condition to receive them. The spirit market is SHOOGAH. Strange way, here, who has come

out just those thanks which they have planned, which have been supressed upon her mind, the fulfillment of which she does not yet see. Not antil after the summer heat tomes will those conditions be brought to pase, and a new road open before her and others. Till then we want her to be patent and thers. Till then we want ther to be patent and thers, while the work apon printual forces will be able to work upon her mind, and body take, then will be able to do, the work which hey have before them, which they feel can be accomplished in no other way. way.

## BENBY MILLER.

Way. Here comes is brave who isays he 'knows is brave in the council-room. He wants to send his lova to his friends in the city, and outside of ft too. He wants them to feel that he is all right now, and it is best that he passed away from the body. Conditions were not allogather favorable for his growth and Infoldiment. It heat the best obange that could come to him was that which was experienced through death is surroundings. I am taken up and have best for some time, with all employment which a pleasant to me. I wish my family and friends or rashes that I am not separated from filem; hat the issue of a pleased with all employment which a pleasant to me. I wish my family and friends or rashes that I am not separated from filem; hat all times I return to bring them my love. If to ability them scoording to the best of my hilty. I structure that I am of spirit-control to hat end, in order that I may benefit them fore substimibility than during the past. I we parted with old conditions that were un-easant. I am happy and active, and I have the fault to bring to the flot will them ore substimibility than during the past. I we parted with old conditions that were un-easant. I am happy and active, and I have the fault to bring the laws of the flot will them ore substimibility than during the shark were un-easant. I am happy and active, and I have then to bring the bas of spirit-control to he has been a good while. Lotels should think; on the bidy.

Smith: William Batler: Biomon, for Caleb B. Margh; Wil-and B. Higgins, B. J. Woods, Way, S. Mirs. Emma J. Morrill; Charles B. Spart-yeanis Carvy; Alloe March; Sam Tuoket; Mrs. 8, M. Sjow-Bat.

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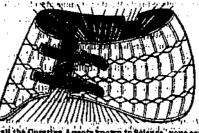
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June 18.

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New York. 2007 States of S

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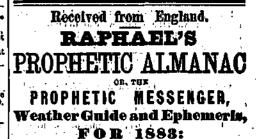
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# CONTENTS.

U U N T'E N T'B Birty-Third Annual Address. Monthly Calendar and Weather Guide, Astro-Mateorologic Table, Table of the Moon's Higna in 1883. Symbols, Planets, Moon's Higna, &c., Hoyal Tables, &c. Userin Tables, Weights and Measures. Post-Office Regulations.

Eclipses during 1883. \ Periods in 1883 when the Planets are best situated for ou

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JJOHN GOBMAN.

on the bold, "Industry country, and a state the bold in the bold," in the bold, "Industry country, and anys, "I lived in Boston. I hope oget to Thomas Gorman, who is in the city, want Tom to know Tam often by his side and ee what he is doing. He thinks he has a herrid inc of it, and frequently wonders if he will aver be any better off. I think he has a pretty odd time, and he might be a great deal worse. If. I want him to take care of what he has, berrid and the might be a great deal worse. If. I want him to take care of what he has, boy wall, after those degendent upon him, also to my isods and companions, and I think he will get only very well, after those degendent upon him, also to my isods and companions, and I think he will get only very well, after those beyond as I looked for, ongh I am very well in the to the other world ; that is fortidden. I have not the power of sailer is fortidden. If not the other world ; that is fortidden. If not the other world ; that is fortidden. If not the other world ; that either Bill of I will be able to give thing that he will know comes directly from the need not be afraid ; we will not to him farm. Little Aggie is a medium when it is the spoken so hypold her years. Sy do not know what it means. When ane spoken of those who are dead, her parents to though the child 'bewitched, or erazy.' ant totelly the spirits of those whom thinks are dead, but they are out thing that he will take to have, and has a pretter the sum of the spirits of those whom thinks are dead, her 'parents to though the child 'bewitched, or erazy.' and totelly 'we will be able to have and on making the will be able to have and the spirits of those whom thinks are dead, her 'parents to though the child 'bewitched, or erazy.' and totelly we will be able to have, and have and on making the here would the will the the able one, and have the will be have and the spirits of those whom thinks are dead, her years. Here and here will have the spirits of those whom thinks the have and where the would the the wone

BLUE BELL tels must say that BLUE BELL comes here, inde her. love to the meds. Tell him the balay and the rest of them—are combin-eir forces to perform the work of which ave before down, which they hope to see a for greater results in the fall... They bin to keep perford, quite and eavy in thring the summer, to strend to his requ-mites, and bear in mind to keep a strict all upon certain individuals in the body who summer do the the body who bin certain points which he would the to over, which will unravel, so in the bid which is puzzled him in the past, and which he would is our orderstand. The brave, is here in the puzzled him in the past, and which he would be to understand. The brave, is here in the over in the refers.

# MESSAGES TO BE PUBLISHED.

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

# ALL SORTS OF PARAGRAPHS.

Banner of **B**ight.

A SUMMER IDTL. The robin sings, as of old, from the limb t The cat-bird croons in the linc-bush t The rich milk-tinging buttercup Its tiny polished urn holds up, Filled with ripe summer to the edge, The sun in his own wise to pledge. [Lowell.

A frightful calamity occurred at a place of amusement in the town of Dervio, on the shore of Lake Como, June 26th. While a performance was in progress at a puppet theatre at that place, the structure took fire, and was entirely destroyed, forty-seven people being burned to death, and nearly every other person in the structure being scorched or wounded before escaping therefrom.

An endless hell for five-sixths of the human race is Joseph Cook's idea of the prime essential of the Chris-tian religion. Can he find nothing in the New Testa-ment of an endless love, and a quenchless divine pur-pose to save the lost?-Boston Datty Herald.

The condition of Queen Victoria is greatly improved. Her Majesty was able to walk from the train to her carriage on her arrival at Windsor from Balmoral.

A druggist in Grand Rapids, it is stated, who nearly killed a patron by mistakenly putting poison into a prescription, might have got off by paying \$1600, that sum being awarded to his viotim by a jury. But he chose to appeal, and the result of the second trial was a verdict against him of \$4000.

The practice of cremation is making such progress in Japan that it is said about nine thousand bodies are annually disposed of in this manner.

While some Turkish engineers were recently mak-ing excavations beneath the citadel of Aleppo, they came upon a large wrought-iron breech-loading cannon, which must have been buried for at least two hundred and fifty years. The mechanism is almost exactly similar to that which Krupp of Germany applies to his cannon, and the gun bears the name of its Turkish maker. So reports the St. James Gazette.

"A wilderness," says neighbor Black, ..

"A wilderness," says heighbor Black,. "A desert waste and wilde, Where rank weeds choke, and ravens, croak, And noiseome reptiles hide i" "Ay, so it is," asys heighbor Wilte; "But haply you and I Might clear the ground our homes around— Come, neighbor, let us try." -[Frederick Langbridge, in Sunday Magazine.

It was an innocent-looking stump and he sat down upon it, but when the returns were all in he was satisfied that it had been preëmpted by a first-class family of hornets.

A medical writer says children need more wraps than adults. They generally get more.-Exchange.

A sheep pasture in Dimmitt and Webb Countles, Tex., comprises 300,000 acres and feeds 300,000 sheep. It is believed to be the largest in the world.

An official and volunteer organist of a church not one hundred miles from Elizabeth, was once asked to assist in passing around the plate. He replied that he didn't object to playing the organ, but did object to being monkey.-Elizabeth Journal.

Why does a bootblack resemble the sun? Because he don't shine when it rains.

Talmage wants the pagan Goddess of Liberty taken down from the dome of the national Capitol, and to have put in her place a "Christian woman standing on the Rock of Ages." He will next propose to close the Mammoth Cave, because it comes in competition with his mouth.—Kx.

It is said that the European banks continue to gain ground. So do railroad corporations in this country.

Mr. C. L. Heywood, formerly Buperintendent of the Fitchburg Railway, was accidentally killed on Saturday, June 23d, while trying to save another man's life. He was struck by a locomotive, and died soon after.

It is rumored that the "powers that be" have decided that Montgomery place, Boston, shall be known as Bosworth street.

Washington is discussing the question of opening museums and libraries on Sunday.

The late conflict in Ireland between the Curragh constabulary, the Mayo militia and the English regulars resulted in the killing outright of five soldiers. eral other b ly wounded ners

## Western Locals, Etc. Michigan.

The Regular Sturgis Meeting-Comments on the New Organization-Ohips.

The attendance at the "June meeting" in the Free Church in Sturgle was large. Each June for the past twenty-four years has been characterized by an enthuslastic convention in the church. All of the leading speakers on the Spiritualist platform have been heard. more or less, during the sessions of these meetings. This year Hon. J. G. Wait occupied the chair, as he has done for many years. Following is his speech of welcome:

Weicome: Dear Friends—In all ages since the world began there have been places set aside and regarded as holy in an exceptional sense. To these places religionists have journeyed, feeling that they might gain epiritual power and grace. This church is our holy of holles; it was built as a retreat, an oasis, a rendezvous for the Epiritualists of this region. We bid you welcome. Our desire is that you will feel at home. Liberty dwells here. For twenty-four years we have had elimits an-nual gatherings. I am confident that we shall have a good meeting."

nual gatherings. I am confident that we shall have a good meeting." Mr. Whiting spoke, under control, several times in an interesting manner; Prof. A. B. Spinney made a very elaborate and enthusiatile speech in favor of or-ganic unity among Spiritualise; Rev. Samuel Watson spoke with great power and eloquence on the "Bibli-cal Basis of Modern Spiritualism"; G. B. Stebbine discoursed in a fluent and scholarly way upon the "Rationalistic and Theological Phases of Spiritual-ism"; Dr. J. K. Balley took an active part in the meeting, but his unavoidable absence (to attend a funeral) on Sunday prevented his filling a share of the time on the rostrum; Mrs. Brake delivered a charao-teristic speech on Sunday evening; and finally, Mr. Wait dismissed the people with thanks, and the Stur-gis meeting for 1883 was over. The President of "The American Association of Spiritualists," Mr. John G. Jackson, of Hockessin, Del., is a veteran Spiritualist, and a very estimable gentieman. He talked about possible unity among spiritualists, in a sensible way. Indeed, the whole conduct of the Convention was of a high order. There was no ranting or fanaticism. It seemed to be con-ceded, in the opinion of many Spiritualists, that the question of organization was a debatable proposition; but it was agreed to make an honest effort in that di-rection, is the end that a portion, at least, of the Spir-litualists-those who were in sympathy with such a movement-might be drawn into closer sympathy and fellowship.

A. B. Spinney (at the height of his address; fixing his gaze upon the editor of the *Religio-Philosophical Journal*.) put the question." What do our editors say on the organization question? They must speak!" Then with a pleasant smile he fixed his gaze upon the *Bannor of Light* representative and said : "Yes, gen-tlemen, you must define your position on this question." Mr. Bundy responded, saying that it the main he sym-pathized with the objects of the Convention. The Ban-ner reporter blandly stated that the Banner of Light and always favored organization—as an orderly svolu-tion, beginning with the formation of local societies, through or by which State organizations should be in-augurated; when this is accomplished, delegates from the different State Associations could then legitimately form a national organization—not otherwise. Some of the filends remarked: "Well, we have created a nathe different State Associations could then legitimately form a national organization—not otherwise. Bome of the friends remarked: "Well, we have created a na-tional organization as an experiment. Now we will go home and go to work and organize local secleties, so home and go to work and secleties, so home an

СИТРА.

Mr. and Mrs. Burdick, of Kalamazoo, Mich., veteran Spiritualisis, listened attentively to all of the speakers. Universal good feeling prevalled at the Sturgis meeting, between the people, speakers, journalists and readiums.

Michael Mars. Bigelow and Mrs. A. B. Spinney aided In the work of the choir in the Free Church, June 18th,

In the work of the choir in the Free Charon, sume istn, icth, 17th. At home: The many strangers present during the meeting declared that they feit "at home." Fleatant indeed is such a feeling. Mrs. E. Smith, of Indianapolis, Ind., enjoyed the Stargle meeting. She is a good friend to mediums. Through the Banner of Light this unselfeb sister de-sires to be remembered to mediums in the field. Ira Lake, of Norwalk, Ohle, visited Sturgls as a quiet spectator, but he could not hide bis light under a bushel, and the result was that he was honored by be-ing elected Treasurer of the American Association of ing elected Treasurer of the American Association of Bpirlualists.

ing elected Treasurer of the American Association of Spiritualists. Dr. J. K. Bailey conducted the funeral services of Miss Ella R. Bell at Rolling Frairie (near South Bend), Ind, on Sunday, June 17th. Miss Bell was a young Indy of exceptional gifts and promise. The funeral was largely attended. Dr. Bailey writes in a beauti-ful and pathetic strain of the event. CEPHAS.

Transition of Mrs. C. M. Morrison. To the Editor of the Banner of Light:

Mrs. Morrison passed to spirit-life June the 6th. The cause of her physical death was paralysis of the heart. She was thirty years of age the 28th day of May last. At fifteen years of age she had an attack of brain fever, which left th optic nerves paralyzed, causing blindness. At that time she lay in an unconscious condition for some three weeks, the last three days of which she was in a trance, and was supposed to be dead. Preparations were made for burial, and the coffin was in the room. When she awoke she pht it was night, and called for a light, but a discovered that she was totally blind. For the past ten years her name has been before the public as a medical clairvoyant. Through her mediumsolve and cooperation a medical band of epilts has been enabled to reach and benefit humanity, in restor-ing to health thousands slek and afficied, and her name and fame as a healer have extended to all parts of the country. Being blind, she mingled but little in so-clety and mst but few outside of those who called on clety and met but lew outside of those who called on her for medical aid. On the afternoon of the 11th a number of friends as-sembled at her late residence, and Mr. J. William Fletcher, under control, gave an eloquent discourse, which was highly approduced, embodying an account of a portion of her mediumistic labors, and picturing her birth into the spirit, and her reception on the other side of the river of life. Then, after taking our fare-well look, we laid the mortal part away in Cedar Grove Camstery, Dorchester. Within twenty-four hours after her transition I called on J. William Fletcher, No. 2 Hamilton Place, Boston, and had a sitting. I was an entire stranger to bim, and he did not know of Mrs. Morrison's transi-tions. His regular control came first to make condi-tions, then Mrs. Morrison controlled and spoke to me, and her boy, who was present, and expressed great and her boy, who was present and expressed great delight in being able to communicate with us so soon, and to see her child, whom she had never seen while in the mortal. She said her work, and the work of the medical and, was not ended—that it must go on the same as store, and that a way would be provided for its con-Invance. By and under the direction of the Medical Band and by fill durate the differences have been made to continue the work as formerly. Examinations by look of hair, prescriptions, magnetized remedies, and all directions felative to treatment, will be given by the band as bereforce, and the business will be conducted in all Tespects as in the past. Letters can be addressed, as formerly, to P. O. box 2619, Boston, Mass., and all correspondence will be promptly attended to. Respectfully yours, H. B. WILLCOX.

# HERE IS A STRANGE THING.

A Boston Physician, Dr. R. C. Flower, Shadowed, Investigated and Indorsed.

Toying with Terrors, and Annihilating Them---Is it a Miracle, or Science?

[From the St. Paul, Minn., Pioneer Press, April 18th, 1883.] CHICAGO, April 11th, 1883.-Yesterday the writer

was introduced, by a mutual friend, in the parlors of the Grand Pacific Hotel, to Dr. R. C. Flower of Boston, a gentleman whose professional career partakes largely of the marvelous-its history drawing strongly upon the credulity of all who listen or read. This neeting was purely accidental, but becoming interested in the pleasant and modest sceming gentleman, in-

quiry was subsequently made in regard to him, of the gentleman who introduced him. Certain business relations had been proposed and effected between the doctor and this gentleman some time before, of a na-ture domanding intimate knowledge of the doctor's

doctor and this gentleman some time before, of a na-ture demanding intimate knowledge of the doctor's "I am not much of a believer in wonderful stories," "responded this somewhat cynical gentleman, " and could not give oredenee to the things related to me about Dr. Flower, until through repeated and rigid in-vestigation I received positive proof, so positive as to forbid further doubts. I followed up, to the very end, and several lines of investigation, and Dr. Flower," he said with strong emphasis and carnestness, " Dr. Flower came out on top every time I don't know how he does the doubt, sometimes, whether he can quite explain it. Dat there is no trace humbing about it; it is thoroughly professional work. I've not time, you see, to lell you the whole story, but if you will get the weekly interformed to proved so interesting, so strange, and withal treats of so important a matter, when its trend in relation to that highest state of phys-ical happlunes, viz., health, is considered, that it is sent entire. It may be of passing interest to know that forts are being made to secure Dr. Flower's presence in Chicago for a part of each season, and if they are successful, you will doubtless hear more of him. The fraier-Ocean; story from its Boston corre-spondent is a follows: To the Eddfor of the Inter-Ocean;

To the Editor of the Inter-Ocean;

To the Editor of the Inter-Ocean; BOSTON, Mass., April 4th.—In obedience to your in-structions, I have made a most thorough investigation of the practice, phenomenal cures, and miraculous powers of Dr. R. C. Flower of Boston. As a physician of wonderful power and success, and a healer of al-most supernatural gifts, this modest little smooth-laced Boston physician stands presminently at the head of the healing art. His practice is so great that one might suppose that he had upon his hands the slok of the world, and in some instances his ourse are so wonderful and apparently miracleuk, that many of his bitterest professional critics have professed that they came nakere being miracles than anything else. A prominent professional enemy of Dr. Flower said to your correspondent that, say what you might, this fact could not be denied, that Dr. Flower had performed. "How he handles disease the way he does (continued the doctor), I do n't know, nor do I believe he knows himselt. His works remind me of the stories told of the god Cheteria, of whom it was said he

"STRETCHES HIS MAGIO WAND,

when lot the aged, diseased and winkled forms shone forth in youth.". I have no professional dealings with the declor. He is not of my school; but cander com-pels mo to say, in answer to your question, that as a healer he is certainly a wonder."

HIS FOWERS OF DIAGNOSING ARE FRENOMENAL. He will take a patient by the hand and tell him his troubles better than the patient can tell himself, and thile, too, without taking a question. No patient can come into Dr. Flower's presence without feeling that he is in the presence of a person who can read his. In-ternal condition as he would the page of an open book. A few months age a Philadelphia man visited Dr. Flower and stated in detail his troubles, at the same time saying that he did not care about any doctor try-ing to describe bis difficulties, for he knew better than any doctor his own allments. Dr. Flower took him by the hand, then laughingly said: "You had a severe slokness mineteen years ago: you took certain kinds of strong medicine. After your slokness you were troubled with lameness for months. Since that time you had a serious kidney trouble, and at times pains he severe that you have fainted away." "True," said the man, "but how under heaven did you know it?" "Never mind," said the doctor. "but I shall treat you for troubles very different from what you have named to me." After a few months' treatment this apparent-ly invariable case was chiliely oured. HIS POWERS OF DIAGNOSING ARE PERNOMENAL.

A GREAT GATHERING OF PATIENTS.

A GREAT CATUREING OF PATIENTS. Hearing that by specific arrangement Dr. R. C. Flow-er was to be at the Stering House. Bridgeport, Conn., for one day, your reporter made it convenient to be there bimself. The doctor had reserved for his uses the finest parlors in the hotel. These parlors were actually crowded by nine o'clock in the morning, and were crowded all day by the doctors, patients and the sick who had come to consult him. Old men and wo-men, young men and women, sealsking by the dozen, rich and poor, all classes, were there. Most of the day was spent in interviewing patients in an easy, un-sophisticated manner, so as not to excite suspicion in the mind of the doctor, or the patients, and no one was speak in interviewing patients in all casy in ophicitestic manner, so as not to excite suspicion in the mind of the doctor, or the patients, and no one dreamed that one of the antious, waiting throng was a newspaper man. Such friends no man ever bad, said the man of the quill before his day's work was done. The testimory of a few, here given voice the sentiment of not less than forty of Dr. Flower's pa-tients whom your correspondent interviewed. H. T. Hawley,'s resident of Bridgeport, and super-intendent of a silver-plating company there, stated that "one year ago I carried my, little boy five years of age), who was sick unto death with heart trouble and fever, to Dr. Flower. The doctors had said he could live but a few days, and had given his case up. I carried him upon a pillow; he was too feeble to sit up. Dr. Flower did not say he could cure him, but said he would try. After treating him a few months he restored him to perfect health, and to day he is a mond healthy boy. Furthermore, Dr. Flower cured me of a

better than I could tell them nyself. I placed myself under his treatment at once. He has made a complete oure of my case; I am enjoying to day the best of health, what I never expected to enjoy a few years ago. I know of a great many Dr. Flower performed the same wonderful cures for as he did for me. His practice is immense. He does more business than any twoir, doctors I know anything about. His pa-lients are of the first and best people of the country. I would advise you or anybody clac; if slok to go and will tell you all about your troubles without asking you a question."

yon 30, it he can't heip you he will tell you ab, and he will tell you all about your troubles without asking you a question." Your reporter also visited Balem, a conservative city, and one of the richest cities in the State; the city where they hung witchest a few years ago. Entering the commodious dry goods amportum of Messre. Almy, Bigelow & Co., Mr. Almy was asked if he had, as had been intimated, any experience with Dr. R. O. Flower as a physician. His prompt reply was: "Yes, sli, I have reason to know much about him as a physician." Reporter—" Would you mind teiling the readers of the *inter-Ocean* the facts in the case, Mr. Almy, for the benefit of others who may be sick?" "I will. Something over two years ago my wile died. The shock fell nearly upon my daughter. She became utterly prostrated, physically, and I had every reason to believe that he, too, would fade away. Her health grew alarming it at a journey and a change might do her good, I carried her to Europe; but, alas, it was only to return worse than beforé. I then took her to New York to a renowned 'Swedish cure.' Bhe found no relief, and was a physical wrock, when as a last reaoti, took her to Dr. R. O. Flower of Boston, and am glad to tell you, sir, that he has OURED HEE EXTIRELY."

OURED HER ENTIRELY."

Beporter-." May I publish this statement in the Inter-Occan?" "Of course you may," was the prompt reply. "I am sincerely and warmiy attached to Dr. Flower as a man and a intend, while my admiration for him sta physician

#### 18 INEXPRESSIBLE."

am shoerely and warmi's attached to Dr. Flower is a sphysician is INEXTRESSIBLE." Mr. Almy is a weatiby, prominent and representa-tive man, and enjoys a very extended business and social acquaintance both in Salem and Boston. Hearing of another wonderful cure, the reporter called at No. 20 Lafsyette street, failem. In answer to a question of the quill man, the lady of the house (Mrs. Abby Dowbridge) repiled that she could truthuily say that Dr. Flower had worked amiracle in her case. Her difficulty was twoloid -- tumorous trouble and great neryous difficulty, and "the has our of me, Sir," said the old lady. "I have a confidence in his ability which tothing can shake. I have seen his ourse in many cases. He has also done wonders for my bus-band, who had heart disease, with which two of his family have died." "That's true," and Mr. Dowbridge, as he entored the apartment at that stage of the conversation. "Dr. Flower has no peer as a physician, and I speak from experience, as well as an extended observation of his success with others." Hearting that Dr. Flower had performed a cure at Manchester, N. H., on no less a personage than the great sensation on account of its miraculous phases, your reporter Doarded the train for the sturring oity. "It match on the coult," Martin himself account at the sture are are at first of the source of the suburbs of the city was cought. Mr. Martin himself account the *Intsr*. Occan I am investigating the claims, ourse and works of Dr. R. O. Flower of Boston. I have un-derxisod that you are a great first of the doking the source is wonderful curbe performed in your case. Mr. Martin- indeed I an, sit. And you can to the tend works of Dr. R. O. Flower of Boston. I have un-derxisod that you are a great first of the doking the readers of the *Inter-Coccan*, in the world, if you like, that lower bays nothing would relieve me, while other solma works of Dr. R. O. Flower cond mass chare. I sold out my fastories and business, and began dootors on co

A CASE OF LIFE AND DEATH A CASE OF LIFE AND DEATH I could never have made"the journey. When I went into the presence of Dr. Flower, be, without asking me a question as to condition, took my hand, put it to his ear, and in a fow minutes told me all about my troubles better than I could tell them myself, and most thor-oughly described the causes of every trouble. He told me he believed he could help me, and possibly cure ine, it I followed his directions." Reporter—"Does Dr. F. promise a cure to all his pa-tients?"

tients' Mr. Martin—"He does not. He always tells a pa-tient just what he chinks, and therein lies a part of my unbounded confidence in him. He never deceives a

a youth, so to speak, yet in his ways and doings a man of centuries, who sees as but fow see, and does as it seemeth not possible for burnan skill to do. I have given, Mr. Editor, only a few facts and statements oon corning Dr. Flower's (almost) supernatural skill. I have not stated nor. inkinated anything which cannot be substantiated by hundreds of New England's best men and women. To Dr. Flower the slok come from all over the world, and so they will as long as he holds his hand over the threat of death, and handles discase like a toy; gives life to the dying; health to the sick, when ald elsewhere, like a broken reed, hath failed them.

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Spiritualist Meetings in Brooklyn,

Spiritualist meetings in Brooklyn, The Breeklyn Spiritualist Seciety, now perma-neutylocated at Conservatory Hail, corner of Bedford Ars-nue and Fidto street, holdsservices every Bunday at 11 A.M. and 7i6 F.M. All the Spiritual papers on said in the hail, and all meetings free. H<sub>1</sub> W. Benedict, President, **Church of the New Spiritual Dispensation**, Clin-ton Avenue, between Park and Myrtic Avenues, Clin-ton Avenue, between Park and Myrtic Avenues (contrance on Olinton and Waverly Avenues). Services every Ban-day at 3 and 7%, F.M. Educational Fraternity, or San-day st 3 and 7%, F.M. Educational Fraternity, or San-day School, meete every Sunday at 10% A.M.; Ladise' AM Society every Wednasday vening for social intercourse at 7% o'olock. Feyobid Fraternity meets every Banday evening ing, at 1% o'clock, for the purpose of forming classes in my-diumship. Free. A. H. Dailey, President. Beocklys Spiritual Fraternity.-Triday evening diumship. Spiritual Fraternity.-Triday evening

Brooklyn Spiritual Fredernitz, -- Yriday evening (onference meetings will be held in the isothre-room of the fourch of the New Spiritual Dispensation, Olinton Avenue, between Park and Myrile Avenues, at79, F. M.

The Eastern District Spiritual Conference meet every Monday evening at Composite Room, 4th street, corner Sonth 2d street, at 7%. Obarles B. Miller, President; W. H. Ordin, Scoretary.

Spiritualist Meeting in New York. The First Society of Spiritualists holds meetings very Sunday in Bepublican Hall, 56 West 830 street, at 0% A. M. and 7% F. M. Henry J. Newton, President; Hen-y Van Gildor, Scoretary.

KNABE

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584 (M. 37) JUNE 30, 1883.

The Paris (France) municipality has voted 10,000 france to defray the expenses of delegates from that city to the forthcoming Boston exhibition.

The trial of a number of Jews at Nyireghyhaza Hungary, on the charge of having murdered a Christian girl; and used her blood to mix with their passover bread, vividly recalls the dark ages when the children of Israel in Europe were the victime of the most monstrous persecutions at the hands of the fanatical Christlans.

The two-cent rate for letters weighing half an ounce goes into effect the first of next October.

The British passenger vessels Hurmani and Waltara, belonging to the New Zealand Shipping Company, came into collision off Portland on Friday night. June 22d, and the Waltara sank in two minutes Twenty-five persons were drowned.

Bread is said to have been first made with yeast by the English about 1650.

Another attack on Miragoane, recently, by the Haytion government, resulted in defeat, two vessels being lost, and a number of mon. It was made from the sea. Other rebel successes are reported, including the cap. ture of Jacmel. The insurgents are said to have pos session of nearly all the western coast.

The Washington star-route organ glorifies the twelve jurymen as "apostles of the religion of right." There is Vernon, with his jim-jams-isn't he a shining apostle?

The descendants of Rebecca Nourse of "Balem Village," who was executed as a witch in the dark days of 1692, propose to hold a family religion and " basket picule" at the old homestead of Mrs. Nourse, which still stands in Tapleyville, Danvers, on the third Wednesday in July.

The National Holiness and Prophetic Convention closed business at Walden Pond, Concord, (Mass.,) on Sunday evening. June 17th-and the world is pretty much as it was, according to the latest advices received from the various continents and Islands.

The celebration of the Centenary of the Phillips Exeter Academy took place on Thursday, June 21et. That eminent institution has marched steadily with the nation.

The Catholic Review for May reports 10,000,000 Cath--olics and 11,000,000 Spiritualists in the United States.

In feply to a correspondent we would say that the word "Greaser" is applied to the common native, or Indian Mexican. There is a marked difference, like a caste distinction, between the "Greaser" Mexican, and the Spanish Mexican who beasts of a descent from pure Castillan blood. The former is lazy, thriftless, ignorant, superstitious and unstable. The latter ds usually bright, active and intelligent.

TO CUT GLASS .- Lay the glass on a piece of twine or whip-cord; heat an iron (an old file will do) red-hot; Diace the iron on the glass over the string for a few minutes, when the glass will break off as smooth as if it were cut off with a diamond.

A new haby recently arrived in the family of a Lou-isrille fournalist, and papa, was excessively proud over the event. Turning to the old black nurse, "Anony," said he; stroking the little pate, "this boy ecents to have a journalistic head." (b)," cried the mannered old Anony, soothingly," pever you mind "bout dat; dat "li come all right in time." - Louisville Courier Journal. 14.10

elek, nervous, neuralgie, removed by Dr. Hestsche Benson's Celery and Chamomile Pills. 

## The Cleveland Lyceum.

## To the Editor of the Banner of Light:

To the Editor of the Banner of Light. The Children's Progressive Lyosum of this city will as usual adjourn during. July and August, and while making this amouncement, permit me, in behalf of the Lyceum, to thank Messra. Colby & Rich for their gen-erous weekly contributions of eight copies of the Ban-ner of Light since has fail to date. The Lyceum held its seventeenth annual picule this year at Cuyahoga Falls Bunday, June 24th. The writer was agreenely surprised at a visit from Mr. J. B. Hatch, Jr., of the Boston Lyceum, June 8th. My brother, Thomas Lees, unfortunnicly being absent from the city, was the reason, maybe, Mr. Hatch con-cluded not to stay over to our Sunday session. Come again, brother. I was pleased to hear a faverable re-port from our esteemed co-workers of the two Lyceume in Boston. May the third, "The Progressive School," started by Mrs. Hattle E. Wilson, prove a success every Way.

Builden by minimum and an arritrant society, of Gleveland, still con-tinues in active existence, and has recently changed its object, viz., from benevolence to raising a building fund, with the hope of being able to erect a hall for our Lyceum. Mrs. F. T. Rich still holds the office of Pres-ident, and would thankfully receive any donation to-most this promoted structure.

ident, and would thankfully receive any conation woward this proposed structure. "The Moral Education and Equal Rights Associa-tion," organized in this city last October, will also ad-journ during July and August, to resume with renewed year its efforts toward Reformation early in Septem-ber. TILLIE H. LEES, Ass't Conductor C. F. L., Cleveland, O.

Confession is good for the soul. A Cincinnati physiclan filled in a blank by putting as the "cause of death. John Bmith, M. D.," only his name was not John Smith. He forgot that no winces is bound to criminate himself-that is, if he ever knew it he forgot it. Beater Wart's n Herald

25 The manifestations of the marvelous powers of magnetism; in the prevention, cure or relist of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 4

CARLES IN STREET, SALE

# MOST VIOLENT AND DANGEBOUS

case of pneumonia in a few hours time. This may seem strange to you, but it is a fact. I know of a great many other cases, in Bridgeport, Conn., and other places, Dr. Flower has cured, and in the same won-derful manner." Miss Abby Wells, of Stratford, Copn., stated that

Pieces, Dr. Flower has chied, and in the same work derivity in anner." Miss Abby Wells, of Stratford, Conn., stated that two years ago Dr. Flower began treating her for our-vature of the spins and nervous weakness—that he had entirely cured her. "Tbink of it!" said this modest and entertaining lady. "I am entirely well, free from all pain, and, what is still more strange, I am two inches tailer than when Dr. Flower commenced treating me. I am not here for treatment; have come to bring a sick person to see the doctor." The next person to relate her experience was Miss Mary O. Beers of Stratford. She said: "In answer to your question I would say that Dr. Flower removed a very uply cancer from my neck more than a year ago. He also cured me of a prostration which threatened my life, and a very anneying deafness. Since Dr. Flower took away my cancer and cured me, I say, deep in my heart, 'Praise God from whom all blessings dow's my gratitude can never be expressed. I have sent a great many afflicted with cancer and other thom be has greatly benefited or oured them all." William B. Huyder, of Bridgeport (superintendent of Wheeler & Wilson Sewing Machine lactory, stated that Dr. Flower theat and a blat ago for heart trouble and stomach difficuities with the meat satisfactory results. Stiles Hurd, Esc., a prominent citizen of Stratford, an elderly man of about sevent sevent ment the all ago for heart trouble and stomach difficuities with the meat satisfactory results." He was a result of the satisfactor a shealer the did not belay a stored that Dr. Flower had treated him also the sevent many sevents with the meat satisfactory results.

#### HE WAR & POWER.

He did not believe there lived another such man. That He did not believe there lived another such man. That he handles disease like a toy, and brings to the worn-out form the he of youth. From Bridgeport your reporter went to Boston, the eily so well known as the Hub. Here. I found Dr. Fromes is patients on every hand; patients at the Hotel Vendome, the Bronswick; the Parker House, Kong's Hotel, the Bevere House; patients almost everywhere. Out of a large number of patients visited, the following are a few of the enthusiastic attestations given : James W. Cartright, the popular and well known insurance man, stated that be had been sick for eight or ten years with troubles caused by exposure while in the army, and malaria contracted at that time. His dim. cultes culminated in payfill paralysis of the limbs; that he doctored with the best physicians of the dif-ferent schools without any benefit whatever. He finally visited Dr. Flower, and alter four months' treatment was greatly improved. 'You ece, too, I am,' he said, "enjoying ercellent health. Dr. Flower has done wonders for me. I know of a great many persons he has cured, and many of them very had case."

persons he has cured, and many of them very bad cases." Beporter—"Then you feel very grateful to Dr., Flower, Mr. Caruright?" Indeed I do sir, and there are any number of people in this city that I know of who feel as I do." A. A. Bowe, a prominent Boston business man, re-siding at 4 Wellington street, was loud in his praises of Dr. Flower. In answer to the question. What do you know of. Dr. Hower, man, physiolan ?" he hald, "Why, sir, he cured me of a disease of mervous pros-tration and depression also a scomech trophle, which was the ourse of my life. These troubles which was the ourse of my life. These formules which "Atten for business." Mr. friends feared 1 - XEVER doord business." Also the disease of Boston and

Atten me in particular to the course and the state of the 

Dr. Flower." Mr. Mariin is a retired, wealthy and highly respected ed and cultured gentleman, with a high business and social status at Manchester and throughout New Eng-land.

ovenal status at manenester and throughout New Eng-land. Returning to Boston, Mr. J. Willard Rice, of the weik-known firm of Rice, Kendall & Co., was visited. The above statement of Mr. Martin was ghown him. "What have you to say about this remarkable state-ment?" queried the man of the quill. Mr. Rice-"Everything stated by Mr. Martin is trae. I have had, from the beginning, a thorough and personal, knowl-edge of the whole matter." Begorder-"Are you go-quainted with Dr. Flower, Mr. Rice?" I am, sir ; and I know of

# MANY REMARKABLE CUBHS,

MANY REMARKABLE CURRS, both of ladies and gentlemen, effected by Dr. Flower, whom I unhesitatingly declare to be a wonderini physi-elan, an elogant gentleman and a valued friend." Mr. O. Seabury, a prominent jeweller doing business at 86 Court street, was next asked "11 it were true, as had been stated, that he had been treated and cured by Dr. B. O. Flower?" "Yes," replied Mr. Seabury, "I am smong that happy number. Some five years since I had an uncommonly severe attack of pneumo-beelle almost. Every, change of temperature would bring on some disorder or another. I did not care to live two years ago, so feeble and sickly had I grown. I chanced to see an account of Dr. Flower's ourses; consulted him; took his remedies to the letter, and he has made mo, as you see me, a healthy, hearty man. Dr. Flower is the most remarkable man I have ever seen; the most courtly, and polished gentleman one can imagine; a valued friend; an eminent physician-in short, sir, in short, sir,

# A MAN WITHOUT A PREB,

A MAN WITHOUT A PREE, Taken from any standpoint." Hundreds of such testimonials might be given, but the great length of this letter forbids. The reporter next visited Dr. Flower's office, No. 1763 Washington street, corner of West Chester Park. These commo-dious offices, oheorful, tasty and grand, were literally. thronged with patients waiting to see the dootor, whom he saw in their turn or according to engagement, and despatched one after the other with wonderful speed.

a whom he saw in their rurn or according to engagement, and despatched one after the other with wonderful speed. The little man-unpretending in his ways, only thir-ty-three years of age, smooth face, modium in size-has by his wonderful cures, stirred to the centre this is de of the world. Apart from this great enterprise, the doctor has built up and developed with great suc-cass some immense enterprises. His friends say there is a mystery about his basiness tactice-for everything is a mystery about his basiness tactice-for everything is a mystery about his basiness tactice-for everything is a mystery about his basiness tactice for everything is a mystery about his basiness tactice for everything is a mystery about his basiness tactice for everything is a mystery about his basiness tactice for everything is a mystery about his basiness tactice for everything the goes into its a stocess; everything he buohes and coeds. He is to-day the most promisent and leading splittin the development of some of the greatest com-merchai enterprises in the world. He is a man of methods, and apparently does with ease the work of a hundred men without a weary look. His office hours he from 9 in the morning to 1230 at noon. After 1 o'clock he is built engred away from his office. By his own, efforts he has made all that he 'possestes' which is certainly a most flattering testimonial of his industry, wisdom and good judgment. He lives in his set house, senset it. "FATATTAL RESIDERON" of Commonwealth avenue, the linest avenue in the edy; if not in the world. He sees this main and sense of ble home. But is the take the cares of one sense is worder only reinsing to take the cares of one sense of ble home. But is close this long iterar are sense of ble home. But is account of the works and sense more made and women over his wonderful works than any mean livies;

forms, Spirit Flowers, and every other open Pasnomenon that has occurred in Rurops and America since the Advent of Mod-ern Spiritualism, March 31, 1343, to the Present Time.

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