VOL. LIII.

COLRY & RICH, Publishers and Proprietors.

BOSTON, SATURDAY, JULY 7, 1883.

\$3.00 Per Annum, Postage Free.

NO. 16.

CONTENTS.

FIRST PAGE, -Spiritual Phenomena: Experiences with Mary M. Hardy; A Half-Hour with Blade; Mrs. William H. Allen's Béances.

SECOND PAGE.—The Everlasting Gospel-Mrs. Kline.

Banner Correspondence: Letters from Maine, Ohlo, Massachusetts, Missouri, New York, Louisians, North Carolina, and Pennsylvania. Poetry: A Vision of Heaven. The Late Benjamin Starbuck. Meetings in Portiand, Me. John Howard Payne in Georgia. Oblivary Notices, etc.

THIRD PAGE, -Postry: What the Traveler Said at Sunset A Leaf from History: "Despise not the Day of Small Things." Spiritualist Lecture Bureau. Marriage and Divorce. The Ohio "Russell Law." Transition of Hon, T. B. Wilson. Keep it Before the People. List of Lecturers.

FOURTH PAGE.—Rationalism in Orceds, Tests and Test-

ers, Assurance Par Excellence! The Camp-Meeting Season, A Cosmopolitan Number, etc. FIFTH PAGE.-First Society of Spiritualists, New York.

Movements of Lecturers and Mediums. Re-investigated. New Advertisements, etc. BIXTH PAGE. - Message Department: Invocation; Ques

tions and Answers: Spirit Messages given through the Mediumship of Miss M. T. Sheibsmer from Almon R. Marsh, Mrs. Lena E. Leach, Mrs. Fannie O. Paddock, Mary Hanaford, John W. Brooks, James H. Pinckney, and Addison P. Wright.

SEVENTH PAGE. - " Mediums in Boston." Book and Miscellancous Advertisements.

EIGHTH PAGE, — All Borts of Paragraphs. Form-Materialisations: A Glimpse into Domestic Relations in the Next World. Spiritualist Meetings in New York: American Spirituslist Alliance. Spiritualist Meetinge in Brooklyn : Brooklyn (E.D.) Spiritual Confer ence. July Magazines,

Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY.

BY JOHN WETHERBEE.

CHAPTER II.

"They often come from glorious light to me; I cannot feel their touch, their faces see, Yet my soul whispers, they do come to me; Heaven is not far away."

I do not know but at times I can say a little more even than that, but that is enough for my purpose; the lines seemed to express my feelings after a somewhat remarkable sitting with Mrs. B-. She was an entire stranger to me, and was only a visitor in this city, and soon to return to her home, which was in California. There is a great difference in the character or quality of spiritual communications through mediums, not only a great difference in different mediums, but great differences in the same medium. Sometimes, without any apparent cause, a sitting seems to have been a mere waste of time; at another, one almost feels as if he had been at the very gate of the spirit-world. It was one of these "burning bush" sessions when I thought the quoted lines expressed my feelings. Some one had told me of this lady, and I found her an excellent test medium when I had my sitting. It is not worth while to relate the details of it, as it generally had no bearing upon the subject of this article, but when nearing its close, the lady still entranced, Mary Hardy's spirit took control, and identified herself completely; "Willie Hardy" also manifested himself; all familiar with this medium will remember that wide awake spirit. "Aunt Nancy" also came, and characteristically. She, you know, was the Falstaff in Mrs. Hardy's repertoire; "witty and wise herself, she was also the cause of wit and wisdom in others." Mrs. Hardy's circles for spirit communications never seemed finished unless "Aunt Nancy had taken a part in them. Mrs. Hardy's spirit on this occasion, through Mrs. B—, said to me,
"Mr. Wetherbee, I made a mistake in not following the advice your wife gave me, when I visited her "-mentioning what it was, which the medium could not have known, and when I mentioned it to my wife she said every word of it was true; so this interview with the spirit of Mrs. Hardy was one of the identifications, so rare that they may indeed be called angels' visits, few and far between. There are thousands of spiritual manifestations to one perfect unmistakable identification of a spirit.

The object of this introduction to this chapter is to show, first, that it was Mrs. Hardy's spirit and no mistake; second, to say that in this interview she said she wanted me to write some of my experiences with her for the spiritual papers; that I had done it in her lifetime, and that it was needed now. I like to do what spirits tell me to do, especially if I say I will. 1 feel very sure that that spirit will forgive my neglect, for this request is over a year old, as she knows I have a world of cares that draft on my time, and until the powers behind the throne lift from me some of the necessities of current life, so that I will have more time for their use or service, I think my shortcomings in that department of duty will be overlooked.

I lately met our brother, Oliver Roberts, who was ever attendant on Mrs. Hardy's ministrations, and he said in a very impressive manner to me, "Bro. Wetherbee, I want you to write some of your experiences with Mrs. Hardy; you can do it, and they are wanted." The circumstance reminded me of the promise or earlier intention, that it seemed to me as though Mrs. Hardy was saying it to me through the voice of Oliver, and as if to substantiate the idea he added, "I feel as if I was impressed to say this to you." In my own mind I said or thought, in the words of Hamlet, "Alas I poor ghost," and said, which answered both Oliver and the spirit, "I certainly will." This, then, is my reason for writing; and in taking my pen to write this second chapter I feel as I did when I began the subject, that she, as a spirit, is or may be the moving power, and, if so, inclines me still to add a word or two more on the par-

After certain parties had endeavored to cast discredit upon the mold seances of Mrs. Hardy, the neturally felt grieval, and was anxious to

produce them under absolute test conditions, and about ten well-known persons were invited to arrange matters and witness them. A wooden frame was made and securely covered with strong wire netting, the meshes about the size of a pea; the space enclosed contained about twelve or fourteen cubic feet. A pail of melted paraffine was placed in this enclosure, we all seeing it done, and looked, and one of the party kept the key. A heavy cloth covered the whole, so that the enclosure was dark; but the seance being in the afternoon the room was light, and the medium, who sat on one side of the contrivance, was in plain sight and could be seen all the time; so that it was known she had no hand or no foot in the manifestation, as all the party sat in a semi-circle around and facing her. To our disappointment, after sitting quietly an hour or two, the manifestation failed to appear. There was an element of inharmony in the room, and it was evident that two persons of the party, of influence and psychological power, did not expect it to succeed, and it would seem from pointers in their manner did not want it to succeed, and were determined that it should not, if will-power was a preventive. Two or three sessions were held, and no results. On the third or fourth failure, having a quiet chance, I asked the spirits if the circle was composed of the right persons? and the raps said no: I then asked if all the circle should meet, leaving a certain two out, would the result be different? and the raps said they could then succeed. I mentioned this fact to my neighbor, Epes Sargent, who was one of the ten, and he advised trying it by all means. I then arranged it for the next afternoon, which was not the afternoon for the regular ten to have met, and I spoke to the eight of the plan and arranged for the seance without the objectionable two, and for wise reasons did not let them know anything of the new experiment.

The party of eight persons met. I cannot recall the names of all. They were well-known and reliable persons; among them were J. F. Alderman, Col. Pope. Daniel Farrar, Epes Sargent, J. S. Draper of Wayland, and myself. The test was unmistakable; no possible opportunity existed, neither was there a sign of any fraud; it was almost evident it was going to be a success, by the relieved feeling in the room where we were sitting; sensitive persons could almost feel sucless in the air. On general occasions, on this one especially, I was seated at the end of the semi-circle and could see the whole of the medium's person, and I know, as did every one of the eight, that nothing could be fairer, and that no human agency tampered with or could tamper with the material, which I saw, and so did the others, put into the enclosure and looked, and I held the key. When the cloth that covered the contrivance was removed, and the wired enclosure opened, there were two perfeet molds, or hands, on the floor of the enclosure and a partial one in the pail. The operation was successfully done, and the test conditions absolutely perfect. I state this as positively as I can say two and two are four. This success was very gratifying to Epes Sargent. and to us all.

This experience has been valuable to me. I had surmised it long before, but in this instance it did a double duty, for it showed how essential was the quality of the circle to getting good results, and it showed to us, who were the witnesses, the proof that spirits could and did make, without human manipulation, paraffine

On this particular phase I want to endorse strongly the genuineness of Mrs. Hardy's manifestation, as I said in my last. I fortunately saw the phase at its birth, saw it later a great many times, and under many oircumstances, and saw it, as I have elaborately stated, successful under absolute test conditions; and it does not appear reasonable that she should ever have cheated when it seems it was in her power to cause the molds to be produced without. It is my intention in what I write under this head to speak more particularly of tests that I have received through her as a medium, from my spirit friends. I felt that I owed this statement in memory of Mrs. Hardy, and that is my excuse for writing just at this time on the paraffine subject, which I will now leave, to touch upon the more interesting points in her medinmistic life, or more interesting to me; for I consider the point where she most excelled. and certainly surpassed most other mediums, was in her remarkable test communications.

From the Providence Journal, June 13th.) A HALF-HOUR WITH BLADE.

Mr. Henry Slade, the eminent Spiritualist and writing medium, arrived in town yesterday and took rooms at the Narragansett Hotel. In the afternoon he was visited by the Journal correspondent, who enjoyed a half-hour with him in testing his power as a writing medium. As the visitor is an unbeliever, in the extreme him in testing his power as a writing medium. As the visitor is an unbeliever, in the extreme claims of Spiritualism, he was ready to try to detect any and every hint of fraud, and in truth he did not expect to see anything wonderful. It is also the truth to say that; so far as he could use his eyes, and they are good ones, there was not the slightest appearance of humbing, though considerable he cannot explain. There was nothing in the room to indicate any claytrap. A plain pine table, with its two claytrap. A plain pine table, and a few bits of penoils. Mr. Slade seated himself at the end of this table, and the visitor at the adjacent side. The slates were thoroughly examined, and had no marks whatever on them. Mr. Slade took a bit of a penoil, and, placing it between the two slates, placed them beneath the table near the visitor [Plaths latter laid both of his hands on the table and Mr. Slade laid his left hand over them, he not touching the table in any other way. Ilmriantly a polas as of scratching on a slate was character was the scratching only

while the hands of each were in the above posi-tion, as it would stop if Mr. Slade raised his hand. In due time the scratching stopped, and then light raps were heard, on which the elates were withdrawn from beneath the table, and on opening them one side of one was entirely covered with a legible writing of which the following is a copy:

covered with a legible writing, of which the following is a copy:

"My Friend—The great hilk of mankind have no fixed belief of the reality \$\frac{1}{2}\text{a}\$, inture world, and more than the one-half of those who profess an attachment to religion are as little influenced in their conduct by this solemn consideration as if it were a matter of mere fancy or doubtful disputation. It is somewhat strange and even paradoxical, amid the never cessing changes which are taking place among the living beluza around us, that men should so seldom look beyond the grave to which they are all advancing, and so seldom make inquiries into the certainty and the nature of that state into which the tide of time has carried all the former generations of mankind. My friend, this is an important question for all mankind to study. I am WILLIAM DEAK."

The visitor read off the communication with ease, and could detect in the matter a line of thought familiar to himself, but how did anybody there know of it? Not a word had been uttered on any topio beyond the ordinary com-

body there know of it? Not a word had been uttered on any topic beyond the ordinary compliments between two strangers meeting the first time. Mr. Slade asserted that he knew nothing of William Dean, nor did the visitor recall any acquaintance of that name. During the writing, Mr. Slade appeared very much affected by the magnetic or electric current, causing his left arm to tremble at times quite violently. Other experiments followed with similar results, the visitor writing several questions on a slate, which were answered by the writer, even calling attention to an obscurity in making a letter in one instance. At one instant the slate was snatched from the hand of the medium, carried beneath the table, and shall the state was shatched from the fand of the medium, carried beneath the table, and shown on the opposite side above the table, and then brought back with some force, brushing the clothes of the visitor. At another instant a chair standing over across the table, but sever-al feet from it, was lifted some four or five feet from the floor without any apparent cause, and Mr. Sleds asserted that he saw a form for a mo-Mr. Slade asserted that he saw a form for a mo ment above the chair.

Upon the whole the visitor was obliged to ad-

Upon the whole the visitor was obliged to admit that, so far as he could discover, there was no humbug practiced, and he concluded that Mr. Slade has control or connection with some occult force yet to be explained. Mr. Slade expressed a firm belief that the phenomena are the result of spiritual agency, and declares that the phenomena common to him have convinced him thoroughly of the future existence of mankind, of which he feels a certainty from which he derives great comfort. But the visitor thought he could see that the effect on Mr. Slade was telling seriously upon himply sleal constitution, and it may be a question of great practical importance to fluct the limitations of the use of this singular power, in order not to infringe upon the laws of hot the Mr. Slade is about forty years of age, and a man of gentlemanly manners, and easily accessible to all comers.

MRS. WILLIAM H. ALLEN'S SEANCES SOME-FACTS AND DEDUCTIONS THEREFHOM,

To the Editor of the Banner of Light:

The seances of Mrs. William H. Allen, at 268 Washington street, in this city, are still continued, with a good attendance and much sucness. Much interest has been awakened, and evening came as she did by reason of my suc there have been several conversions from materialism: men of strong minds and most decided opinions have been forced to change their opinions and accept the fact of spirit existence and communion, even in a materialized form. The tangibility of the evidence was so unmistakable, its definiteness so complete, its weight so overwhelming-so clear, precise and convincing-that as reasonable men, they had no hesitation in accepting it; indeed they could not withstand its force, unless they "went back' on their senses, and obstinately denied their own competency to weigh and measure facts as presented to them. Said a gentleman to me, after attending a seance, "I know that form was my daughter; I am as sure of it as I am of my own existence. Her form, her features, her manner, were all there; he cry of fraud can obliterate them. Then, again, the conversation was convincing; there were allusions to family matters, to me, to herself, and other members of the family, which are explainable only on the admission of the fact that it was my daughter. I had heard you speak of the seances, the appearance of forms and their recognition, and I attended more out of curiosity than with any expectation of seeing anything spiritual. I had heard Mrs. Allen pronounced a fraud; nevertheless I defermined to attend, and I have been most happily disappointed. I am as sure that I met my daughter that evening as I am of my own existence." Much more he said. Life to him now has a brighter side than ever before. And his kinot the only case of the kind.

And now let me cite a few facts to show the character of the manifestations, and their reliability. At different times members of four secret organizations bave materialized: a Mason, an Odd Fellow, a Daughter of Rebekah and a member of the Temple of Honor. All were recognized as individuals by their acquaintances. and as members of their organizations by giving the signs and grips. They also pointed out among the sitters persons the were members of their respective orders, baye gone to them, and extending their hands, given the proper sign, as verified by the party at the time. On two occasions the Mason appeared wearing a white apron. The Daughter of Rebekah always comes wearing a sash, the insignia of the office she held in the lodge. These are significant facts, and if each be the medium, it must be admitted that Mrs. Allen him been very smart to fathom the secrets of four class Orders.

Soon after the publication of my article last summer, touching the scances of Mrs. Allen, I received a letter from Mr. Ell Pond, an old and respected citizen of Woomsocket, making inquiries as to the seamons, and expressing a desire to attend. I responded and soon after Mr. Pond came. In the course of the evening a form called him to the startals, and as he came up extended her hand, and after a short confer-ence Mt. Pond and the form come to the circle, which the shoot hands with several of the sit-

ters. Returning toward the cabinet Mr. Pond took a chair, and seated himself, the form kneeling by his side. After a short conference they arose, and Mr. Pond declared that the form was his wife, who had then been on the spirit side of life nine or ten months. He explained the halt in her walk by the fact that one of her limbs was amputated when she was thirteen years of age. Mr. Pond has continued to attend the seances, nearly every week, coming from and returning to Woonsooket the same evening, such was his interest, though about seventy years of age. As he had stated that one of the legs was amputated, and I had noticed the balt in her walk, it was a query how she was able to walk. Was the limb restored? or was there, as usual in earth-life, an artificial appliance?

Tuesday evening. Dec. 19th, before the seance, I told Mr. Pond what queries had suggested themselves to me. He said if his wife came that evening he would endeavor to ascertain how it was. She did come; did not step outside the curtains as usual, but stood just within them, holding them apart. Mr. Pond stepped up and asked her if she was coming out. She replied that she could not; and In answer to the question why, said she had but one leg. She then reached for my cane, which was standing near the cabinet. Handing it to her, by its aid and the assistance of Mr. Pond she advanced three or four steps, coming near me. She motioned for me to examine the limb. I put my hands on her dress, and found that there was only a stump, extending some three inches below the knee, the lower part of the leg and foot being gone. She advanced a little further, and a lady made an examination, also Mr. Julius Carroll of Providence, both declaring that there was only a stump. Note here this fact: Mr. Carroll made considerable pressure, Mrs. Pond quickly starting as though in pain. At the point where the pressure was made on the limb of the form, Mrs. Allen felt a pain, and there was a soreness at the corresponding part of her limb for three or four days, with occasional twinges of pain, for which she used liniment, not knowing what caused it, none of the sitters or her guides informing her. This demonstrates the intimate relations existing between the form and the medium, and shows how much injury can be inflicted, even to taking the life of the medium, by rudely tampering with the form.

The coming of Mrs. Pond in the manner have narrated must be considered a positive, absolute test, designed to prove that the medium and the form were not identical, but separate and individual personalities. I shall reour to this again, when I come to speak of transfiguration and personation. In passing, let me ask the reader to note that on all occasions previous to this 19th of December, Mrs. Pond had walked out with a limp, and on this am not competent to discuss the question, for I gestions to Mr. Pond, showing that she was cognizant of our conversation and had a purpose in coming-that purpose being definite proof of materialization separate from the medlum. And to more clearly show that spirits cognize our doings and sayings, let me relate what occurred with Mr. Lewiston Town and his spirit-daughters, Ella and Sophia. Soon after the opening of our meetings in Slade Hall this season, Mr. Town endeavored to procure several copies of the "Psalms of Life," and called upon Mrs. A. M. Potter, who formerly sang in the choir, to see if she had a copy. While there, there was a conversation on materialization, spirit-return and presence, in the course of which Mr. Town said, "It would not be at all strange if my daughters were here listening to us." In the evening I met Mr. Town on Broad street, in front of Mr. L. K. Joslin's store. He said he had called on Mrs. Potter, and asked me if I had the "Psalms of Life." At the next seance the Tuesday evening following, when Mr. Town's daughter, Ella. came, he asked her if she was at that lady's with him the Saturday afternoon before? She said she was, and that she heard him tell the lady he should not think it at all strange if we were present and listening. When the other daughter, Sophia, came, Mr. Town asked her the same question. She replied, "No; but I was with you in front of Mr. Joslin's store, when you were talking with Mr. Foster about a book." These are important facts, but their import I have not space to discuss, leaving that for the reader. Their significance is potent on statement.

To recur to Mrs. Pond. Tuesday evening, Jan. 9th, she came again, with the amputated limb, and to intensify the test, make a sure thing doubly sure, took Mr. Pond into the cabinet, and put his hand on the head of the medium, who spoke under control of her guide. Mego, as the two emerged from the cabinet. Speaking of tests, let me note another by and

from the spirits themselves. When the girl called Rosa first came, she would never come out in front of the cabinet, but remain between the curtains. She was frequently importuned to come out, but never could be persuaded to do so. At length, as an inducement, she was promised a pair of elippers. She held her foot out, it was measured, and at the next scauce, the slippers having been procured, she came out and put them on. They were tried on other forms, fitting some, and being much too small for others, being too short in some cases from one to two inches. This was considered a good test, inasmuch as a varying size of the feet was demonstrated, and moreover that the forms could not be the medium, insemuch as she wore a alipper five and a half, while Rosa's slippers were number three. But this did not satisfy some, who averred that the forms were the medium, the differing sixes of the feet being accounted for on the claim they were produced by multifolding the stockings on the foot of the

medium. One evening a hard-shell Spiritualist was present, and the slipper test was very thoroughly made, the gentleman being called forward to try the slippers himself, and give him full and free opportunity to see there was no fraud. After he had put them on Rosa's feet, and tried to put them (number three slippers) on the number six and a half foot, he reluctantly and doggedly admitted there was a test; but the next day he was quite loudmouthed in crying fraud, declaring that the forms were the medium, who changed the size of her foot by the use of stockings, intimating that in the case of the large foot she had on five or six pairs. He was very vociferous, and seemed to take special pains to blow the trumpet of fraud, backing it up with, "I have been there, and know all about it."

But this did not end the matter. At the next seance the form having the large foot (six and a half.) came out in bare feet. Her friend not being present, I stepped up and said, "Why, Julia, how is this? why did you come out in bare feet?" She replied, "Col. Slooum [the director of the spirit-band, conducting the manifestations,] sent me out to try the slippers." I saw at once that the spirits themselves had deelded on a test which should effectually settle the "five or six pairs of stockings" theory, and, calling up a gentleman, not a Spiritualist, requested him to put on the No. three slippers. He attempted to do so, but found them much too small. The form retired, and immediately Rosa, the little girl for whom the slippers were originally produced, tripped out of the cabinet in bare feet. The same gentleman as in the previous case tried the slippers and found them a fit for Rosa's feet, and had the manliness to say there was no fraud. So I say I am content to let the spirits make their own tests. They are able to cope with hard-shells, whether Spiritualistic or Orthodox.

There are other incidents which I would like to mention, but as there are other matters I propose to discuss, I will say, in passing, that at nearly every scance the spirits take members of the circle into the cabinet and cause them to touch the medium, or hold the curtains wide apart so that the medium can be plainly seen, seated in her chair within the cabinet. Recently five persons were successively taken within the cabinet, and each declared the medlum to be seated in her usual place.

Now for the other topics-Transfiguration and Personation. It is said by some that there is no such thing as materialization; that spiritforms cannot appear, tangible and life-like; that what purports to be spirit-materialization is only transfiguration or personation. I apprehend many, and I may say most, of those who use these terms so glibly do not really know what the terms mean. And perhaps I davo dever yet seen any tradenguration or personation in the sense the terms are used in connection with spirit-materialization. I have attended nearly one hundred and fifty materializing séances, held by three different mediums, Mrs. Bliss, Mrs. Ross and Mrs. Allen-say forty-five with Mrs. Bliss, six with Mrs. Ross. and ninety with Mrs. Allen. By this time I should think I must have data enough-hard. solid, stubborn facts enough, to be able to make up a competent verdict. And now, what is

TRANSFIGURATION?

As the term is commonly used, it is this: the absolute control of the medium by a spirit, a control so absolute that the personality of the medium for the time being is completely obliterated. The medium is totally unconscious, having no volition of his or her own, moved only as impelled by the spirit who has possession; who not only governs the mind of the medium, but fashions the features to represent itself. Nor is this all. Not only is there a transformation of the features, but the spirit must be able to enlarge and diminish the size of the medium-making him or her tall or short; appear one minute a man six feet tall, and the nexts child two feet or less. But more, even: the spirit must be able to enlarge or diminish hands and feet, change the hair in quantity, quality and color, also many other things equally wonderful, to make good the claim that the forms are the medium metamorphosed. Although I know spirits can exert great power, even to transporting solid bodies at distances and through solid walls, I doubt their power to manipulate a human body, as I have supposed, or change it into entities almost instantaneously, differing in the countless ways it must to represent the forms which ordinarily appear at a materializing séance. Those who deny materialization and assume that it is the medium assuming Protean forms, seem to forget that their explanation is more wonderful, nearer the domain of the impossible than materialization, the phenomenon they would deny or impeach. Agalu, if transfiguration be what is claimed, there is no fraud on the part of the medium, for it is purely and solely a spiritual manifestation. Those, therefore, who declare materialization impossible, and assume it to be a fraud, asserting at the same time there is only transfiguration, hang themselves on one of the horns of a dilemma from which there is no es-

To make this matter plainer, let me recur to sundry phenomens occurring in my experience with the three mediums before mentioned. At Mrs. Bliss's, Christmas evening, 1681, seven forms-one bishop, four priests and two nunssuccessively came out of the cabinet, walking forward five or six feet, then almost instantaneously dematerializing, sinking down, apparently through the carpet and floor. Was this transfiguration? Was Mrs. Bliss thus suddenly metamorphosed seven times, going through

floor and carpet each time? At Mrs. Ross's I have seen three forms sim-

ultaneously appear, and if that was transfiguration then Mrs. Ross must have been sundered in three parts, and each made to take on the semblance of a human form. The same evening I saw Mrs. Ross come from the cabinet. leading a form; both came several feet from the cabinet, and both spoke. Who and what, in this case, was transfigured? Was Mrs. Ross transfigured? She was plainly Mrs. Ross, dressed as she went into the cabinet; evidently no metamorphosis had occurred; she was not transmuted, but by her side was a form, demonstrating the integrity of the munifestation and the utter groundlessness of the theory of transfiguration. Other phenomena might be cited, but one such case is enough to explode it.

I will cite the case of Mrs. Pond, at Mrs. Allen's, fully described before. Did fransfiguration play a part there? There was the stump of an amputated limb, which by no means could be duplicated by the medium herself, nor by any power outside of her. This one fact conclusively settles the question and leaves no room for an argument. Cavilers will find it as hard as the file the viper sought to gnaw.

So transfiguration does not explain all, nor anything. The absurdity is so patent in the light of facts, that it will soon die of inanition. But enough under this head; so I pass to

PERSONATION.

With most of those who deny spirit-materialization this term-personation-is synonymous with transfiguration; the two words are interconvertible as used, though they are really dissimilar. Taking the word as usually connected with materialization, the personation theory is fully met and set aside by the facts heretofore cited. Neither will stand the test. Both are makeshifts to dodge the logic of facts; they are the essence of puerility, if not malignity. There is not a shadow of a reason to justify such a departure from the line of fair dealing and candor. Something may be allowed for skeptics and unbelievers; but where Spiritualists raise the black flag of the pirate, and attack mediums, impugn their honesty, and causelessly brand them as frauds, it is time to utter a protest.

I might eite many more facts to effectually meet the points in issue, as I have a record of all the seances with Mrs. Allen. If the forms be transfiguration or personation, whence comes the drapery or clothing? One thing is sure, it is not in the cabinet; it is improvised for the occasion. My mother comes, wearing a small silk shawl, fringed, such as she was in the habit of wearing more than fifty years ago. That shawl, as such, has not been in existence for many years. I doubt if one like it can be found in the country, unless laid away in some drawer as a keepsake or heir-loom. Yet my mother wears one identical; I cannot detect any difference. She has also come wearing two dark, old-fashioned, silk capes, which I fully recognize, such as she were many years ago, before she passed to spirit-life, a little more than thirty-eight years ago. I recognize my mother, and know there is no transfiguration, personation or fraud, for she has repeatedly shown me the medium, Mrs. Allen, by holding the curtains of the cabinet wide asunder. Another lady, spirit form, appears in an old-fashioned pongee silk, which I am quite confident cannot be duplicated. When such things as these oc our, what need of any theory, save actual bona fide spiritual materialization, to account for the phenomena?

If this opposition came from avowed opponents, it would be of little worth. But inasmuch as there are some Spiritualists who seem determined to leave no stone unturned to disparage materializing mediums and the phenomena, I am tempted to suggest that they investigate more and talk less; and to those who disparage one and laud all others, I would suggest that they cultivate a sense of justice and crucify the prejudices or whatever else of evil possess them. No one has a right to pronounce a verdict, until he or she has honestly and fairly investigated.

In conclusion I would say, whenever or wherever the dealzens of the spirit world find an organism fitted to their use, let them have free course. Instead of interposing obstacles, aid and encourage them by extending sympathy to the mediums and generous treatment. The path of mediumship is thorny enough without professed friends making it more so. I enjoyed the scances of Mrs. Bliss, and Mrs. Ross, and am enjoying those of Mrs. Allen. Each has done and is doing a good work. I know their mediumship cannot be questioned after an honest investigation. I know that materialized spirit forms appear with each, and hence aver my faith in their honesty and the genuineness of the manifestations through them.

WM. FOSTER, JR. 50 Battery street, Providence, R I.

The Everlasting Gospel.-Mrs. Kline.

To the Editor of the Banner of Light: This new book, "The Everlasting Gospel," through the mediumship of Mrs. Kline of Van Wert, Oblo, is a well-bound volume of nearly five hundred pages, di

wided into one hundred and fourteen lectures of Among the headings of the lectures are the following: "Regarding the Leadership in Spiritualism," "The Spirit-World-Where is It?" "Spiritual Nationality," "Our Divine Heirship," "Why is America Becoming the Queen of Nations?" "Do We Need a

New Religion?" "What is God?" "The Works of God," "What an Angel Said," "Superstitions and Mythical Religions," "On the Tide of Life," "Scoffers at God's Works," "Angel Missionaries," etc., etc. Mrs. Kline, the medium, is a native of Germany, and had few or no advantages of education in early life. She is acknowledged to be a good woman. Neither

her mediumship nor her integrity has ever been doubted by those acquainted with her or with the spiritual phenomena. She lays no claim to the authorship of the book. In its production she was the passive instrument-that, and nothing more. The controlling intelligences do not choose to give their names, so the book must rest entirely upon its own merits.

The general principles and moral teachings of this book are excellent; and if reduced to practice would both benefit and bless the world. Knowing that you have no room in your crowded columns for quotations, I present only the following-page 145: "Those who fight for true mediums are more than those who fight against them. Those who bless and ald them are a greater number than those who treat them with scorn and contempt. What matter is it? Though the earth life is a continued struggle, it is only of short duration but the pleasure and wealth carned thereby last for J. M. PEEBLES. ever."

Hammonton, N. J.

A Portland (Oregon) Chinese peddler refused ar English shilling offered as a two bit piece, saying "No good. Me heap sabe. No chicken on him."

Better than \$10,000!

"I spent over \$10,000 in 23 years," said Major H. W. Hines of Boston, Mass., "in being doc tored for epilepsy. I employed the best physi clans in New Orleans, St. Louis, New York, Phila., Boston, London and Paris, but all to no purpose. Samarilan Nerpins lias cured me en-tirely. \$1,50 Banner Correspondence,

Maine.

BUCKSPORT. - A correspondent writes : " The Spiritualists of Hancock County, Maine, have organized as THE PENORSCOT SPIRITUAL TEMPLE, and have selected, and with the aid of other liberal friends have purchased a tract of land on the island of Verona, at the head of Penobscot Bay, for a camp-ground. The lot contains about seven acres, and is one of the coslest, most picturesque and conv. nient spots for a seaside resort on the whole coast. It lies contiguous to Bucksport narrows, but a few rods below a point opposite Fort Knox, and distant by land and bridge but one mile and a haif, and by water one mile from the railway dipht at Bucksport. It has a direct water communication with the whole coast from Machias to floston, and the view upon the river and bay presents a perfect moving panorama. Thousands of vessels, boats and many steamers pass and repass every season, and so near the beach that persons on them have tossed oranges ashore to their friends. Except a narrow, strip along the bank of the river, it is densely covered with maple, beech, and large spar spruce. The Island is eparsely populated. The drives and walks are delightful, openings and woodlands alternating just enough for shade, and sight of river and bay, glimmering in quiet ripples, with many cheerful-looking villages in sight along the shores. Of course the chance for boating is superb, while small fath are picnty right at the shore, and lobsters in their season; besides, for is the great fishing-ground of the Penobscot for salmon and alewives. Our grounds are secluded, yet right in the midst of moving wonders and conveniences. We shall be free-of dust and solitude, although we shall see many travelers and vehicles, and have quietude; a paradox easily explained by stating the grounds are away some rods from the main road, through woods and clearings, and the passing upon the river makes mether dust nor noise, save the dash of the water around the bows of the water craft, and the excursion bands of music. It is contemplated to fit up the grounds in a first class style, keeping in view the picturesque and beautiful. It will be free of immediately with a neat picket, and a pavilion built, i lected, and with the aid of other liberal friends have purchased a tract of land on the island of Verona, at

Ohto.

KINGSVILLE.-Stuart L. Rogerswrites: "The Lake Shore Spiritualistic Conference held its quarterly meeting here June 16th and 17th. The morning of the first day was devoted mostly to business. In the afternoon we had the pleasure of listening to Capt. H. H. Brown, and in the evenling Moses Hull delivered an address, interspersed with some account of his experiences as a minister and his conversion to Spiritualism. The song, 'When the Mists have Cleared Away,' was finely rendered by Aggle Howard and Lutie Hunt. Sunday foremoon, meeting was opened by song, followed by conference, then an address by Capt. Brown. In the afternoon we had a song by Misses Howard and Hunt, and Mattie Hull spoke on 'Humanity.' She was followed by Moses fluit on 'The Philosophy and Phenomena of Spiritualism.' This was the most powerful and eloquent address of the meeting. Carrie E. S. Twing, of Wesifield, was here through the meeting, and was kept busy sowing the seed. Sunday evening a large elircic convened at Bro. J. H. Smith's. Mrs. Twing was entranced by her control, 'Ichabod,' who for three hours gave astonishing tests to the satisfaction of all.

In the Banner of Lightof June 16th there is a message ing here June 16th and 17th. The morning of the first

tion of all.

In the Banner of Eight of June 16th there is a message from Mrs. A. E. Pietty. Bro. Hull read the message before the meeting, and said: 'I never knew the lady. If this is characteristic of her those who knew her must be the judges.' At least twonty dive people reconized it as 'just like our good sister Petty, who passed on from Corneaut, as stated in the message. I was personally acquainted with sister Petty, and can say that her message is characteristic of her, and truthful in every respect.

ner message is characteristic of her, and truthul in every-respiret.

We have near us a magnetic healer of great power, Dr. Hyne, located until July 20th at the Ashtabula House, Ashtabula, Ohio. He is making many cures; uses no medicines, but cures by the laying on of hands. He is a humanitarian, and people in this vicinity will miss if it bey fall to embrace the opportunity to be healed through the exercise of his glits."

Massachusetts.

MONTVILLE .- J. H. Merrill writes as follows conerning Mrs. Abble N. Burnham's recent labors in this place: "She was well received and listened to by good audiences. Her icctures were concise, clear and spiritual. Her psychomotrical readings and tests were wonderful, and were verified by those in the au-dience. She has many warm friends in this vicinity."

LEOMINSTER -Mrs. Fannle Wilder writes: "We have started a children's school here, and we are prospering finely; our young friends take quite an interest in it. Through the kindness of our Fitchburg friends we have secured on certain conditions, free of expense, their entire Lyceum outfit, with quite a number of library-books, for which we feel very grateful. It is quite a nice outfit, and not only our little folks feel proud of it but all interested in the work. We are sorry they had no further use for it, but are pleased to know they were blest with so generous a spirit as to not let it lay idle. We tender our thanks to the Corresponding Secretary of the Paine Hall Lyceum for his prompt response to our inquiries as regards our school, also to him and the members of the school who kindly gave us a helping hand in a time of need. We do not wish to forget any kindness renderprospering finely; our young friends take quite an ingards our school, also to him and the members of the school who kindly gave us a helping hand in a time of need. We do not wish to forget any kindness rendered at this time. May Mr. George A. Fuller and Mr. Edgar Emerson accent thanks for their donation, also Mr. and Mrs. Ervin Stuart. of East Princeton. for the effort they made to give us some insight into the Lyceim exercises. It really seems as if the unseen friends had inspired every one to take hold and help us to start this dear little school for our children. May the time come when we, as a school, may assist others in the same way. Friends, we wait too long before we try to teach our young folks the truths we have learned; just think of the Spiritualists' societies, then count up your children's schools."

Missourl.

LIBERAL -C. G. Brown writes: "I am an old subscriber of the Banner of Light, and have recently located in this new and radically progressive town. Religious bigotry has no footbold here, and the saloon, with its demoralizing influence, does not exist within its borders. The place is true to its name; and everything is done to promote the cause of universal mental liberty, and to maintain the right to riscuss and criticise all subjects of every name and nature. The founder, G. H. Walser, possesses a firmness of character similar to Robert Dale Owen, and the reasoning powers of Thomas Palne. His greatest aim is to see his important and humane project succeed, and to this end he grants on favorable terms to all, whether rich or poor, land sufficient for the necessities of life, with the right to think and let think; and I assert without fear of contradiction, that no place of its size contains more intelligence and ilberality of spirit than was displayed as existing here at the Camp-Meeting held on the 16th, 16th and 17th of June. The meeting was inneutrated by the Liberals, and strongly supported by Spirituali-is, both working harmoniously for the advancement of Liberalism, and the retarding of political chemery seeking to enact have to built up and sustain theological and medical monopolles. The principal speakers on the occasion were Mrs. Dr. Rose, Mrs. Dr. H. M. Allen, Mrs. House, of Pitisburg, Mo., Mrs. S. Andrews, Mrs. N. Elson, G. H. Walser, Byron Cowley, W. Mason, Capt. Frank Green, of Carthage, Mo., who will devote bis whole attention to the cause of free-thought. If a giant is wanted for debate he is the man; there is no superior in the field. The musical talent here is no superior in the field. The musical talent here is no superior in the field. The musical talent here is no superior in the field, who is the medium, of whom there were many, met at the home of S. Andrews and wife, where the manifestations were given, enough to satisfy the most skeptical." scriber of the Banner of Light, and have recently loented in this new and radically progressive town. Re-

New York.

BROOKLYN .-- A. H. Dailey, Esq., writes, June 23d: "Often during the past six months I would have embraced any opportunity to send a few lines to the Bans of Light concerning the work of the Church of the New Spiritual Disponsation: Dividing one's time be the professional duties and the work of pushing forward the affairs of the Church. has left not even in fine for required r st. Brother S. B. Richols, who for so many years has been not only an active laborer to interest, has met with a painful affliction in the part in the ability to do what he otherwise would gladly have work of the Church. Bro. Nichols is slowly improved the Church. Bro. Nichols is slowly improved in the cause, and wills soon be conspicuous for zealous and wisely-directed efforts to sustain and build un institutions, burnaue with good work for immunity, and approved of God by the visitation of his body-angels.

This Church is thoroughly a spirituallistic organization and so their state of the control o Often during the past six months I would have em-

Clegg Wright, and now we have Mrs. J. T. Lillie. All are very remarkable, and each very unlike the other. We have just had a phenomenal visitation from Mrs. Mand E. Lord, who combines more glits and is able to convince more people than any person I have ever met. The Bostonians have Mrs. Lord with them when she is at home. No doubt they appreciate her, and the great mission of her life. No work of fiction is so strange as the story of her life when truthfully told. I understand the world is sometime to be permitted to read it. When It does it will seem strange to realize that the infancy of one so young as Mrs. Lord should have been darkened and made hideous with the persecutions of bigoted kindred and a bigoted people; and her true womanhood brilliant with the achievements of the spirit world through her organism, over a tyranny and despotism more terrible to the human soul than the oppressions in France, from which Joan of Arc was the inspired deliverer. There is no more fruitful field for Mrs. Lord to labor in than that opened here. Within a radius of ten miles are more than two million five hundred thousand morials, and of these how few are conversant with the great truths now so attainable, affecting the destiny and great mission of the human soul. Is Bpiritualism true? Is everywhere asked. An affirmative answer does not satisfy the inquiring mind. To change a man from the faith he has had through the ordinary channels of education to a belief in Spiritualism, requires more than an assurance from any one. Men have their senses, and when you tell them they can hear, see and feel for themselves, they are right in demanding proof. Through Mrs. Lord's brief labors here many were made to realize the truth, and have taken an interest in our work they never felt before. We shall hall her return with pleasure, in the autumn, and cobperate with her in doing what we verily believe will be the most effective work ever accomplished for the cause of truth in this vicinity."

Louisiana.

NEW IBERIA .- Mrs. N. P. Millard writes: " I am pleased to bring you glad tidings. A ray of light has dawned in our midst from the recent visit of two good mediums. Miss Anna Martin of Brenham, Texas, an excellent physical medium, came by special invitation, in the interest of two families. Two weeks later, by my special request, we were visited by Mrs. S. A. H. Talhot, an inspirational lecturer of Galveston, Texas. On Tuesday, May 16th about forty persons, ladles and gentlemen, assembled in the parlor of Mrs. P. F. Henry, by special invitation, to hear the first lecture delivered in New Iberia on the deeply interesting subject of Spiritualism; followed two days later by a second address in the same place, and a third on the 18th, in the public hall, attended by an appreciative audience. These beautiful lectures awakened an interest and inquiry far surpassing our expectations. The following two weeks Miss Martin had more applicants for scances than she could serve, causing disappointment to many in having lost this apportunity to investigate the philosophy of spirit-return.

I carnestly hope in the near future we may not be overhooked by your good public lecturers and mediums who visit the Bouth; the distance from New Orleans to New Iberia being only one hundred and twenty-five miles—about six hours' travel by rail; and that you will excuse the privilege I have taken in addressing these few lines to the Banner of Lipht, believing its readers will be glad to hear its illuminating influence has at last reached this far away section of Louisiana; and to know the new truth is here, as elsewhere, stlently and surely gaining victories." dawned in our midst from the recent visit of two good

North Carolina.

WILMINGTON .- A correspondent writes: "Col John McRae, a gentleman who has held many posttions of honor and trust, passed from this life June 14th. He was a man of very strong convictions and great firmness of purpose, and in pursuing what he sincerely believed to be the right course it was not in human power to swerve him a hair's breadth; but under his him exterior he carried a kind and generous heart, as many in this community can testify."

Pennsylvania.

PITTSBURGH,-Mrs. L. E. Zimmerman writes You may also consider me a 'life member of the Ban ner of Light family,' as a correspondent said in a letter some time ago, for I cannot do without it comfortably, although I have been obliged to several weeks past, while absent from home. We are always well pleased with all we find in your paper, concerning vaccination especially."

> Written for the Banner of Light. A VISION OF HEAVEN.

> > BY MRS. B. C. SOULE.

Fairer than e'er was dream-land, there lie before my sight

The fields of heavenly beauty with their resplenden light: Rivers that move in music through golden channels

And rills lonp over sliver rocks from hills to vales below Eternal mountains wear as gems the rubies 'mid its

sheen: The sapplire and the diamond shine from out its robes of green. .

Translucent bloms, exceeding far the levellest flow ers of earth. Proclaim that of the spirit-land they have their spirit-

birth. And, lo ! from vale and mount and tree, from every

flower that blows, A wondrous light—the light of life—from everything

ontflows t Since out of being's self evolves this glorious living

Heaven needs not star or moon or sun, for there can be no night.

Fair dwellings stand 'mid arbors sweet, mansions beyond compare-

As though art had with art combined to make them very fair;

Painters and sculptors beautified the builder's grand design-Pillars and walls of precious stone, translucent, seem

With all that luxury can crave or skill can e'er com-

mand.

Arise the homes that spirits have within the spirit-

Some love to dwell apart, and some within a hamlet emall,

And some the larger village choose-their choice is given to all;

Some in the cities fair abide, in palaces of light, For God has blest his children all, and made their pathways bright.

The student and the artisan are thoughts unfolding

And the mechanic loves to toll with mind and soul and will.

Poets still breathe their gloriouslays, musicians sweep the lyre, And orators are eloquent with inspiration's fire;

For "Progress ' is the watchword there, and none can backward turn :

Through the eternity to come each soul must live and learn.

But, oh i my pen can but portraya portion of the whole That my clairvoyant vision saw in the kingdom of the soul.

I knew all forms of life were there in its enclosures vaet. Yet naught could harm or could destroy, howe'er so

closely passed. Spirits, in robes of woven light, so beautiful and fair, Seemed gliding by with noiseless steps, or hovering in

Faces divine with love and life and wisdom greated me,

The Late Benjamin Starbuck.

W. H. Vosburgh, writing us concerning the work accomplished some time since in Troy, N. Y., by the guides of J. William Fletcher, remarks: "I send you the Evening Standard, containing a report of experiences given through Mr. Fletcher, claiming to come from the late Benjamin Starbuck. His (F.'s) audiences were large and appreciative during his stay, and the interest manifested indicated a growing desire on the part of the public to gain knowledge concerning the Spiritual Philosophy. Mr. Fletcher made hosts of friends while he was here, whose sympathies go with him in his labors and his afflictions." As regards the standing of the cause in Troy, our correspondent adde@

"There are many on every hand hungering after information regarding the reality of spirit return, but Sister Grundy stands in the gap, and to displease her is a fearful responsibility to take. Our opposers are growing less in numbers each day, however. Let us be patient, defendi our mediums, and soon the arms of our enemies will be open to receive us and the blessinge we offer them."

THE STANDARD'S REPORT.

As announced, the spirit of the late Benjamin Starbuck, of Troy, appeared at Keenan Hall last night [April 22d.] and related his experiences in the apirit world, through the mediumship of Mr. Fletcher. .

Mr. Pletcher, as beentered his trance, fixed his eyes in a far-off gaze and began with an apt and well-worded simile. He compared death and the transmission of the spirit to a person making a journey across a boundless sea to a far-off country. Then Benjamin Starbuck, speaking through him, said: "I return to you to-night to indicate to you as clearly as possible what I have seen and experienced in the world of spirits. I can only pity those who came to hear me actuated only by curiosity. My heart goes out in love to those whose affections have drawn them to this house tonight. When on earth I tried to practice the principles of brotherly love; I tried to lead a true and honest life. I sought to pour oil on troubled waters. I was never so happy as when listening to the prattle of children. The ille on earth was lived, and then I journeyed to this far off country. The sobs and farewells of earthly friends mingled in my ears with the welcomes of those who stood walting for me upon the abining shore. I will not dwell to tell you how many dear faces, over whom the grass grows and the wil lows weep, stood ready to cheer my arrival in the happier and better land. These dear experiences are not for your world to know. These experiences must remain in my heart until you come. At times I have been in your midst and wondered that you could not see me. I have sat with you at table, walked with you In the street, and read, as in a glass, your innermost thoughts.

Your world to us is all darkness. Bands of electric light surround it, and dazzling lines of light, like unto electric wires, run from spirit centres in your world, and where we dwell. In leaving your darkened world the spirit first passes through a state of transition. There habit has to be thrown off before a better sphere can be reached. Those who are slaves to habit find themselves there in a prison, as it were. The love of tobacco and intoxicants and all other vile habits follow the spirit after death. There are men who after death still seek to drink at the old founts of pleasure. . The transition state of spirits may be compared to the Roman Catholic idea of a purgatory. The Catholic idea of placing a lighted wax taper in the hand of the dying is a beautiful one, but it will take a good many candles to light some souls through the valley of the shadow of death.

It is a mistake to suppose beheaded murderers and other criminals engage immediately in singing songs with the angels. They are devils when they die, and they return to repeat their orimes. They operate again on congenial organizations. That is why so many criminals say they do n't know what they are doing.

I shall not mention his name, but I have seen in the other world a certain rich man of Troy. I did not find him in a mansion of gold, but be was shown me sitting in a filthy den. Around bim on all sides were heaps of gold, which he could not make use of. As he refused to help the cold and the hungry, so in the other world does he suffer from cold and hunger. His experience is but the natural law of compensation. He cheated everybody, and thought to cheat the Lord. He has but cheated himself.

The honest sons of toll of the earth who were poor because they were honest, find in this other world the happiness and contentment denied them in the world

The ministers who prenched hell-fire and brimstone in the darkened world do not carry palms and sing. Jerusalem, My Happy Home, when they reach the other. I have not seen any of them playing on harps as they stood by the side of the four and twenty elders. I saw them in a close, crowded, confined place, where every man was suspicious of the others. Signs about their place read :

Reason is from the devil.

' He who thinks is a fool.'

I saw John Calvin there, but he could not get out because Michael Servetus barred the door. Martin Luther has a more comfortable place, because he was more enlightened and liberal when he lived."

Space will not allow of a full account of what Mr. Starbuck says he saw and experienced in the other world. But his hearers were satisfied from his account that everybody after death will get just what they deserve. The liberal minded will be treated liberally, and the narrow-minded will find themselves so uncomfortable, and in such close quarters, that they will wish they had not come."

Meetings in Portland, Me.

To the Editor of the Banner of Light: Sunday, June 17th, Mrs. P. D. Bradbury lectured be-

fore our Society, The afternoon subject was "Woman and Man, Know thy Power." In the evening her theme was "A World Without a God." The control held that the world is without such a god as described in the Bible: no such person ever existed; the spirit or principle of life is the only God. Old systems and ideas are passing away, and new ones are taking their place.

ciple of life is the only God. Old systems and ideas are passing away, and new ones are taking their place.

Thursday Evening, June 21st. Mrs. Bradbury leo tured in the hall to a large audience, her subject being "Why do the lindians Control?" The lecture was delivered under the influence of "Oswego," her Indian guide. It was an able cflort, setting forth the grent help and support that the Indians were to their mediums. He stated that if it was not for the Indian, and other controls who are of different nationality from that of the mediums, but few mediums would be able to stand the pressure brought to bear upon them. Controls of the same nationality as the medium, in a great many cases, take from the strength of the medium rather than add to it; whils the control of foreigners, by the blending of their different magnetisms with that of the mediums, gives them strength and support. The Spiritualists present endorsed the statements, as agreeing with their ideas of spirit-control—gathered from experiences.

Sunday, June 24th.—Mrs. Bradbury again occupied our platform. Her theme in the afternoon was. The Spiritual Philosophy." The lecture was one of the best ever delivered in our hall, and was received with marks of approval by an intelligent audience, who listened with the closest attention for more than an hour. In the evening, "Oswego" delivered a fine discourse upon "Nature as a Moral Standard." A large audience was present Mrs. Bradbury has a large circle of friends in Portland who are always pleased to welcome her and her spirit guides to our platform; and especially "Oswego," who is one of those noble red men whose presence can be sensibly felt, and whose large fleart embraces the whole world. At the close of the lecture the Chairman announced that the meetings would be closed through July and August, but reopened the first of "eptember.

Our meetings this season have been very successful, and have swakened much interest in the cause; we feel encouraged to keep up the work despite the many difficulties whi

CAMILLE FLAMMARION, the eminent French

John Howard Payne in Georgia,

The following is a touching story from the South. en World regarding John Howard Payne, John Ross, the Cherokee chief, and the Georgia militia, in which the author of "Sweet Home" won a victory for his Indian friend by singing this beautiful song. As Payne's remains bave just been deposited with great ceremony in the Washington cemetery, it would seem that additional interest should cluster around this tale, which is a green leaf in the garland of his memory.—Ed. B. of

I was once acquainted with a Swede who had been adopted by the Osage Indians. He was a friend of John Ross, the celebrated chief of the Cherokees, whose name in the Cherokee language was written J Q & J Q, pronounced Coh-wen-skoh-wen, and means swamp sparrow. His brother, Lewis Ross, was named Te-tah te, which means spoon. My informant was him elf called by the Cherokees, Te-kaw-wha-lees-ky, which signifies, "The man who writes the orders for flour."

John Howard Payne, author of "Home, Sweet Home," was a warm personal friend of John Ross, who will be remembered as the celebrated chief of the Cherokees. At the time the

does, who will be remembered as the celebrated chief of the Cherokees. At the time the Cherokees were removed from their homes in Georgia to their present homes west of the Mississippi river, Payne was spending a few weeks in Georgia with Ross, who was occupying a misseable cable, having been forcibly ejected from his former home.

his former home.

A number of prominent Cherokees were in prison, and that portion of Georgia in which the tribe was located was sourced by armed squads of the Georgia militia, who had orders to arrest all who had refused to leave the coun-

y. While Ross and Payne were seated before the fire in the hut, the door was suddenly burst open and six or eight militia men sprang into the room. Ross's wife was seated on a trunk containing many valuable papers and a small amount of money, and at the unexpected intrusion she sprang up and screamed wildly. Ross spoke to her in the Cherokee language, telling her to be sented as she would save the contents of the trunk, and as she thus sat down again, the intruders told Ross that he and Payne were under arrest, and must prepare to accompany the squad to Milledgeville, where they were to be imprisoned. The soldiers lost no time in taking their prisoners away. Boss was promited the prisoners away. the squad to Milledgeville, where they were to be imprisoned. The soldiers lost no time in taking their prisoners away. Ross was permitted to ride his own horse, while Payne was mounted on one led by a soldier. As the little party, left the hovel, rain began falling and continued until every man was thoroughly drenched. Toward midnight, Payne's escort, in order to keep himself awake, began humming "Home, Home, Sweet Home," when Payne remarked:

"Little did I expect to hear that song under such circumstances and at such a time. Do you know the author?"

you know the author?"
"No, I don't," said the soldier, "do you?"

"No, I don't," said the soldier, "do you?"
"Yes," answered Payne, "I composed it."
"You can tell that to some fellows, but not to
me," replied the soldier. "Look here, you made
that song, you say? If you did—and I know
you did not—you can say it all without stopping. I has something in it about pleasures
and palaces. Now pitch in and reel it off, and
if you can't I'll bounce you from your horse
and lead you instead of it."

The threat was answered by Payre who

The threat was answered by Payne, who repeated the song in a slow, subdued tone, and then sang it, making the old woods ring with the tender melody and pathos of the words. It touched the heart of the rough soldier, who was not only captivated but convinced, and who said that the composer of such a song should never go to prison if he could help it. And when the party reached Milledgeville, they were, after a preliminary examination, discharged, much to their surprise. Payne insisted it was because the leader of the squad had been under the magnetic influence of Ross's conversation, and Ross insisted that they had been saved from insult and imprisonment by the power of the "Home, Sweet Home," sung as only those who feel can sing it.

The friendship existing between Ross and Payne endured until the grave closed over the mortal remains of the latter.

mortal remains of the latter.

"Mother Swan's Worm Syrup," for fever-shuess, restlessness, worms constip tion, tasteless. 250 * For years Mrs. Lydia E. Pinkham has been contending with the terrible hydra known as Disease, with what surprising success many who were in the serpent's coils will testify. Often has the powerless victim been snatched

from the open jaws of the destroyer. In smit-ing the heads of this monster, Mrs. Pinkham's getable Compound is far more efficacio than the processes of potential and actual cautery.

Passed to Spirit-Life:

From Auburn, N.Y., June 22d, 1883, Mrs. Anna Beacham, azed 84 years 7 months and 17 days.

Agod 84 years 7 months and 17 days.

Mrs. Beacham was born in Somorsotshire, England, and resided in England till 1822, when showlit her husband and four children came to America. Four children more were added to her family in this country. During the last thirty-seven years she was a resident of Aduran, where she was extonsively known and highly respected. In the early days of Modern Spiritualism in Auhura, she, by a thorough investigation, became a worthy and an intelligent uniever. These reasonable and consistent views of all that pertains to life were to her the "pearl of great price," which she lield dear and defended in word and deed till her transition came, when she was born into the higher and better life. During her last days on earth she was kindly cared for by her daughter. Mrs. Edgeomb. of Waverly. N. Y., and other rolatives and triends. Her mother, from spirit-life, also came and gave her much strength, comfort and consolation. Ready and willing, she caimly and peacefully passed out of the earth form, which, on Sinday, June 24th, after nu address by lifey. J. H. Harter, and singing by Mrs. Harter, in the presence of relatives and many friends, was conveyed to its "silent resting-place."

From the home of Alonzo Caldwell, in Weedsport, N.Y., Allen Holcomu, Esq., of Cato, N.Y., aged 78 years 2 months

and 7 days.

Mr. Holcomb was born in Cato, where he has had a home during his entire earth-life. He was well and favorably known for his many noble qualities. In his religious views he had been both a Methodist and a Disciple, but subsequently became a firm and understanding Spiritualist, in which fatth and knowledge he passed to his home above. His fumeral took pixed Juned hat his late residence in Cato, where many relatives and friends were addressed by for. J. H. Harter, of Auburo, N. Y.

From Paratoga Springs, N. Y., May 11th, 1883, Mrs. Han-

From "aratoga Springs, N. Y., May 11th, 1883, Mrs. Hanmah Reed, in the Sist year of her age.

Mrs. R. has been a resident of Saratoga for fifty years.
She was a woman of marked characteristics, a free-tainter
and natural seer. At the age of forty, a brilliantly libminsted spiritual being presented himself to her vision,
and she heard him distinctly say: "Hannah, you are now
forty years of age, but you will live in the earth-life forty
years more," The prediction was fuffiled. She was the
mother of Mrs. Jound Reed Warren, of this city, the noted
test medium.

**Regulaga Springs, N. Y. Joung 1882. Baratoga Springs, N. Y., June, 1883,

[Oblivary Notices not exceeding twenty lines published gratulously. When they exceed this number, twenty conts for each additional line will be charged. Ten words on an overage make a line. No poetry admitted under this

The First Maine Sine Spiritualist Camp Meeting Association will hold its annual Camp Meeting at Buswell's Grove, Etna. commencing Ang. 24th and closing Sept. 24, Mr. 8. 38. The Association now stands, upon a legal tasis, and an enjoyable meeting is looked for. The best of speakers will be procured, and everything done to make all enjoy themselves. A general invitation is extended to every one and especially the mediums. Let all interested in the grand truths of our Philosophy give da a call, and they will be amply repaid. Per order of Directors.

C. M. Brown, Secretary. Five Days Comp Heeting (1921)

Five Days' Camp Meeting.

The Spiritualists and Liberalists of Van Buren and Western Michigan with hold a five days' Camp Meeting at Four-Mile Luke, near Paw Paw; commencing Thursday, July 20th, 1833.

A. B. Frenchi of Ohio, 1870 be one of the spatters. Mrs. Olie C. Denslow, of South Bend, Ind., will furnish inspirational music. The attendance of a good test meeting desired.

C. M. Sheffen, Secretary.

Annual Camp Meeting.

The Fifth Animal Camp Meeting of the Michigan State
Association of Spiritualists and Interpolate will be held at
Association of Spiritualists and Interpolate will be held at
Filint, commencing Friday, Aug. 17th, and dosing Monday, 7th at wish to correspond with two or three medium
of market powers with the view of securing their atundance.

S. B. McChaoran, Secretary.

Despit, Acaylele, 1833.

CANTLLE, FLAMMARION, the smilent french.

astronomer and Spiritualist, never shrinks from avowing his belief in the reality of the spiritual phenomena, and is systemilling on all suitable the member of the Maine Spare Spiritual Tempe, are consistent to take his part in the public silvosa.

The member of the Maine Spare Spiritual Tempe, are reversed to meet at C. Egyp v. Uppe Stilly sent of the spiritual movement.

Description of the Spiritual Movement.

Dr. Bensbill Skill Outs consists of interest and the Constant and the Spiritual Additional A

WHAT THE TRAVELER SAID AT BUNSET.

The shadows grow and deepen round me; I feel the dew-fall in the air; The muszzin of the darkening thicket, I hear the night-thrush call to prayer.

The evening wind is sad with farewells, And loving hands unclasp from mine: Alone I go to meet the darkness Across an awful boundary line.

As from the lighted hearths behind me I pass with slow, reluctant feet, What waits me in the land of strangeness? What face shall smile, what voice shall greet?

What space shall awe, what brightness blind me? What thunder roll of music stun? What vast processions sweep before me Of shapes unknown beneath the sun?

I shrink from unaccustomed glory, I dread the myriad voiced strain : Give me the unforgotten faces. And let my lost ones speak again.

He will not chide my mortal yearning Who is our Brother and our Friend, -In whose full life divine and humau The heavenly and the earthly blend.

Mine be the joy of soul-communion, The sense of spiritual strength renewed, The reverence for the pure and holy, The dear delight of doing good. No fitting ear is mine to listen

An endless authem's rise and fall; No curious eye is mine to measure The pearl gate and the jaster wall; For love must needs be more than knowledge:

What matter if I never know Why Aldebaran's star is ruddy, Or colder Birlus white as snow !

Forgive my human words, oh Father t I go thy larger truth to prove; Thy mercy shall transcend my longing-I seek but love, and thou art Love !

I go to find my lost and mourned for Bale in thy sheltering goodness still. And all that hope and faith foreshadow Made perfect in thy holy will!

-[Whittier, in the Independent.

Reaf from Pistory.

"Despise not the Day of Small Things,"

Even if they be but the little tiny raps, through whose humble agency were first introduced the mighty truths that are now shattering, and are yet destined to shatter to fragments and grind to impalpable powder the idolatrous doctrines that are inculcated in what are called the Christian churches-but which are in reality the churches of "Anti-Christ" so graphically foreseen and foretold in the Apoclypse and in the writings of Paul of Tarsus. T. R. H.

(From the Harald of Progress, Sept 20th, 1862.) KNOWLEDGE BY SPIRIT-TELEGRAPH.

"Whosever shall not receive the kingdom of God as a little child, he shall not enter therein." - Mark x: 15. "Whoseever shall not note the kingdom of God as a little child, he shall not enter therein."—Mark x: 15.

This seems to have always been and to be the law that governs man's reception of everadvancing truth. The principle is beautifully illustrated in the following communication, which has been furnished the writer by Mr. Rowland T. Robinson of Vermout, a man of unquestionable probity and verselty. It would seem—if what follows is correct—that, while it is not required of seekers after higher truths to believe in advance of individual knowledge, still a "willingness to receive the truth" is importaively essential to its being imparted from the angel or spirit world. It was a marvel to many in the olden, as it is at the present time, that "publicans and sinners" were then, and are now, permitted entrance into the spiritual kingdom "before the chief priests and elders of the people." All experienced "Spiritualists" of the present day will bear testimony that the higher and more developed the communicating spirit, the more simple, loving and childlike is its avreasion. will bear testimony that the nigher and more developed the communicating spirit, the more simple, loving and childlike is its expression: and it is often a subject of regret and mortification to some believers to witness the fact, that whilst uneducated and uninfluential men are often veuchsafed a bountiful supply of spirit

food at our little meetings, educated and ual food at our little meetings, educated and influential members of society, who have perhaps been persuaded to investigate the truth of "Modern Spiritualism" for themselves, are frequently allowed to go away empty. The loving and childlike character of many of the communicating intelligences, precludes the idea that truths are given to the one, or withheld from the other, from motives of favoritism or captiousness; and this would seem to strengthen the supposition that the law that controls the intercourse between the worlds, requires that intercourse between the worlds, requires that there must not only be a willingness on the part of spirits to give, but also on that of mortals to receive, before the higher truths can be imparted. In other words, the aspiration after pure truth, unadulterated by educational train-

imparted. In other words, the aspiration after pure truth, unadulternted by educational training, prejudice or helief, constitutes the spiritual telegraph on which it can alone descend. There are many passages in the New Testament that would seem to corroborate this. The welling tide of charity and compassion that ever pervaded the beautiful life of Jesus, forbids the supposition that so unselfish a nature, would have withheld from infirm mortals any good in his power to bestow, merely because they were unable to believe in his "name" or "power." And yet it is recorded that when in the full tide of his divine mission "he was come into his own country," where all familiarly knew him as being but a humble "carpenter's son," whose mother was "called Mary," and whose brothers and eisters were all with them, "he did (was unable to do, as some translators render it,) not many mighty works there, because of their, unbelief; "or, probably, their unwillingness to believe in the marvelous powers of a fellow, townsman so low in his origin and social position, and who was so generally despised and condended the translators and who was so generally despised and condended to the marvelus and relifered and condended where the relater and relifered and condended where the relater and relifered and condended where the relater and relifered and condended the translations and who was so generally despised and condended the translations and who was so generally despised and condended the translations and who was so generally despised and condended the translations and who was so generally despised and condended the translations and who was so generally despised and condended the translations and who was an order to the condended the translations and condended the translations and the condended the translations are translations. position, and who was so generally despised and condemned by the priests, and religious and

learned professors of the day. THOMAS R. HAZARD.

THOMAS R. HAZARD.

FERRICAURE, Vt. 8th Mo. 17, 1862.

THOMAS R. HAZARD: Agreeable to promise I send thee the following leaf from my experience among the epirits:

On the 27th of minth month, 1852. I called at the rooms of Miss. Iriah (now of New York), in Vergennes, four miles from my residence, who was at that time exhibiting her remarkable powers as a rappling medium for the edification or amusement of all who chose to sit at her table: The company on that occasion consisted of about a dozen, comprising several citizens of Vergennes of my acquaintance, and as respectable and intelligent as any in the city: Very soon after taking our seats at the table (inline happening to be about opposite the medium), the raps were heard with great distinctures, when the question was asked by the medium, and repeated in regular order round the table. Will the spirits communicate with me? Without any affirmative response until it came to my firm, when the answer was "Tex." indicated by three distinct raps upon the table, and the following dialogue ensued between what I believe to be the spirit of my father and myself, he making use of the raps, and I of my organic of speech, as the means of communication.

QUESTION -- What is thy name? Answare—Thomas Robinson—omitting the middle initial, his name being Thomas R. Rob-

inson. Q-When did'st thou die? Q.—When did'st thou die?
No abswer.
Q.—What was thy age?
A. Eighty-nine years and seven months. (I did not know his age at the time, but Yound the answer to be exactly correct.)

Q.—Wilt thou give me some evidence that will convince my dear children that thou art present with me?

No answer.

Q.—Art thou happy?

A.—Yes. Q.—In what does thy happiness consist? A.—In the advancement of the divine and infinite knowledge of God, the father and author of Nature, and in the harmony of his laws that govern all things. This, my son, is no longer a matter of belief, but a pure and hely knowledge, such as only angels can possess in the land of spirits and impart to their loved ones who yet remain on the earth. Son of my love, i would that I could convince all who are near and dear to me that my spirit is indeed with them, and often converses with them through a willingness to receive the truth. But we shall never impose our intelligence upon any, but through love we will give evidence that angels visit earth.

The above answers were given verbalim, let-ter by letter, by raps, so clear and distinct that they were taken down by several of the com-pany, myself among the rest, and all found to

agree.
The most remarkable feature in this communication, commending it for its naturalness and, therefore, its genuineness, is the fact that while I got no direct answer to the question while I got no direct answer to the question which, above all others, I was most anxious to obtain, viz., whether my father would give some evidence that would convince my children that he was really present with me, yet, in what followed, I not only received the answer to my query, but also the reason why he was unable to convince them of his presence—"unwillingness on their part to receive the truth."

At a subsequent sitting at the table of the same medium, D'Shales and wife, neighbors of mine, composed part of the circle. They were entire straugers to Miss Irish, and had recently burled two children. Communications were

entire strangers to Miss Irish, and had recent-ly buried two children. Communications were rapped out from each of them, and their names subscribed to each, respectively, Achsah and Adalbert. The latter name was so singular that when the letters composing it were re-hearsed the medium remarked that there must

hearsed the medium remarked that there must be some mistake.

"A-d-a-l-b-s-r-t," said she, "does not spell anything. We will try again."

The difficulty was presently reconciled by the parents saying: "That is our son's name."

At another sitting, M. W. Carpenter, one of my townspen, bad communications from what At another sitting, M. W. Carpenier, one of my townsmen, had communications from what claimed to be the spirit of his father. Though at that time not a believer in Spiritualism, the messages and answers—through the raps—to his questions were so correct and pertinent, and so much like his father, that he became greatly in terested. At length, as a test, he inquired when his father died. An answer was promptly given, which he pronounced positively to be incorrect. Another trial was made, with the same result. My friend left in disgust, feeling sure that the date given was not correct, and thinking if this was really his father, he could tell when he died. On reaching home, he inquired of his wife the date of his father's death. She told him the same as the raps had done. Not yet satisfied, he next referred to the letter from his brother, at whose house his father died, giving him the vhose house his father died, giving him the intelligence of his death, and, to his surprise, he found he had been mistaken, and that the raps gave the correct date of the occurrence.

ROWLAND T. ROBINSON.

Spiritualist Lecture Bureau.

The rapid spread of interest in Spiritualism has made the influence of our speakers in the highest degree important. We know that able speakers often full to secure engagements when Societies need their service, and we cheerfully commend the following plan to form a Central Bureau to facilitate engagements and lessen the perplexity in making arrangements. Let us secure, if possible, united action.

J. R. BUCHANAN,
J. R. BUCHANAN,
DR. A. H. RICHARDSON,
CHAILLES E. HIGGINS,
LUCY BARMICOAT,
W. W. CLAYTON.

Many Spiritualists in Boston and elsewhere The rapid spread of interest in Spiritualism has made

W. CLAYION.

Many Spiritualists in Boston and elsewhere believe the times are ripe for a rapid spread of our views. To promote greater uniformity, and aid speakers and Societies to arrange courses with less correspondence, we propose to establish a LECTURE BUREAU, through which arrangements can be made with greater facility. As soon as possible we propose to publish a list of Societies and engagements, and continue the sume till we can show the strength of our movement throughout the country, and promote other ends in advancing our cause. other ends in advancing our cause.

These lists and the general plan of the Bureau we will send to any speaker or Society sending

we will send to any speaker or Society sending us 25 cents in coin or stamps.

We wish also to awaken Spiritualists all over the country in opposition to the "Doctors' Plot," and especially in the grand movement of Dr. J. R. Buchanan for an institution where modified. ns well as others can be helped to a good educa-tion in the laws of mediumship and psychom-etry, as well as the so-called sciences. To this end we want the addresses of all interested, that circulars may be sent and aid afforded to small Societies and much missionary work done. We hope all speakers and Societies will respond

O. H. Wellington, M. D., Secretary, 123 Concord street, Boston.

P. S.—We shall be glad to receive notice of all Conventions and Camp-Meetings, and, when possible, will aid in making them interesting and effective by sending our own representatives or procuring others.

O. H. W. tives or procuring others.

MARRIAGE AND DIVORCE; or, The Divorce Question. By Alfred E. Giles. Reprinted from the Banner of Light. Price 16 cts. Sold at the Truth Seeker Office.—[Also at the Bauner of Light Bookstore, 9 Montgomery Place Reston.

Place, Boston.]
Mr. Giles is the author of several works on Mr. Glies is the author of several works on matters of contemporary human interest, and the present pamphlet on "Marriage and Divorce" is timely and valuable. It is a question which is bound to come before the people for solution whether or not the Church and State shall continue to exercise authority in the domain of the family, and whether they shall continue to have it in their power to say who may and who may not be divorced. The Catholic Church, it is well known, sanctions divorce on no grounds whatever. With that body marriage is a sacrament; a bond indissoluble except by death. No priest of the Catholic Church will solemnize the second marriage of a divorced person, even though the divorce olio Church will solemnize the second marriage of a divorced person, even though the divorce has been obtained according to the laws of the State. In such instances the marriage is illicit, adultery is committed, and excommunication overtakes the high contracting parties. No right-thinking person agrees with the Catholic Church in this regard.

overtakes the high contracting parties. No right thinking person agrees with the Catholic Church in this regard.

State laws are more liberal, and open other avenues beside that of death by means of which those involved in unhappy marriage may find liberation—adultery, cruelty, desertion and other offeness. But the question, we take it, which Mr. Giles raises, is whether the present State laws shall have the final word, or whether marriage shall be made compatible with human conditions; whether divore, being wrested from the Church, shall remain in the hands of the State, or whether divore, being wrested from the Church, shall remain in the hands of the State, or whether it shall, by virtue of less stringent laws, he made more voluntary on the part of those concerned. This, we judge, is the drift which his argument takes, since it is the logical outcome of the wider freedom for which he pleads. This treatise appears to have been called out, like Professor Westbrook's work with the same title, by the movement now on foot among the clergy of New England to so bedevil the laws of marriage and divorce as to get, the family relations practically into their own hand. Mr. Giles has made an eloquent profest against this usurpation. His pamphlet should be in the hands of every freedom-loving person of the Eastern States, and people in other parts of the country may by its perusal be forewarned and forearmed against an encroschment which might become general if it should succeed in New England. It goes without earing that Mr. Giles is a scholarly and finished writer and handles his subjects only one who is familiar with the logic of history can Massrs. Colley & Rich have performed a good deed in placing "Marriage and Divorce" in its present convenient form for general distribution.—The Mr. Truth Seeker.

The Ohio "Russell Law." Paper No. 2. To the Editor of the Banner of Light:

Bubscribing myself as a "Life-long Republican" to an article published in the Banner of Light of June 10th, touching the notorious" Russell Bill," I have since been remonstrated with for advising Onio Republican Spiritualists to vote the Democratic ticket, as "going back" on my party. It was once affirmed that the Subbath was made for man, and not man for the Subbath." The Republican party, likewise, was made to subserve, instead of retrenehing civil liberty. Princi ples are ever paramount to the incidental uses made of them; such uses often bring flagrant abuse of right and justice, instead of their promotion. Issues may be so momentous that individuals, parties, and even nations, are often constrained to take the stand that, "cost what it may," certain things must be done, or at least attempted to be done. Precisely that pass has arrived in Ohio, when something more tangible, more convincing than the passage of resolutions will have to be resorted to if the "Russell" infamy is to be removed.

Orthodox bigots have no respect whatever for Spir itualists or their rights. They doubtless discredit the reports of the numerical strength of Spiritualists; believing at most that they are a spiritiess, submissive class, lacking the nerve and pluck to resent an infringement of their rights; and nothing else but a display of power on their part will engender in the minds of such bigoted incorrigibles a healthy respect for those they antagopize and insult.

But it will not belp Spiritualism any for Spiritualists In Ohlo to vote the Democratic ticket secretiv. Sunpose that twenty-five thousand Republican Spiritualist voters in Obio, without noise or aunouncement, vote the Democratic ticket, and carry the election over-whelmingly for that party? The real cause of the defection would not be understood or appreciated by the Republicans of the State, without a previous, distinct manifesto of motives indusing the change. To be decisive in its results, the Republican party of Ohiowhich has committed this great sin against Spiritualism and progressive thought, generally-should be told in plain words that Republican Spiritualists in the State will not vote their ticket until the party has repudiated its act by works meet for repentance; and if the Democratic party will not pledge itself to repeal the law, if in power, let Spiritualists refuse to vote

with either party.

It may be asked, how can the Republican party of Ohio correct this error if it is thrown into the minority by the defection of the Spiritualistic vote? It is immaterial which party undoes the iniquity, so long as it is undone. It is not the mere repeal of the law that will vindicate Spiritualism, and place it upon the status it occupied before the enactment of the Russell Bill. Spiritualism should achieve more than this. It should demonstrate to the people of Ohlo, the country and the world, that there is a penalty in tampering with the rights and liberties of any class of persons in this land of the free, that makes it dangerous for any political party to attempt. Let the Russell Bill cost the Ropublican party lu Ohio its success at the next general election, and let the canvass be waged so openly, let the issue be declared so that there shall be no possible misinterpretation of the cause, and it will be the Waterioo to all attempts of sectarian bigots in this country for the future. V. C. TAYLOR. Des Moines, Ia.

Transition of Hon. J. B. Wilson, Syd-· ney, N. S. W.

The Liberal Association of Syduey, N. S. W., has met with a severe loss in the sudden departure from earth life of its President, Hon. J. Bowie Wilson, a gentleman who was held in high esteem by all who knew him. In The Liberal of May 12th, Charles Bright gives a brief biographical sketch of Mr. Wilson, in which occurs the following passage:

🛰 It was while he was in America, some thirty years ago, that his attention was directed to the phenomena of Modern Spiritualism. He treated them at first, as most people at that time were constrained to do, as rank absurdities, defusions, or impostures. The incident which earliest excited serious thought, and caused him to carefully and patiently pursue his investigations, he was often in the habit of referring to in later life. He had written an important letter home to Scotland, and was troubled at the fact of receiving no reply to the communication. Happening at this period to foin by invitation a friendly circle, a spirit, purporting to be a dear elster, made her presence known, and volunteered the information that the letter about which his mind was agitated had been transmitted, and was then detained at a certain postal station. He sent to the place specified, and in very truth found all opportunities which presented themselves-and there were many-for studying the unexpected and occult areanum of nature opened to his view, and the result was that he became a confirmed and enthusiastic Spiritualist."

The funeral services were largely attended. No ceremony was performed other than an address by Mr. Bright, who in the course of his remarks said:

"His life had been one continual course of casting off what appeared to him to be old error. As the light of inspiration dawned upon blin he welcomed it, and could not be lukewarm in anything on which he had strong convictions. He was not one who could shape his life different to his belief in any way. Hence it was they who were present, Spiritualists, Rationalists, or Freethinkers, or those who did not go that length, but were lovers of honest, manly, outspoken conviction, all would honor and revere their dear friend as one who, in spite of temptations, never for a moment swerved from the follest and holdest expression upon questions on which so many remained silent." Continuing, be remarked that "the term death did not mean aunihitation, but the individual only passed through a change. The deceased still lived, and was near to them at that moment, taking a keen interest in the proceedings. Those loved and dear ones who were at home would for many a long day to come find bis warmest sympathies enlisted on their behalf. When their first grief is over they will have the joy of knowing-the wife, that what she engages in will still be shared in some mysterious manner by her beloved husband-the children will know that their father is not far from them, but takes an interest in what they do. It was but right that they should know these things."

Keep it Before the People.

We have devoted considerable space for some weeks past to an exposition of the dastardly aims of that concordat of bigots, yelept "THE NATIONAL REFORM ASSOCIATION "-in other words, the God-in the-Constitution plotters, who are seeking to subvert the very foundstions of this free government, and establish a religious theocracy upon the ruins of an overthrown republic. Freemen of Americal are you ready for the issue?

There are some who think that an undue amount of excitement is expressed in this connection, and that aims and objects are being ascribed to this Organization which are foreign In large degree at least to its nature. To such we would commend a careful perusal of the following "Peckenifilan" condensation of the chief features of this detestable institution, which is now being circulated in its interests in the public prints. Truly out of their own months

are its friends condemned.

The NATIONAL REFORM ASSOCIATION is a Society organized and forearmed against an encroach ment which might become general if it should succeed in New England. It goes without saying that Mr. Glies is a scholarly and finished writer, and handles his subject as only one who is familiar with the logic of history, can Mesers. Colby Rich have performed a good deed in placing (Marriage and Divorce in its present convenies are divided in the membership of the Constitution of the United States. Its persons and public meetings, circulating petitions and extending the membership of the Constitution of the United States. Its friends condemned:

The NATIONAL REFORM ASSOCIATION is a Society organized to maintain existing Christian features in the American government, and to secure a satistic religious amendment to the Constitution of the United States. Ituring the present year this Society has greatly enlarged the membership of the United States. Ituring the present convenies and great per them when the membership of the Constitution of

Law of Marriage in opposition to the lax divorce logislation now so common. Some suitable charge in the Constitution is decimed by this Society to be indispensably necessary, since that instrument, in its present form, is regarded as an expression of the secular theory of government, and is constantly employed as an argument against all that is Christian in the usage and administration of our government, "

A New Departure.

A new society of Spiritualists, organized in lodges, styling themselves Patthists, to carry out the plan laid down in Oalispe of raising up children in communal life, has been now some five months in operation in this city. Their work is not to teach Spiritualism to the world, nor "to go about preaching," but to gather in orphan habes and foundlings in the great cities, to take them into the country and there provide them ample homes and raise them up acquainted with all the advanced thought of the day. The Faithists now number some thirty members; they have begun the work of gathering in the bubes, and they claim that they are the first spiritual society that has really set on foot educational and benevolent culture looking to the bettering of the race on a permanent basts. They were donated recently a thirty-thousand-dollar farm and mansion, fully furnished, to carry on their work. This makes the fifth great donation they have recelved. John Bowden. 164 West 35th street, New York City.

"From the worst stages of Heart Disease I consider myself cured by the use of Dr. Graves's Heart Regulator .- T. M. Towns, Tilton, N. H. 30 years have proved the Heart Regulator a sure remedy. Sold by druggists at \$1 per bottle.

SPIRITUALIST LECTURERS.

*Will also attend funerals.

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

UNTIL FURTHER NOTICE.

Any Person sending DIRECT TO THE BANKER OF LIGHT OFFICE, No. 0 Montgomery Place, Boston, Ins., \$5.00 for a year's anbscription to the BANNER OF LIGHT will be entitled to ONE of the below-described beautiful works of art, or a choice of one of the following Books, of his or her own selection. For each additional En. graving 50 cents extra.

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

BANNER OF LIGHT,

MAY OUTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PRESIDES BY COMPLYING WITH THE TERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PUTTURE,—A woman holding inspired pages sits in a room around which Night has traited her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very bleaf of hopeful, trastful, curnest prayer. The san has gone down. Neither the expiring candle nor the moon, "cold and pate," skinding through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and filmulantes the room. It is typical of that light which flows from above and floods the soil in its sucred moments of true devotion. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x22 inches; ungraved surface, 16x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of bill and plain, bearing on its current the time-worn bark of an aged Pilgrim. An Angel accompanies the boat, one band resting on the helm, while with the other she holds lowered the open sea—an emblane of eternity—restainating "Life's Borning "to live good and pure lives, so "That when their harks shall float at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth." A hand of angels are scattering flowers, typical of God's inspliced teachings. From the original painting by Joseph John, Engraved on stead by J. A. J. Wilcax, "Size of sheet, "2228 thehes; engraved surface, 16220 inches.

"THE ORPHANS' RESCUE,"

"THE ORPHANS' RESCUE,"

This beautiful picture lifts the veit of materiality from beholding eyes, and reveals the guardians of the Angel World. In a heat, as it hay in the avoien stream, two or phans were playing. It was late in the day, before the sterm ceased, and the clouds, lightened of their burdens, shifted away before the wind, leaving a clear, bright sky along the horizon. Unneitred, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the fearful cateract the children were stricken with the from and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright gave way to composite and resignation, as, with a determined and resignation, as, with a determined and resistance in the little girl. Fright gave way to composite and training the position of the composite and a little day in the stream.—a little haven among the rocks. The lony of more tender age, and not controlled by that mysterious influence, in despair fell coward his herole sister, his little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wilcox, from the original pointing by Joseph John. Size of sheet, 22x28 inches; engraved surface, 15x20 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: The curfew toils the knailed partiag day, "" " " " from the church tower bathed in samen's fading light, "The lowing berd winds slowly o'er the lea," toward the humble cottage in the distance, "The plowman homeward plods his weary way," and the thred horses look engery toward their home and its rest. A boy and his dog are engerly houting in the mollow corth. The fittle girl imparts life and beauty to the picture. In one hand she holds will howers, in the other grass for "my colt." Beated under a tree in the churchyard, around which the twilight shadows are closing in, the pact writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight," Stein, copied in black and two times. Designed and painted by Joseph John. Size of sheet, 22x28 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting bleadings of a happy family with the animal kingdom. The companion-piece to "Homewart," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Meth. copied in black and two tints. Size of sheet, 22x28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a caroni drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love. The artist being a painter of high order, with his soul in tuli accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthushasm 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. Size, sheet, 20x24 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea the interest of the content of the c

"THE HARVEST LUNCH." -

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an eins standing on the edge of a grove made vocal with the song of birds. The farmer spreads the monday feast from a basket brought their by his daughter, [All kinded graces burning o'er her cheek.] From a inficher she is filling a brother's cup, while another is waiting for the cooling draught. A had is studying the countenance of his dog, that is waiting for his binch. Horses attached to a wagon loaded with bay, import a most pleasing effect. A rustic youth, proud of the learn, leans against his favorate borse, A little boy and girl are passing a lunch to brother and sisterfroileking on the loaded hay, wtein, copied in black and two thrafrom Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

GHOST LAND; OR, RESEARCHES INTO THE MYSTERITES OF OCCULT SPIRITISM. Illustrated in a series of autobiographical papers, with extracts from the records of Magical Séances, etc., etc. Translated and edited by Emma Hardinge Britten. Paper, pp. 484.

THE FRALMS OF LIFE. A Compilation of Psaims, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory centiment of the presentage. By John S. Adams, Paper. SUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS, Cloth, Printed on tinted paper.

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

AGASSIZ AND SPIRITUALISM: Involving the Investigation of Harvard College Professors in 1887. By Allen Putnam. This cioring work combines in Itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE SUN-RAYS. What Hans Christian Andersen tolls a dear child shout the Run-Rays. Dedicated to the Dear Child Sands, by the Spirit Hans Christian Andersen. Written down through the mediuniship of Adelma, Baroness Von Vay, of Gonobitz (in Styria), Austria, and translated by Dr. G. Bloede, of Brooklyn, R. Y. Paper.

THE LIFE. The malu object of this little volume is to do not see that the second of religion and a force (in the domain of religion and morals) greater than dictation has Paper.

"MINISTHY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston, By A. E. Rewton. Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medical Man. Paper.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Ben Mouthbonessessessessessessessessessessesses 1.50 TO BOOK PUBUHASERS.

COLBY & RICH, Publishers and Booksellers, No. 9 Montgowery Place, corner of Province treet, Boston, Mass., keep for sale a complete assortment of Apiritumi, Progressive, Heformatory and Miscellancous Books, at Wholesals and Retail.

Terms Cash.—Province treets to be sent by Express, must be accompanied by all or at least hair cash. When the money forwarded is not sufficient to fill theorier, the balance must be raid C.O.D. Orders for Books, to be sent by Mail, mustinvariably beaccompanied by cash to the amount of each order. We would remind our pairons that they can remit us the Fractional part of a deliar in postage stamps—ones and twos proferred. Postage stamps in quantities of MORE than one deliar will not be accepted. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in Engagore.

express.

AF Catalogues of Books Published and for Sale by Golby & Rich sent free.

SPECIAL NOTICES.

AP EXTAL NOTICES.

AP In 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 shades of opinion to which correspondents give utterance.

AP We do not read anonymous letters and communications. The name and address of the writer are in all cases addispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which coulain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persusal.

perusal.

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

Banner of Pight.

BOSTON, SATURDAY, JULY 7, 1889.

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

WHOLESALE AND RETAIL AGENTS: NEW ENGLAND NEWS COMPANY,

14 Franklin Street, Boston. THE AMERICAN NEWS COMPANY, 39 and 41 Chambers Street, New York.

COLBY & RICH, PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH. BUSINESS MANAGER.
LUTHER COLDY EDITOR.
JOHN W. DAY. ASSISTANT EDITOR.

BY Business Letters should be addressed to ISAAC B.
BICH, Banner of Light Publishing House. Boston, Mass.
All other letters and communications should be forwarded to LUTHER COLDY.

THE WORK OF SPIRITUALISM is a broad as the universe, it extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

Rationalism in Creeds.

At its recent meeting at Saratoga, the General Assembly of the Presbyterian Church came down on the entertainment of rational views of religion, but more especially of the Bible, in the most sledge-hammer style. It publicly proclaimed that it felt constrained to express itself "clearly and decidedly" on "the rationalistic treatment of the Holy Scriptures by Protestant teachers in Europe, whose works are introduced into our country, and whose evil influence is felt in our church." They only cry out because they are hurt; if this influence, which they are of course ready to call "evil," did not affect the Presbyterian organization very serlously, we may depend that they would say just as little as possible about it. What strikes every one of common sense as so peculiarly absurd is. that this rational spirit in Biblical studies is accused as if, instead of having anything to do with thought and truth, it were only a corrupt conspiracy, got up by wicked men who designed only the destruction of the church. It is made synonymous with pure deviltry, and common reason and common sense are not credited with any connection with it.

In place of that, it is only the natural and unforced entrance of light into the human mind. They are not outside conspirators who come within range of the influence of the rationalistic spirit, but men already in the church, its active and trusted working members, those the church at heart. They claim the natural right to exercise the faculty of reason, which the church explicitly forbids. For this General Assembly of Presbyterians at Saratoga proceed to say, that their confession of faith. after giving the names of the books of the Old and New Testaments, adds that they are all "given by inspiration of God to be the rule of faith and life." Hence no sort of investigation into the character of any of those books which compose the Bible is to be tolerated. The darker the meaning of any of them, the surer proof is it that God speaks in them only to be understood. To attempt to penetrate to their hidden meaning would be to abstract so much from the tyranny of ecclesiastical superstition. This is the power that modestly professes to understand above reason. Behind the shibboleth of "inspiration" it would still longer hide its purposes.

Says this Presbyterian Assembly, "the denial of the authenticity or truthfulness of the Holy Scriptures is a denial of their inspiration, and any teacher that suggests such denial should be not only carefully avoided, but studiously repelled." If the present age permitted it, this language of anathema would be changed to an act of tyrannic cruelty. As it is, the offending rationalist in religion is to be "carefully avoided "and "studiously repelled," instead of being put to the rack, and tortured with the thumbscrew. The spirit in both cases is identical. Just to keep up appearances, and maintain open relations with the age in which it must seek its support, the Assembly protests that it would by no means discourage "the full use of all light in critical study"; but it warns all pastors and teachers of "the danger to young and inexperienced minds in the free use of crude theories and unproved speculations on the part of religious instructors"; and it reminds them of "the paramount importance of sustaining in positive doctrine, the authenticity, integrity, truthfulness and inspiration of the Holy Scriptures against the unsanctified learning by which an unbelieving world, through nominally Christian channels, assaults the church of God." What an amount of sheer cant is to be found

in the above; and what pure insolence toward others! Who are these men that openly assume to denounce the learning of other men. their own brethren, too, as "unsanctified"? When they harp so constantly on "inspiration." what do they mean by it? Could they explain it themselves? If the Bible is in every part so very clear and plain because it is the inspired Word of God, they argue that it is above the need of any assistance from reason to make it universally understood. But the very cause of this application of learning and thought to it is because it is confessedly not understood. These dictators are the last to admit that the common mind can comprehend the meaning of the Scriptures as readily as the learned one. Then it follows that learning and

light, and needs the ready help of the cultivated intellect of man. This ecclesiastical thunder is a relic of the Middle Ages. The ecclesiastical authorities hate to give it up, for they are sure of no other footing. So they stand still and fulminate, and the world of progressive thought passes on and leaves them without further occupation. It is inevitable.

Tests and Testers.

A writer in The Herald of Progress (Eng.) for June 8th says he thinks the growth of Spiritualism may be attributed more to its phenomena than to its philosophy. This fact the great body of the American Spiritualists have been familiar with for a long time, notwithstanding that certain individuals in our ranks have been active for the past five years in endeavoring to manufacture a different opinion, but have, unfortunately for themselves, been remarkably unsuccessful in their sanguine expectations. This writer's terse remarks in The Herald of Progress so fully bear the impress of truth, and are so essentially applicable to this meridian at the present juncture, that we feel to transfer them to these columns for the benefit and instruction of those of our readers whose minds are not fully made up on the subject-matter presented: The circle is its [Spiritualism's] laboratory,

says the writer, from which its varied manifestations accrue, and the inquiring student pursues his investigations. Herein he receives knowledge, and though to him it may be a fact, all his philosophy will never demonstrate it. To his mind, he has realized a wonderful principle, viz., that immortality has been brought to light, whilst all his theorizing will never demonstrate the fact of his realization. The spiritual student is naturally of a prying disposition. The practical surroundings of life are not sufficiently developed whereby his longing soul should become easily satisfied. The realization of truth to him depends more upon what he can perceive than what he can hear, and an excitability ofttimes becomes predominant when the fact begins to formulate itself before his sense of wonder, that interior intelligence becomes tangible, and the so-called nether-world is a reality of to-day. Truth is an infallible principle. Guided by its lines, you are at all times safe, though dogmatism may betimes arrogate to itself the power of dispensing. Dogmatic teaching is narrow, and the student of spiritual principle seeks not that which is confined. In searching after truth, nature is boundless, whilst truth, as an essential principle, is infallible, and by truthfully investigating into Nature and endeavoring to unravel her mysteries, you benefit your own mind, and confer a favor upon the world. The weaklings of the earth alone are afraid-the old conservatism keeping their simple souls in bondage. In order to test for truth you must investigate for facts. It matters not what may be the results-inasmuch as they may be the outcome of inquiry, and you then know the logical sequence of your searching. There are some beings—and nowhere more than amongst the Spiritualist body-who are always looking for a sign. Such people are hardly ever satisfied. They comprise the drones in a movement. Pander to their whims to-day, and tomorrow you find them dogging your footsteps doubtful and dissatisfied.

With marvelous minds, their virtues thus would show The rancorous spirit, jurking just below.

The test-hunter is not always to be blamed There are times when a want of intelligence becomes a redeeming factor, and a test becomes an initiatory step into a phase whereby its unique application leads to a more extended inquiry. The philosophy of life is peculiar and varied, and selfishness seems to raise its head -like the pyramid-above all other monuments. whilst the nobility of character becomes the more manifest through its self-denying princiwho chiefly profess to have the future good of ple. The life of the future concerns most pecple; its joys and sorrows enter closely into their daily hopes and anticipations; while its clouds become perceivable when mirrored by the subtle hands of priestcraft. Work is a necessary concomitant whereby the equilibrium of life is sustained, and the energized souls, whose devotedness to principle leads them onward and upward in the pathway of progression, shall, in the near future, perceive the ultimate of their present surroundings, and discover through the telescopic vision of humanity the unfoldment of truths, which, to the blind eyes of the thoughtless, are passed over, whilst to the investigator for facts they become as the beautiful gems in the store-house of the lapidary. To some minds it is sufficiently satisfying to see a jewel, though too much work for them to try and earn one. Would it not be a pleasure to perceive such vieing one with the other in an effort to possess one? It would seem they prefer to clamor in order to see another's, rather than provide the conditions whereby they might possess and exhibit their own. The time is near when a spirit of rivalry must force its potential influence amongst the masses, and a purer ray of developed thought become radiated. where, by a vigorousness commendable, the principles of truth shall be inquired into, and reason shall sway the soul, and ramify-by an assiduity—the varied phenomena in nature, testing, by experimentalism, the wonders of spirit-life on both sides the grave.

> The notorious Petticoat Bishop, whose career in this country as an exposer (?) of Spiritualism was cut short by our exposure of him, is at present annoying the good people of England by his sheer audsoity. M. A. (Oxon.) in London Light of June 16th says: "The land that produced in one untoward generation Flavius Josephus Cook and Washington Irving Bishop has much to answer for. The latter phenomenon is just now occupying a large share of public attention, and provoking much merriment from those who remember his previous escapades in the North, and, indeed, in other quarters. . . . One must go to slang to describe Bishop." Yes, indeed! He performed queer antics in this city several years ago, and succeeded in coining a pocket full of ducats by putting into his haudbills many names of our prominent citizens as his endorsers; but these people soon | dise of the Spiritualist. No sect, association, found out how egregiously they had been sold, and have blushed for shame ever since.

> A Dr. Ludwig Mejer, it seems, has been investigating the era of witch-trials, and thinks he has found a key to the horrible riddle. He says innocent people were murdered, but that more guilty ones were sentenced. The guilt of the latter, in his estimation, is represented to have consisted in the consumption of intoxicating drinks containing night-shade (stechapfel), "which causes the halincination of flying in the air" !-all which is too studid to consider for a John Brown, and the visit of the spirit of Mrs.

Assurance Par Excellence!

We ought not to be surprised at anything which "Henry Melville Cummings Fay Foster Mansfield Braddon" and his "combination' might say or do, in the course of their rapid flights from State to State and town to town for the deluding of the ignorant, and the upbuilding of the private exchequer of said peripatetics; but we will admit that we have recently been astounded, nevertheless, and this is how it came about:

Any one who has read the pages of the Banner of Light for years past, knows that we have made frequent practice of earnestly warning the public against the Fay-Braddon combination, and we have every reason to think that by our efforts, backed by those of resident Spiritualists, the attempted operations of these adventurers have been rendered abortive in more places than one. Yet in face of this fact we are now informed by a correspondent, Charles E. Higgins, that Fay had the monumental assurance to report to a Brockton, Mass., audience, Sunday evening, June 24th, that his address was at the Banner of Light office, etc. Nothing more is needed to show the public the real character of this contemptible mountebank than the putting on record of this utterly shameless statement made by him (F.) at this late day, when he knows he has been repeatedly "shown up" in his true light in these columns.

The Brockton Evening Gazette states that the performance of the **Fay-**Braddon tribe on the occasion above referred to, so far from involving the embodiment of anything new, consisted "in the presentation of two or three old and wornout cabinet tricks which have been exposed time and again"; while the Daily Enterprise of June 25th sententiously denounces the "Religious Illustrated Lecture," and remarks: "The Spiritualist Association of Brockton distributed bills yesterday afternoon announcing that they did not endorse the meeting to be held at the theatre. It was commendable in them that they did not." Our correspondent, Mr. Higgins, writes as follows, in the premises, after briefly describing the entertainment(?):

"The performance was a first class humbug in every respect, and at its close the 'only and original Annie Eva Fay,' and her condintors, were greeted with bisses, which they richly deserved; and to complete their infamous fraud they informed the disgusted audience that their address was at the Banner of Light office in Boston, and if any desired their services for physical manifestations they could direct their letters to that nlace.

The small admittance fee to be charged to defray expenses, as announced on the bills, proved to be the modest sum of thirty-five cents. Now, Mr. Editor, it is really too bad that our glorious cause should be held up before the world in such a disgraceful manner, by such unprincipled creatures, and if societies in the vari. ous places that may be afflicted with a visit from these wolves in sheep's clothing will correspond with our Society, we will furnish them with handbills showing the true character of these parties. Fortunately our Society learned of their character on the day previous to the farce, and issued extra circulars informing the public that we did not endorse them, as many sup. posed, but that our lecture by Mrs. Dick would be given as advertised."

The words of our correspondent are none too sharp, and we advise all who hear of the whereabouts of the Fay-Braddon concern to address Mr. Higgins at once at Brockton, and procure, as a public safeguard, copies of the circular to which he alludes. [We would state that the latest advices we have, locate the F.-B. party in Painesville, O.—at least so we gather from a handbill promising various great things in their names which has just been sent us from that

The barefaced falsehood of this fellow Fay, as regards his standing at the Banner of Light office, is self-apparent (in view of our frequent denunciations of him in the past) to all who know anything about Spiritualism; he uttered it evidently to deceive those who do not read the Spiritualist papers, and know nothing, presumably, concerning the genuine mediums developed for the presentation of the phenomena: And as his is a clear attempt to deceive the uninformed portion of the public, we repeat that all true friends of the cause under whose notice this article may fall, should do what they can to assist the Brockton Spiritualists and ourself in putting people on their guard against the operations of this detestable sharper and his only original" companions.

The Camp-Meeting Season. Our advertising columns show the near approach of the season when Spiritualists in various parts of the country will renew their annual intimacy with Nature in the groves and by the lakes and streams : a season to which all look forward with the sincere eagerness of childhood itself, and whose delightful experiences in retrespect are to be compared with those encountered in no other part of the year. We need but call the attention of our readers to the different announcements made by the managers, who feel fully compensated for all their labor in the consciousness of having been the means of diffusing so large an amount of happiness. No method of bringing Spiritualists into pleasant personal relations could be devised that would in every sense prove more effective. It is the season when one's spirit craves contact with life out of doors, with simple Nature. For life now puts on its most spiritual expression. By day or by night, the camp is the place in which pure and sweet thoughts concerning both worlds and their intimate relationships are most likely to spring up in the soul and blossom with an imperishable fragrance.

The summer grove-meetings are no ambitions attempts to imitate the academic talks of ancient Athens. It is very true that the gravest and grandest problems which the human soul can propose for solution are considered by the speakers, the invisible spirits inspiring the utterance. But there are no impossible answers to be sought for questions that need never be asked; there is no wrangling over definitions and distinctions; there is no set purpose to construct or defend a scheme of faith, a form of doctrine, or an institution without a living root. The camp is the earthly paraor body known to us is at all points more completely in harmony with its surroundings in such a place. That the present season may yield its abundant barvest of joy to all those who assemble thus to commune with Nature and God, is our sincere wish in announcing its opening.

The Spiritualistische Blätter of Leipzig for June 7th translates from the Banner of Light of April 14th the editorial concerning Queen Victoria and the mediumship of the late sion. And it follows again that what they call inspiration means darkness quite as much as the nable believers in the old theology.

By Read what is subject they call inspiration means darkness quite as much as the nable believers in the old theology.

Delay."

A Cosmopolitan Number.

The present issue of the Banner of Light may well be termed a "Cosmopolitan number," when the amount of articles and the wide range of subject and locality making up its contents are taken into consideration. John Wetherbee presents No. 2 of his "Experiences with Mary M. Hardy," of Boston; Thomas R. Hazard contributes a leaf from the history of the cause, the scene being laid in Vermont; V. C. Taylor has another ringing protest against the "Russell Law" in Ohio; the transition of Hon. J. Bowle Wilson, of Sydney, New South Wales, is treated upon; Wm. Foster, jr., furnishes an interesting article on the materialization seances of Mrs. Allen, of Providence, R. I.; "The Late Benjamin Starbuck" gives (as printed in the Troy, N.Y., Standard) a sketch of some of his experiences in the spirit country; H. C. Berry tells of what the Spiritualists have been doing of late by way of meetings in Portland, Me.; Judge Dailey refers to the Brooklyn, N. Y. "Church of the New Spiritual Dispensation" and its work; extracts are made from the favors of correspondents in North Carolina, Maine, Ohio, Massachusetts, Louisiana, Pennsylvania, Missouri and other points: "A-Half-Hour with Slade" is cited from the Providence, R. I., Journal; J. M. Peebles, M. D., of Hammonton, N. J., speaks of "The Everlasting Gospel"; Mrs. B. C. Soule, of Vermont, contributes a classical poem embodying "A Vision of Heaven"; and another poem is presented wherein John G. Whittier gives expression to thoughts which are wont to visit the minds of most of earth's children as life's "sunset" hour draws nigh; a strong "phenomenal" article from the pen of Hon, J. L. O'Sullivan date U. S. Minister to Portugal) is presented; the article on John Howard Payne in Georgia will be found of interest. Obituary notices, a page of spirit messages, and the list of Spiritualist lecturers, are also given in its pages-together with a full line of editorial matter, and items of general in-

The Russell Bill.

V. C. Taylor has a pungent paper regarding this legislative iniquity, on our third page, to which attention is especially called. The Worthington (Minn.) Advance as usual hits the nail squarely on the head in this connection, when, in a recent issue, its editor, after remarking that "the campaign is on in Ohio, with Judge Foraker, a comparatively unknown man, to lead the Republicans in the gubernatorial contest," proceeds to say "We devoutly hope the Republicans will be defeated in that State," giving as his own the self-apparently truthful reason:

"The Republicans are passing laws in a number of States discriminating in favor of one religion and against another; in favor of one class of business and against another, and so on. It is becoming a party of funatioism and class-legislation, and if it has not sense enough to change its policy, and listen to the protests of the classes it is injuring, it must dis."

It is said by the New York Times and other papers that the recent remarkable increase of insanity among convicts in the Auburn State Prison is to be traced directly to the use of what is termed "the paddle" as a punishment for bad conduct. It is no wonder that insanity results from such a barbarity. Our prisons are many of them the seed-beds of insanity: and the barbarities that are practiced upon the unfortunate victims in the prisons are only continued in the asylums. Yet we and others are sharply rebuked in the conventions of the keepers of these institutions for presuming to make known the fact of their inhuman tyrannies. It is time they were exposed more than they are. It is time they were put a stop to forever by the rising indignation of public opinion. If it is a bad thing to have the malady of a distempered mind treated as it too often is in our asylums that profess to cure it. it is infinitely worse to support penal institutiona v insanity is set of barbarous keepers.

*STARTLING FACTS IN MODERN SPIR-ITUALISM" is the title of a book comprising six hundred and three pages, elegantly bound and beautifully ornamented, which has just been revised, enlarged and appropriately illustrated by its author, N. B. WOLFE, M. D., of Cincinnati, Ohio. Spiritualists and others should have this highly interesting work in their libraries. The author says in his preface that he "can afford to speak the truth, to hew to the line, wherever the chips may fall, Humanity - the universal Brotherhood - is interested in the FACTS which Modern Spiritualism reveals. They, to the writer's mind, proclaim the dawn of a new era in the history of the human race, the importance of which, to the best interests of mankind, no one can properly estimate." We shall give a more extended notice of this deeply suggestive book as space allows. Those who would ascertain the price, etc., are referred to our advertising columns.

La Lumière, brought out at 75 Boulevard Montmorency, Paris, and devoted entirely to the study of Modern Spiritualism and animal magnetism, now appears every fortnight instead of once per month. Besides excellent articles by Madame Lucie Grange and her fellow-laborers, Messrs. Eugene Bonnemère, René Callié, Courtépée, Maricot, Matharel, et al., its readers are treated to a series of papers on "The Recollections and Impressions of a Medium." This enterprising publication keeps abreast of the times, as a pronounced paragraph against the bigotry and intolerance of the "Russell Bill" in Ohio, contained in its issue of June 10th, clearly shows.

Captain John Codman writes: "The Indian is now no longer what he was, but what we have made him. We have Christianized him with the sword and baptized him with rum? We have stolen his lands, pended him up on reservations, deprived him of the means of procuring game; and have promised him rations -to be turned over to the benefit of Indian agents.'''

Our thanks are hereby returned to Lizzie Lewis, of Barnstable, Mass., for the donation of a box of beautiful roses to adorn the Free Circle-Room table at the closing seance (29th ult.) of the sesson. Other donors also have our thanks for splendid bouquets of flowers.

We shall give to our readers next week another installment of the highly interesting series of Spiritualistic Experiences which Prop. J. W. CADWELL is contributing specially to these columns.

We will forward specimen copies of the Banner free to any name sent in by our patrons who may desire such favors with

Another Exposer Exposed.

We learn from the New Zealand Mail, published in Wellington, N. Z., of May 12th, that the walls of the city were adorned at that date with large posters announcing that "Kudarz, the world-famed wizard and conjurer, would expose the so-called miracles of Modern Spiritualism." This newly-fledged impostor then proceeds to expose his own fraudulent character by saying that "throughout the whole of England and America he has caused a regular furore among the believers in Spiritualism by his wonderful exposures." This we pronounce a most unmitigated falsehood so far as it relates to America. No "exposer" has ever caused such a furore here, and no conjurer or "wizard" publicly known by the name of Kudarz has ever appeared before an audience in this country in any capacity whatever.

The subjoined notice of the late Dr. Brittan's closing work on the material side of life appeared in the Brooklyn (N. Y.) Sunday Eagle shortly after the publication of the book. and before his decease:

THE BATTLE-GROUND OF THE SPIRITUAL REFORMATION. By S. B. Brittan, M. D., Editorat-Large. Published for the author by Colby & Rich, Boston.

Dr. Brittan is one of the oldest of Spiritual-

ists, and his views on the development of this be-lief are worthy of and command respect. Several years ago he attempted to employ the secular press of the country for the purpose of such a statement of the facts and illustration of the press of the country for the purpose of such a statement of the facts and illustration of the principles of the Spiritualistic Philosophy as might be necessary to correct the popular misconception of its character. The plan, however, met with such opposition from Spiritualists that it was discontinued at the end of the second year. It has been reorganized under other auspices and with Dr. Brittan at its head. He, however, has been devoting his time to the preparation of several volumes for the press, the first of which is now before the public. In it is taught the philosophy of the inspirations of genius, the scientific evidence of Spiritualism and the definition of Modern Spiritualism. The volume is adorned with a steel portrait of Dr. Brittan; it contains over five hundred neatly printed pages and is dedicated to Mr. Luther Colby, "the journalistic standard-bearer of Modern Spiritualism in America."

The French Republic has inaugurated a grand piece of work which will be her future salvation and glory in coming time, if bigotry does not step in and stop it-and that is that every French child shall be taught to read and write, no matter what the religious belief of the parents may be; it will fight against the religious formulas which have proven such a source of irritation to lay-school-teachers in the past, while the Church, aided by political factions, will antagonize every effort in this direction in order to destroy, if possible, the republican government. But even should the Republic perish, and leave the Education Act as its only monument, this alone would justify its existence and prove one of the most magnificent achievements of modern European history.

The Third Annual Convention of the NEW HAMPSHIRE STATE SPIRITUALIST ASSO-CIATION met, agreeable to announcement, in Concord, June 29th. On Saturday addresses. were made by Mrs. Fannie D. Smith of Middlebury, Vt., Dr. J. V. Mansfield and Prof. J. R. Buchanan of New York City, Mrs. Maud E. Lord, J. W. Fletcher and Dr. O. H. Wellington of Boston, and others. Officers for the ensuing year were elected, and all the sessions were exceedingly entertaining and instructive. The Convention throughout was a success, and reports of the rapidly growing state of the cause very encouraging.

A young man belonging to Macon, Georgia, while camping out with a party of friends, was heard to exclaim in his sleep: "For Heaven's sake, stand aside I that picture will kill you!" It was afterward ascertained that his sweetheart, at about the same time, narrowly escaped being killed by a falling picture under which she was standing at her home. Was it. mind-reading"?—or what?

The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 5.

Dr. Donald Kennedy, the veteran Spiritualist, has returned to his home in Boston, looking hale and hearty. Time seems to deal kindly with this gentleman, as it should with all who, like him, have the courage to utter their convictions wherever they may be.

Read the sixth page. There is much food for deep thought within its columns.

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

Many of our spiritualistic readers frequently ask us why we do not oftener publish reading matter concerning Spiritualism. We quently ask us why we do not oftener publish reading-matter concerning Spiritualism. We can simply reply that we have done our part, inasmuch as that now among the Germans considerable number of Spiritualists can be found, and that they have organized a society, which meets twice a week, the members mutually instructing and entertaining each other through speeches and the relation of experiences. For further information concerning the subject we can recommend the following as the best of the spiritualistic papers published in the United States: The Hanner of Light, Boston, Mass., and Light for Thinkers, Atlanta, Ga. The latter appears every Saturday, contains eight pages of reading matter, and costs only one dollar per year. Address G. W. Kates, Atlanta, Ga. The former is published weekly, and can be procured at the German booksiore, 136 Meeting street. Applications for membership, in the spiritual society can be made through any member. Entrance fee, one dollar; dues, twenty five cents per month. In the meantime, if sultable articles are furnished us by our readers, we shall be pleased to publish them. A liberal paper should always be open for the discussion of all questions—such are our principles.—Deutsche Zeitung, Charleston, S. C., June 11th.

A PLEASANT RECEPTION occurred at the residence of Mrs. A. R. Cunningham, a prominent medium of this city-No. 18 Davis street (the home also of Mrs. Carry on Thursday evening, June 28th. The two parlors were well filled, and all enjoyed very much the cutertainment, which consisted of speaking and singing.
Mrs. M. S. Townsend-Wood presided; speeches were
made by her, and several other, persons, among them Mrs. S. A. Byrnes, Mrs. Metcaif (in trance), John Weiberbee, Mr. Saunders, also Mr. Jenkins, the President of the Spiritualist Society of West Newton; a reading was also given by a young lady from the same town. Fine singing by Mrs. Sagter, Mrs. Edwins, and Mrs. Carr occurred believes, the several addresses, which was enjoyed vary much. Mrs. Compliantain made some appropriate commercia, and the sonvocation dispersed. Mrs. Compliantain made some appropriate commercia, and the sonvocation dispersed. Mrs. Compliantain made some appropriate commercia, and the sonvocation dispersed. Mrs. Compliantain made some appropriate commercia, and the sonvocation dispersed. Mrs. Compliantain will return be some in the altitum.

The following Hem suppersant the course of a copiet of a copiet of the Mrs. Spiritum of the sound of the second of the Mrs. Spiritum of the second of the Mrs. Spiritum of the second of the Spiritum Mrs. S. A. Byrnes, Mrs. Metcalf (in trance), John Welb-

First Society of Spiritualists, New York-Closing Service of the Season -Testimonial to Mrs. Nellie J. T. Brigham.

At the closing services of the First Society of Spiritualists of New York, at Republican Hall, on Sunday evening, June 24th, the President, Mr. Newton, stated that the financial condition of the Society was more favorable than it had been for several years previous. As the Society is supported entirely by gratuitous contributions, he asked the friends present to contribute a little more freely than usual, that they might be able to meet all obligations. A very generous contribution was the result, and the Society will open its meetings the first Sunday of September entirely free from debt. Before the benediction Mrs. Mary A. Newton

stepped to the platform and said:

stepped to the platform and said:

"Dear Friends—This evening closes another year with us on the part of our friend, Mrs. N. J. T. Brigham, to whose ministrations we have listened and have so much enjoyed Sabbath after Sabbath; and I am quite sure you will all join me in saying some testimony from us is not only fitting, but due, on this the eve of our separation, which we trust will be only for the two coming summer months, although she has received earnest letters from friends in several cities, strongly urging her to come to them.

I find that many of the friends who attend these meetings are not aware of the labors performed by Mrs. Brigham. You do not know that three weeks in every month she leaves the city on an early train on Monday morning to preach this pure gospel of life four and five evenings during the week, and only one week in the month is at any one place on two consecutive evenings, spending one week only of each month at her own home among the mountains of Massachusetts; and in addition to this, frequently travels all night to efficiate at a funeral, or speak a few words of comfort to some weary soul whose sands of life are nearly run.

It is only when we are deprived of our blessings that

night to efficient at a tuneral, or speak a few words of comfort to some weary soul whose sands of life are nearly run.

It is only when we are deprived of our blessings that we come to know their real value. During the week just past we have met a gentleman who lives in a community where he is enlirely deprived of the privilege of listening to the teachings that come to us from the angel-world, but whose thirst for spiritual knowledge is so great that on several occasions on Sunday mornings he has walked from his home to this city, a distance of twenty-three miles, that he might listen to the beautiful inspirations that we are invored with every Sabbath; and I think there is not a person present whose privilege it was to listen to the discourse given us this morning from this platform, who would not be willing to walk even a longer distance rather than be deprived of listening to the inspired words that fell from the lips of our gentle teacher.

We can never again look upon the beautiful pondlity, with its pure white petals and its heart full of imprisoned sunablue, without recalling to mind the lesson given us, and daily strive to grow more pure and spotless in spirit.

It is because of these facts that I feel that she should not leave us without some testimony on our part of our appreciation of her naprecedented labors, and would therefore offer the following resolution:

Whereas, Our friend and techer, Mrs. Neille J. T. Brigham is about to leave us for a much needed vacation.

Whereas, Our friend and teacher, Mrs. Neille J. T. Brigham, is about to leave us for a much needed vacation, and fully realizing and appreciating the benefits, both mortally and apprintually, which we have received from the inspired teachings given through her instrumentality; therefore.

fore, Resolved. That we part with regret, even for this brief season, with our inspired teacher, and that we shall gliedly walcome the period of her return. May the angels of light and wisdom watch over her, and folding around her a manife of protection, keep her from all harm, bringing her again to us in the early autumn.

Mrs. Newton also said she would ask that the thanks of the Society be given to the organist, Prof. Huchne, who so kindly volunteers his services for the benefit of the Society.

The resolution and vote of thanks being put by the President, were passed unanimously.

Movements of Lecturers and Mediums. [Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Dr. Joseph Simms of New York, who by his popular presentation of the subject awakened quite an interest in Physiognomy in the Australian Colonies, was at last accounts lecturing to large audiences in Mel-

Mrs. Abble N. Burnham officiated at the funeral of Aaron S. Burbank, at Winsted, Ct., June 6th, and lectured in Winsted, June 7th. On account of the in-olemency of the weather the attendance was small, but those present were much pleased with the remarks of the speaker and the services generally. The Band offered its services for the occasion. Mrs. Rurnham lectured in Montville, Mass., June 8th, and in New Boston, June 9th—the audiences increasing on each

Mrs. Shirley, psychometrist, will be at Onset Bay Grove the first two weeks of the meeting there.

Dr. J. K. Balley has, during the month of June, dispensed the gospel of Spiritualism at various localities in the States of Michigan, Indiana and Ohio, according to bis understanding thereof. He may be addressed at Monroeville, O.

We regret to be obliged to state that the health of the veteran medium and speaker, I. P. Greenleaf, does not improve as rapidly as we-in common with his many friends-wish it might; but the paralysis which so severely affilets his bodily powers does not extend to his spiritual-faculties, and we are assured that he is cheerful and hopeful in disposition—feeling that his work for truth is not yet done in the earth. Parties designing a visit to Onset Bay Camp-Meeting this summer, will find several fine rooms for rent in Bro. Greenleaf's cottage, for the securing of which in advance they can address him at the grounds, East Wareham, Mass.

Frank T. Ripley spoke to large audiences in Mich. gan City in the early part of June. He is at present entraged in Delphi, Ind., where he may be addressed, care of Dr. Beck. From thence he will come to this city, and would be pleased to lecture and give public ests at places en route.

Dr. A. H. Richardson will close his office in Charlestown July 12th, but will continue his practice as Magnetic Healer at Onset Bay, East Wareham, until

Dr. S. S. Carpenter will be absent from his office a the Hetel Van Reusselear, Boston, Mass., until July

C. Fannie Allyn of Stoneham, Mass., will speak in Hayward's Grove, East Braintree, Mass., on Sunday, July 15th, at 2:30 P. M.

Mrs. M. E. Williams, the excellent form-materializing medium of New York City, will be at the opening of the Cassadaga Lily Dale Camp-Meeting, and will go from thence to Lake Pleasant. A party of friends will accompany her who have held weekly converse with their departed loyed ones, but who never before en-loyed the influence of a spiritual camp-meeting.

Brockton, Mass.

Brockton, Mass.
To the Editor of the Bange of Light:
Mrs. 8, Dick addressed bur acciety in this place, on Sunday, June 24th. This was our closing lecture, and the subject was." Life and its Porposes." The admirable manner in which it was presented by Mrs. Dick was in every respect worthy of the occasion. It is a singular fact, that the last four lectures given by Mrs. Dick have been the closing fedures of the season for the following places, viz: Naebus, Haverhill, Chelcea and Brockton.

A Second Spiritualist Scolety is being formed at Cleveland, Ohio, which will hold public meetings every Sunday morning and evening during the coming fall and winter months, commencing Sunday, Oct. 7th. We are at present corresponding with some of the best speakers in our ranks. The meetings will be free, and we expect to secure one of the beat halls in the city.

No. 1021 Woodland Ave., Cleveland, O.

Attention is called to the "NEW BNGLAND SYN-DICATE AND DEVELOPMENT COMPANY'S" advertisement, which appears upon the eighth page of this issue. This Company's officers come to its well recommended by several leading business men and bankers, and its plans recommend themselves to the

13 Il dyspeptic invalids would avail themselves of the curative virtues of the magnetic shields, and adopt our set habits of life, they cortainly sould be resitored to resith and happiness. See Magnetic Shield, advertised on page 5.

RE-INVESTIGATED.

A Hemarkable Statement Fully Confirmed by Three Important Interviews.

An unusual article from the Rochester, N. Y. Democrat and Chronicle was published in this paper recently, and has been the subject of much conversation both in professional circles and on the street. Apparently it caused more commotion in Rochester, as the following from the same paper shows :

Dr. J. B. Henion, who is well known not only in Bochester, but in nearly every part of America, sent an extended article to this paper, a few days since, which was duly published, detailing his remarkable experience and resolds from what seemed to be certain death. It would be impossible to enumerate the personal inquiries which have been made at our office as to the validity of the article, but they have been so numerous, that further investigation of the subject was deemed an editorial necessity.

With this end in view a representative of this paper called on Dr. Honion at his residence, when the following interview occurred:

"That article of yours, doctor, has created quite a whirlwind. Are the statements about the terrible condition you were in, and the way you were rescued, such as you can sustain?"

"Every one of them, and many additional ones. Few people ever get so near the grave as I did and then return, and I am not surprised that the public think it marvelous. It was marvelous." Dr. J. B. Henlon, who is well known not only

velous."
"How in the world did you, a physcian, come

"How in the world did you, a physcian, come to be brought so low?"

"By neglecting the first and most simple symptoms. I did not think I was sick. It is true I had frequent headaches; felt tired most of the time; could eat nothing one day and was ravenous the next; felt dull, indefinable pains, and my stomach was out of order, but I did not think it meant apything serious."

"But have these common allments anything

"But have these common allments anything to do with the fearful Bright's disease which took so firm a hold on you?"

"Anything? Why, they are the sure indications of the first stages of that dreadful malady.

tions of the first stages of that dreadful malady. The fact is, few people know or realize what alls them, and I am sorry to say that too few physicians do either."

"That is a strange statement, doctor."

"But it is a true one. The medical profession have been treating symptoms instead of diseases for years, and it is high time it ceased. We doctors have been olipping off the twigs when we should strike at the root. The symptoms I have just mentioned, or any unusual action or irritation of the water-channels, indicate the approach of Bright's disease even more than a cough announces the coming of consumption. We do not treat the cough, but try to help the lungs. We should not waste our time trying to relieve the headache, stomach, pains about the body or other symptoms, but go directly to the

relieve the headache, stomach, pains about the body or other symptoms, but go directly to the kidneys, the source of most of these allments."

"This, then, is what you meant when you said more than one-half the deathe which occur arise from Bright's disease, is it, doctor?"

"Precisely. Thousands of so-called diseases are torturing people to-day, when in reality it is Bright's disease in some one of its many forms. It is a Hydra-headed monster, and the alightest symptoms should strike terror to forms. It is a Hydra-headed monster, and the slightest symptoms should strike terror to every one who has them. I can look back and recall hundreds of deaths which physicians declared at the time were caused by paralysis, apoplexy, heart-disease, pneumonia, malarial fever and other common complaints, which I see now were caused by Bright's disease."

"And did all these cases have simple symptoms at first?"

"Every one of them, and might have been

"Every one of them, and might have been cured as I was by the timely use of the same remedy—Warner's Safe Cure. I am getting remedy—Warner's Safe Cure. I am getting my eyes thoroughly open in this matter, and think I am helping others to see the facts, and their possible danger, also. Why, there are no end of truths bearing on this subject. If you want to know more about it go and see Mr. Warner himself. He was sick the same as l, and is the healthlest man in Rochester to-day. He has made a study of this subject and can give you more facts than I can. Go, too, and see Dr. Lattimore, the chemist, at the University. If you want facts, there are any quantity of them, showing the alarming increase of Bright's disease, its simple and deceptive symptoms, and there is but one way by which it can be escaped."

Fully satisfied of the truth and force of the Doctor's words, the reporter bade him good

Doctor's words, the reporter bade him good day and called on Mr. Warner at his establish-ment on Exchange street. At first Mr. Warner was inclined to be reticent; but learning that
the information desired was about the alarming increase of Bright's disease, his manner
changed instantly, and he spoke very earnestly:
"It is true that Bright's disease has increased

wonderfully, and we find, by reliable statistics, that in the past ten years its growth has been 250 per cent. Look at the prominent men it has carried off: Everett, Sumner, Chase, Wilson, Carpenter, Bishops Haven and Peck, and others. This is terrible, and shows a greater others. This is terrible, and shows a greater growth than that of any other known complaint. It should be plain to every one that something must be done to check this increase or there is no knowing where it may end."

"Do you think many people are afflicted with it to-day who do not realize it, Mr. Warner?" "Hundreds of thousands. I have a striking example of this truth which has just come to my notice. A prominent professor in a New Orleans medical college was lecturing before his class on the subject of Bright's disease. He had class on the subject of Bright's disease. He had various fluids under microscopic analysis, and was showing the students what the indications of this terrible malady were. In order to show the contrast between healthy and unhealthy fluids, he had provided a vial, the contents of which were drawn from his own person. 'And now, gentlemen,' he said, 'as we have seen the unhealthy indications, I will show you how it appears in a state of perfect health,' and he submitted his own fluid to the usual test. As he watched the results his countenance suddenly changed—his color and command both left him, and in a trembling voice he said: 'Gentlemen. and in a trembling voice he said: 'Gentlemen, I have made a painful discovery: I have Bright's disease of the kidneys,' and in less than a year

he was dead."

"You believe, then, that it has no symptoms of its own, and is frequently unknown even by the person who is sillicted with it."

"It has no symptoms of its own, and very often none at all. Usually no two people have the same symptoms, and frequently death is the first symptom. The slightest indication of any kidney difficulty should be enough to strike terror to any one. I know what I am talking about, for I have been through all the stages of kidney disease."

"You know of Dr. Henlon's case?"
"Yes, Lhave both read and heard of it."
"It is very wonderful, is it not?"

"It is very wonderful, is it not?"

"A very prominent case, but no more so than a great many others that have come to my notice as having been cured by the same means."

"You believe, then, that Bright's disease can be cured?"

"I know it can. I know it from the experience of hundreds of prominent persons who were given up to die by both their physicians and friends."

"You speak of your own experience; what

"You speak of your own experience; what was it?"

was it?"

"A fearful one. I had felt, languid and unfitted for business for years. But I did not know what alled me. When, however, I found it was kidney difficulty, I thought there was little hope, and so did the doctors. I have since learned that one of the physicians of this city, pointed me out to a gentleman on the street one day, saying, there goes a man who will be dead within a year. I believe his words would have proven true if I had not fortunately secured and used the remedy now known, as Warner's Safe Oute."

Cure."

"And this caused you to manufacture it?"

"No, it caused me to investigate. I went to the principal cities, saw physicians prescribing and using it, and I therefore determined, as a duty I owed humanity and the suffering, to bring it within their reach, and now it is known in every part of America, is sold in every drugatore, and has become a household, necessity. The reporter left Mr. Warner, much impressed with the attractions and sincerity of his statements, and sact paid a visit to Dr. A. A. Lattimore, at his residence on Prince street. Dr. Lattimore, atthough busily engaged upon

some matters connected with the State Board of Health, of which he is one of the analysts, courteously answered the questions that were propounded him:

"Did you make a chemical analysis of the onse of Mr. H. H. Warner, some three years ago, Doctor?"

"Yes, sir."

"What did this analysis show you?"

"The presence of allower and tube casts in

"The presence of albumen and tube casts in great abundance."
"And what did the symptoms indicate?"

"And what did the symptoms indicate?"

"A serious disease of the kidneys."

"Did you think Mr. Warner could recover?"

"No, sir: I did not think it possible. It was seldom, indeed, that so pronounced a case had, up to that time, ever been cured."

"Do you know anything about the remedy which cured him?"

"Yes, I have chemically analyzed it, and, upon critical examination, find it entirely free from any poisonous or deleterious substances."

We publish the foregoing statements in view of the commotion which the publicity of Dr. Henlon's article has caused and to meet the protestations which have been made. The standing of Dr. Henlon, Mr. Warner and Dr. Lattimore in the community is beyond question, and the statements they make cannot for the community is beyond question, and the statements they make cannot for a moment be doubted. They conclusively show that Bright's disease of the kidneys is one of the most deceptive and dangerous of all diseases, that it is exceedingly common, alarmingly increasing, and that it can be cured.

Bir Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHGRAFT OF NEW England Explained by Modern Spiritualıем"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

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

Passed to Spirit-Life:

From Bedgwick City, Harvey Co., Kamas, June 22d, 1883, (from the effects of acute peritonitis) Surah Leuisa, daughter of Bamuel W. and Sarah G. Shattuck, aged 10 years 2 months and 18 days.

[Boston papers please copy.]

The brief announcement made above convers the intelligence that the Angel of Change has entered into the house-t hold of dear friends of the writer, and has called therefrom one who was ever a kind, patient and thoughtful child, to the rare enjoyments and wider opportunities of the Better Country, Her memory will be closely cherished by these who new miss her earthly presence; may they be sustained by a feeling of her continued and helpful interest in their daily riols, and the blest assurance of meeting her again in the Morning Land1

Spiritualist Meetings in Boston:

Eagle Hall, 616 Washington street, corner of Emer.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Oobb, Conductor. Meetings also Wednesday afternoons at 50 clock.

Harmony Hall, 34 Essex Street (let flight),—Sundays, at 10½ A.M. and 2½ and 2½ P.M.; Thursdays, at 3 P.M.
Prescott Robinson, Chalrman, Eagle Hall.—Spiritual meetings every Saturday even-ing, at 7% o'clock.

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

No. 206 Broadway, New York.

HENRY KIDDLE, Pros.

Q. P. McCarthy, Cor. Soc.

T. E. Allen, Aso't Soc.

The Secular Press Bureau has been resignanted for efficient work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism conting under filer notice which they feel should be taken in hand by the Bureau, to Nelson Choss, Secretary,

Nelson Choss, Secretary,

206 Broadway, New York City.

For Sale at this Office:

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Offices (II. Price Scentesper copy. \$2.50 per year, VOICE OF ANGELS, A Semi-Monthly, Published in Boston, Mass, \$1,65 per annum, Single copies 7 cents.
FACTS. A Quarterly Magazine. Fublished in Boston. Single copies 56 cents.
MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by O. R. Miller & Co., 17 Willoughby street, Brooklyn, N. Y. Single copies 10 cents.
Published weekly in Ottumwa, lows, by D. M. and N. P. Foz. Per year, \$1,50. Single copies 6 cents.
THE HERALD OF HEALTH AND JOURNALOF PHYSICAL CULTURE. Published monthly in New York, Price 16 cents.

conts.

THE SHAKER MANIFESTO. Published monthly in Shakers, N. Y. 60.conts per annum. Bingle copies 10 cents.

THE OLIVE BRANGE: Utica, N. Y. A monthly. Price THE THEOSOPHIST. A Monthly Journal, published in

County for Thinkers. Published weekly at Atlanta, Ga. Single copies, 5 cents.
Light for All. Published semi-monthly in San Francisco. Cal. Single copies, 10 cents.
COUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. C. 10 cents single copy; \$1.00 per year.
GALLERY OF BFIRT ART. An illustrated quarterly magazine, published in Brocklyn, N. Y. Single copies 60 cents.

Subscriptions Received at this Office THE SPIBITUAL OFFERING. Published weekly in Ottumwa, lowa, by D. M. and N. P. Fox. Per year, \$1,50.
THE OLIVE BRANCH. Published monthly in Utica, N. Y.

1.00 per annum. LIGHT FOR ALL. Published semi-monthly at San Franisco. Cal. \$2,00 per annum. Light: A journal devoted to the Highest Interests of Hu-nanity, both Here and Hereafter. London, Eng. Price 43.00 per year.
The Madium and Daybreak: A Wookly Journal devoted to Spiritualism. Price 2.00 per year, postage 50 centa.
Tha Theosofiler. A Monthly Journal, published in
Indis. Conducted by H. P. Bluvateky, 46,40 per annum.

BATES OF ADVERTISING.

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

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

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

Payments in all cases in advance.

AT Advertisements to be renewed at continued ates must be left at our Office before 12 M, or laturday, a week in advance of the date where rates must be left at or Saturday, a week in ad-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willie, after June 1st, may be addressed till further notice at Glenora, Yates

J. V. Hansfield, Test Medium, answers sealed letters, at 100 West 55th street, New York. Terms, \$3 and four 8-cent stamps. REGISTER YOUR LETTERS.

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bursen [10 Spruce street], where a drawfalling contracts may be made for it in HEW YOHK.

The subscription price of the Banner of Light is 12,50 per year, or \$1.75 per air months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

ROTTOE TO GUE ERGLINE PATRONS.

J. J. 80 DEE, the well-known English locturer, will set about agent, and receive subscriptions for the Reamer est Light a Silver school of the Reamer est Light at Silver school of the Reamer est Light at Silver school of the Reamer est Light and Silver school of the Reamer est Dieden, England, where single protect of the Reamer can be obtained at 41, each; if each per post, Ad. extra. Mr. School by weeks populated by us. College Reamer and Restormanter, we were populated by us. College Reamer est Estate and Substituting and Estatement of Light and Substituting and Estatement of Substitution of Rich.

AUSTRALIAN BOOK DEPOT.
And Agency for the BANNER OF LIGHT, W. H. TERRY, No. 64 Russell Street, Melbourne, Australia, has for sale the Spiritumal and Reformatory Works published by Colby & Bick, Boston.

THOY, N. Y., AGENCY.

Parties desiring any of the Spiritual and Response to my Works published by Colby & Elich will be accommodated by W. H. VOSBURGH, 65 Hoosick atreet, Troy, N. Y.

AUBURN, N. Y., AGENCY.
Parties desiring any of the Appletical and Reformatory Workspublished by Colby & Rich can procure them
of J. H. HARTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by OoLBY & BIOH are for sale by J. H. BHODES, M. D., at the Philadelphia Book Agency, thodes Hall, No. 505; North 8th street. Bubscriptions received for the Banner of Lighte can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WASHINGTON BOOK BEPAT.
The Roberts Bookstore, D. MUNCEY, Proprieter, No. 1010 devents acrost, above New York avonue. Washington, D. C., kee's constantly for sale the Banner of Light, and stuping of the Spiritual and Reformatory Works published by Colby & Rich.

M. W. BENNETT, Publisher and Bookseller, 21 Clinton Place, New York City, keeps for sale the Spiritum! and Beformatory Works published by Colby & Rich,

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

ROCHESTER, N. W., BOOK DEPOY.
WILLIAMSON & HIGBEE, Booksellers, 62 West Main street, Bochester, N. Y., keep for sale the Spiritum and Beform Works published at the Bannes of Light Publishing House, Boston, Mass. BOCHEVTER, N. T., BOOK DEPOT.
JACKSON & BURLEIGH, Booksellers, Arcade Hall,
Bookseter, N. Y., keep for sale the Spiritual and Heform Werks published by Colby & Rich.

SPRINGFIELD, MASS., AGENTY.

JAMES LEWIS, 93 Pynchon street, Springfield, Mass., is agent to the Emmer of Light, and will supply the Spiritual and Reformatory Works published by Colby & Rich.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWS CO., 220 N. 5th street, St. Louis, Mo., Seeps constantly for sale the Banness Of Light, and supply of the Spiritual and Refermatory Works published by Colby & Rich.

ULEVELAND, O., BOOK DEPOT.
LEES'S BAZAR, 105 Cross street, Cleveland, O., Oleveland, Elibrary and depot for the Spiritual and Liberal Books and Papers published by Oolby & Bich.

ADVERTISEMENTS.

WM.S. BUTLER

& CO., 90 TO 98 TREMONT STREET,

BOSTON.

Great sale of Children's Collars, hand-made, in Irish Point Lace, &c., at W. S. BUTLER'S, 90 to 98 Tremont St.

Bibbons and Velvets of every hue, from foreign lands, at W. S. BUT-LER'S, 90 to 98 Tremont St.

Black Crape, all widths and prices, at W. S. BUTLER & CO.'S, 90 to 98 Tremont St.

Ostrich Plumes and Tips of every conceivable shade and quality, at W S. BUTLER & CO.'S, 90 to 98 Tre-

Violets, Pansies, Sweet Peas, Daisies, Rosebuds, Dandelions, Buttercups, Asters, and, in fact, everything in gross flower material, at W. S. BUTLER & CO.'S, 90 to 98 Trement St.

New styles in Straw Hats for Ladies, Misses and Children opened every hour in the day, at W. S. BUTLER & CO.'S, 90 to 98 Tremont St.

Feathers and Flowers, the largest stock and best variety in Boston, at W. S. BUTLER'S, 90 to 98 Tremont

Gauze, Lisle and Balbriggan Underwear, all sizes, all prices, at W.S. BUTLER'S, 90 to 98 Tremont St.

"CELESTINE."

An Infallible Bemedy for Chronic Diseases, a True and Specific Blood Purifier.

a True and Specific Blood Purifier.

MES, MAUD E. LORD desires to inform her friends
MI and sequalitances that she has engaged the services of
the well-known German chemist, Bleham Floifer, of 80
Brosd street, Boston, to make and supply to her friends and
all others that wonderful Blood Purifier given by the spirits
through her mediumahip, and named by them "Celestine."

The good this medicine has accomplished the past winter
to those that have been fortunate cough to secure some of
it has been attested to, and all are enthusiastic in recommending it to their friends. Brs. Lord has made arrangements for the sale of "Celestine" at Onset Bay and Lake
Pleasant Camp-Meetings the coming season, and all those
affected by any impurities of the blood are cornectly requested by her to use it.

Ladies, old and young, are specially urged to try is for all
female complaints. The price of "Celestine" is sen dellar
per bottle, or all bottles for five dollars, sent C. O. D. to any
address upon receipt of order addressed to 2E. Chester
Park, or ob Brood street, Boston.

DINTAMEN HARIN HARIN HARIN

PRIVATE HOME FOR INVALIDS,

31 Common Street, Boston.

THIS Home is situated in the centre of the city, in a healthy location, and contains commodious and comfortable spartments. The advantages offered are unexceptionable. The fullest and most complete appliances for the treatment of mental, spinal and all diseases of the serv-Special attention given to the treatment of Contracted Cords, without the use of the knife, and all chronic disease. Application by mail or personally. Hims. M. E. Hims. Application by mail or personally.

Taly 7.—iw

MRS. E. M. SEFERLEY.

INSPIRATIONAL SPEAKER and Psychometrist. No.
122 Main street. Worcester, Mass.

W-July 7.

MRS. LOOMIS, Test and Healing Medium;
Asswers aix questions on business by mail for so cents;
and brief diagnosis from lock of bair, age and sex. 50 cents.
Diagnosis at office tree. Hotel Van Remselson, 115 A Tremont street, Boston, Mass.

2w-July 7.

People's Camp-Meeting Chaufanqua County, N. Y.

Beginning July 20th and Closing August 26th, 1888.

CASSADAGA LAKE is cituated on the D. A. V. & P. R. R., mid-sy between Dunkirk on the Lake Shore and Michigan Southern and Eric Railroads, and Jamestown on the Buffalo and Southwestern and Atlantic and Great Western Railroads. It is a lovely heet of water, navigated by steam, 600 feet above Lake Eric and 1,300 feet above tide water.

Western Hallroads. It is a lovely heet of water, navigated by steam, 800 feet above Lake Erle and 1, 200 feet above tide water.

Excursion Tickets, Good for the \$28,800, can be purchased at low rates on all inflicates in the country.

The following list of speakers have been engaged:

Speakers, —Saunday, July 29—Mrs. B. Lillie, Philadelphia, Fa.; J. Wm. Fletcher, Hoston, Mass. Monday, July 30—J. Wm. Fletcher, Hoston, Mass. Monday, July 30—J. Wm. Fletcher, Theston, Mass. Monday, July 30—J. Wm. Fletcher, Theston, Mass. Monday, July 30—J. Wm. Fletcher, Theston, Hallie, Thursday, Aug. 2—Hon, R. S. McCormick, Franklin, Pa. Friday, Aug. 3—Mrs. R. S. Lillie, Baurday, Aug. Auf. 3-Mrs. R. S. Lillie, J. Emerson, Heaver Faile, Pa. Sunday, Aug. 6—Conference and volunteer speaking. Tuesday, Aug. 6—Conference and volunteer speaking. Tuesday, Aug. 6—Lyman C. Howe, Fredonian, N. Y. Wednesday, Aug. 8—Lyman C. Howe, Fredonian, N. Y. Wednesday, Aug. 8—Lyman C. Howe, Fredonian, N. Y. Wednesday, Aug. 8—Lyman C. Howe, Fredonian, N. Y. Wednesday, Aug. 11—Mrs. Clara Wateon, Jamestown, N. Y.; J. Frank Hazter, Sunday, Aug. 13—Conference and volunteer speaking. Tuesday, Aug. 13—Conference and volunteer speaking. Tuesday, Aug. 13—Conference and volunteer speaking. Tuesday, Aug. 13—W. W. King, Cheaco, Ill. Thursday, Aug. 13—W. W. King, Chay, Monday, Aug. 13—Mrs. Emma Tuttle, Westnesday, Aug. 22—Hudoon on Uttle, Saintray, Aug. 23—A. H. Colby, Bonday, Aug. 22—Hondon Tuttle, Chemon and Emma Tuttle, Saintray, Aug. 25—A. B. Fronch, Chyd., On, Mrs. Lawron Station, N. J. T. Brigham, Colerain, Mass. Bunsday, Aug. 24—W. W. King, Fridsy, Aug. 24—Indeed Chyd. Aug. 23—W. W. King, Fridsy, Aug. 24—Indeed Chyd. Aug. 23—W. W. King, Fridsy, Aug. 24—Indeed Chyd. Aug. 23—W. W. King, Fridsy, Aug. 24—Indeed Chyd. Aug. 24—W. King, Chyday, Aug. 25—A. B. Fronch, Chyd. Aug. 24—W. King, Chyday, Aug. 25—A. B. Fronch, Chyd. Aug. 24—W. King,

present.

It is confidently expected Mrs. E. L. Waten, of Callfornia, recently from Australia, will be with us.

Mr. O. P. Kellogg, the ready and capable presiding officer, will have entire charge of the meetings, and the general supervision and control of arrangements during the

oral supervision and control of arrangements during inspession.

The Socioty have engaged for the full term of the meetings A. J. Damon's Orchestra, of Dunkirk. This Orchestra is pronounced by musical critics as having no superior in Western New York. It will furnish music for dancing Wednesday and Saturday evenings of each week regulatly. The Brass Band will also furnish music during the day.

The Petiti Family of Vocalists, of Alliance, Ohio, have also been engaged for the first two weeks of the insettings. Some of the inestings, some of the inest remarkable mediums in the country will be present. Every phase of mediumship will be represented.

New England Spiritualists' Camp-Meeting Association.

Tenth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy.) JULY 20TH TO AUGUST 27TH, 1883, INCLUSIVE.

JULY 20TH TO AUGUST 27TH, 1833, INCLUSIVE.

APPEAREMS.

The following speakers have been engaged for the meeting: Dr. Goo. H. Geer, Mr. C. Clegg Wright, Cephas B. Lynn, Mrs. Ennna L. Paul. Mrs. Barah A. Syrnes, Austen E. Bimmone, Hon. A. H. Dailey, Capt. H. H. Brown, Walter Howell, Eben Cobb. Rev. D. M. Cole. Mrs. Fannia Davis Bmith, A. B. French, Gles B. Bebbins, Dr. W. H. Atkinson, Mrs. R. Bhepart Lilite, Mrs. Nelle J. T. Brigham, J. Frank Baxter, Kl. S. Wheeler, Mrs. A. H. Colby, Mrs. A large number of noted Mediums have signified their intention is be present, as in former years.

THE FITCHBURG MILITARY BAND, of twenty-four pieces, will arrive Suturday. July 28th, at 11 A. M., and remain until Monday, August 27th, giving daily two concerns and sumil Monday, August 27th, giving daily two concerns and sumil Monday, August 27th, giving daily two concerns and sumil Monday, August 27th, giving daily two concerns and sumil Monday, August 27th, giving daily two exect music. Bussell's Orchestra, of Fitchburg-sixteen pieces-will formed music for dancing at the Pavilion every week-day afternoon and evening.

First-class vocalists will be present at the meeting to supplement the lectures.

Execuric Light Co., of Fitchburg.

Has been leased for a term of years by H. L. Barnard, of Greenfloid, who has refurnished the house, and will open it for the reception of guests July ist. Address Lake Fleasant, Montague, Siass.

49 For particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging

ant. Montague, arres,

47 For particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging
loughings and board, schedules of railroad fares, etc., etc.,

transport transport transport to sent successful to any other

ONSET BAY.

COMMENCE JULY 15, are held every day, and close Aug. 12. The best speakers on the spiritual platform engaged. Also all plates of Mental and Physical Phenomena presented through the best media. Excursion tickets for the entire season NOW READY. Fare from Boston to Onset and return \$2,15; and at proportional reduced rates from all way stations on the Old Colony Ratfornd. Trains leave Boston deliy at 8 a. M.; 12:58, 3:16, 4:10 f. M.; and on Saturdays another train at 1:56 f. M.; Returning, leave Onset at 8:16, 8:30, 11:30 A. M., and 5:05 f. M.; and on Mondays at 2:28 A. M. Every SUNDAY morning leave Boston at 7:30, arriving at Onset 6:20 A. M. Leave Onset on Sunday for Boston at 6:31 f. M. For Olyculars, apply to DR. U. B. NTORER, Freedden, Mars. 29 Indiana Place. Boston, Mass.

PURIFY THE BLOOD,

And all your Complaints will Disappear.

CMITH'S VEGETABLE COMPOUND, a sure cure for
Rheumatism, Neuralgia, and all diseases of the bood.
Rollable testimonistic can be furnished. Warranted, if fair
trial be given. For sale by MIES HELEN SLOAN, 25
Winter street, Besben, Itoom 10.

July 7.

MAGNETIC FOOT BATTERY

NOTHING is the absence of something. Neurasthenia, nervo exhaustion, is caused by a lack of magnetism in the blood. When the iron in the blood ceases to be a magnet, then polarity is gone, and capillary circulation is imperfect, and the entire organism suffers. Folarity and magnetism energize the blood corpuscies and redouble the circulation of the venous system. To impart a powerful current of mineral magnetism to the body we must apply it direct, and is no other way can this is done so effectively as through the MAGNETIO Blutzle. This Blutzle is all that its name implies—a sure protection against discases from without, and a powerful stimulating force within the body. The whole fore and character of the blood is changed in a few hours after wearing these Shields. Lame Back, Weakness of Kidneys and Lumbar Muscles are positively cured in a few days by wearing these Shields. The lieft or Vest will cause the whole body to feel this warm, genial glow of magnetic polarity, vitality and restful comfort.

Had we the descriptive powers of Thucydides, or the graphic pencil of Tacitus, we could not potray the half of what these hignoric Bhields will do for poor, weak, suffering humanity. They are the clinux of power in healing the sick. Beyond doubt the grandest mechanical appliance known to our age for building up the broken down and exhausted nerve gangils. These Shields, wherever known, are revolutionizing former Phories of cure, and converting the best medical talent of the land to their use and recommendation. Let skeptics doubt it they will it. Radders of the Banner have means of finding out and knowing the truth of all things, and they will not be deceived by statement of all things, and they will not be deceived by statement of all things, and they will not be deceived by statement of all things, and they will not be deceived by statement of all things, and they will not be deceived by statement of all things, and they will not be deceived by statement of the statement of the land to their use and recomment that

CHICAGO HAGNETEC SHIELD CO., No. 6 Central Music Hall, Chicago, Ili.

PSYCHOMETRY.

MRS, L. A. COFFIN continues to give Life-Readings, also Mineral or Mining Examinations; terms, 42,00, Address for two months, Onsot Bay Grove, East Wareham, Mass.

I WOULD like to burrow \$2000 or \$3000, more good security, and some advantages. Would be glad to hear from any one who can respond in whole or in part, John WETHERBEE, 24 Monk's Building, Boston, June 23.—is:f

SAN FRANCISCO. DANNER OF LIGHT and Spiritualistic Books for said ALBERT MORTON, 210 Slockton street. Nov. 18.—ist

NEW BDITION-REVISED, ENLARGED, AND APPROPRIATELY ILLUSTRATED.

Startling Facts

MODERN SPIRITUALISM: Being a Graphic Account of Witches, Wisards and Witch-crait; Table-Tipping, Spirit-Rapping, Spirit Speaking, Spirit Telegraphing; and Spirit Maisriatisations of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America since the Advant of Mod-ern Spiritualism, March 31, 1848, to the Present Time.

BY DE. N. B. WOLFE.

In fine English cloth, gold back and sides, \$2,25 per copy;

Por sale by COLBY & RICH,

Message Department.

The Messages published under the above heading indi-sate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or wil; that these who pass from the earthly spiters in an unde velopad state, eventually progress to higher conditions. We sek the reader to receive no doctrine put forth by spirits in these commons that does not comport with his or her rea-son. All express as much of truth as they perceive—no more.

son. All captes as more than those who may recognize the messages of their apirit-friends will verify them by informing us of the fact for publication.

Are Letters of inquiry in regard to this department of the Banner 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 heat-

ed term, and resumed Sept. 11th, 1883.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMBUIP OF Miss M. T. Shellumer.

Report of Public Séance held April 10th, 1883. Invocation.

Oh! thou who art the Parent of all humanity, we, thy children, assemble here to listen to the words of returning spirits and to enter into communion with those from the better land, who bring cheering tidings of immortal life to the weary children of earth. Oh! may we receive new light and power from angel ministrants, and learn more of the life which they lead. May we extend to each returning spirit that amount of aympathy, encouragement and strength they require, in order that they may perform the missions which thou hast assumed to them. We would receive thy benediction. Oh! may it be felt by every heart. May each spirit comprehend that it is a part of thyself, that it may be given power to unfold in hearity and goodness, until it showeth that it is indeed kindred to those of angelic life.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—[By D. T. Griffin, East Oakfield, N. Y.]
Of two persons born of the same parents at nearly the same time, one of whom passes in infancy to spirit-life, the other remaining upon earth to extreme old age, which is most advanced?

Ans. - In spiritual attainments, knowledge and experience, undoubtedly the spirit who passes to the eternal world in infancy is further advanced; but in physical education, and in that discipline that is wrought out from the stern experiences of mortal life, he would be very deficient. Each spirit gains that which is required for its growth in its particular field of existence. The one who passed a long life on earth will be able, when he meets his brother in the higher life, to give him much information concerning physical life, its conditions and laws: concerning physical life, its conditions and laws; and the spirit who reached maturity in the eternal world can impart to the new comer knowledge concerning the laws, experiences and surroundings of the immertal state, and also give him magnetic strength and spiritual influence that cannot fail to be of benefit to the recipient. Thus there will be a reciprocity of feeling existing between the brothers, and each will be benefited by the experience of the other; association will also enable them to progress together in the coming time.

Q.—[By L. E. M.] Can you inform us regarding the "hollow globe" theory, and theopinions of spirits who may have been inclined to inquire into it respecting its truth or falsity?

A.—What little attention we have given to the "hollow globe" theory has failed to present to our mind any conviction of its merits. We are aware that many spirits advocate a

sent to our mind any conviction of its merits. We are aware that many spirits advocate a theory of this globe being hollow, but the evidence which they bring forward to support their claims appears to us very slight. Spirits vary in opinion concerning the interior condition of this globe: We know of some who put forth the theory that the globe is not only hollow, but that it is an abiding place for human beings, a theory which we utterly fail to understand, as we cannot conceive of the possibility of human we cannot conceive of the possibility of human beings existing apart from the atmospheric currents which ply throughout the universe, which of necessity must be excluded from the interior of this globe. Our own opinion is that this globe is a solid ball, the interior of which is composed of various metallic and other elements, emans tions of which we perceive in the external life

around us. Q.-[By Mrs. F. A. Combs, West View, O.] Does belief or profession affect a person's character or disposition? For instance: some church-members, and what are termed zealous onuren-memoers, and what are termed zeatous professors of religion, appear to be happier and more harmonious in their association with each other than some who claim to be Spiritualists and to believe in the phenomena of Spiritual-

-- Nonest belief may affect the character and disposition of individuals, and hollow pre-tension may also affect their public actions, becention may also affect their public actions, recourse of their desire to preserve a reputation for sincerity and riety. It is true that we find a great deal of inharmony among Spiritualists; it is also true that we observe conditions of kindly feeling, peace and concord existing among those who have adopted one and the same system of theological belief. But while we give all due credit to these individuals for their sincerity and unity of feeling, we must remember that many who attend public wor-ship at the various denominational churches of snip at the various denominational churches of the land, accept without question or cavil the teachings of their pasters. They do not reason upon subjects pertaining to religion or devo-tional exercises, but blindly accept whatever conclusions and assertions their priests and prelates present to them. The great body of Spiritualists is composed of men and women who are need to this line for the meeter. They spiritualists is composed of men and women who are used to thinking for themselves. They have outgrown the theological tendencies and errors of the past. They are the outcome of all religious denominations—a body consisting of two wincs—the radical and the conservative. Spiritualists have thrown aside the creeds and dogmas of ecclesiastical assumption, because these could not be reconciled with the promptings of human ragson. They claim the right to these could not be reconciled with the promptings of human reason. They claim the right to think for themselves, and will not accept blindly the teachings of any one, spirit or mortal. Exercising freedom of thought and speech upon all subjects, especially upon the various questions involved in the significant word, Spiritualism, they desire to ventilate their opinious, and are ever ready to every late discussion up. and are ever ready to enter into discussion up-on these subjects. Consequently what appears to be inharmony is evolved from the agitation that ensues, and frequently we are presented with a spectacle of discord and strife arising among those who should be brothers in the household of spiritualistic knowledge. We must also remember that the acceptance of the truth of the spiritual phenomena and the attainment of knowledge concerning the return of spirits, does not necessarily make one apy more spiritually minded or devotional in char-acter than he has hitherto shown himself to be. Many have endorsed the facts of Spiritualism because they have been forced to do so. Evidence of spirit-power has been presented to their senses which could not be explained away or controverted by any other theory of their origin than that of intelligent force, thus proving to their consciousness the importality of ing to their consciousness the immortality of the soul. It does not follow that these parties have become spiritualized by the knowledge thus obtained. For aught we know they may continue to be augular in character and disposition, and to present an unlovely spectacle to the world; ready to quarrel with those who differ from them in their conclusions, desirous of becoming leaders and dictators in the ranks; of Shiritualism self-calinguated and errocent. of becoming leaders and diotators in the ranks of Spiritualism, self-opinionated and arrogant; but these people are not Spiritualists, for they do not recognize, understand, or adopt the higher teachings of our truly righteons cause. But we must not forget that while quarrelsome or ambitious persons engender atrife and discord in our ranks, in order to bring themselves into public notice, they are very few in number compared to the thousands of quiet, earnest, peaceable and intelligent Spiritualists who endeavor to live up to the highest and purest teachings of the angels. In the allance and privacy of home-life they send out an influence of harmony, and set an example of right living that are felt far and near. Such lives are the true fruits of Spiritualism, and are doing noble work for the cause of truth. Spiritualism has a tendency to lift its followers into a higher, purer, freer atmosphere than they have hither-to known, and elevate its own into a condition

The second second

of harmony, peace and brotherly love. By their fruits ye may judge who are the spiritual-minded and who are not.

Almon R. Marsh.

[To the Chairman:] I am one of the Green Mountain boys. I presume I may call myself so, for I belonged in the State of Vermont, where I have many friends, who I trust have not forgotten me. I left my home, intending to make a sojourn for a short time in San Francisco. I arrived at the point of my destination, and was about to carry out the details of my visit, when I was suddenly attacked by a most acute palu, which it would be of no use for me to attempt to describe, for I cannot: suffice it

visit, when I was suddenly attacked by a most acute palu, which it would be of no use for me to attempt to describe, for I cannot; suffice it to say that after a few hours of suffering I was ushered into the spirit-world, of which I felt I knew but very little.

It was not pleasant for me to die away from home and old associations, away from the familiar faces of loving friends. I had no thought of so suddenly passing from the body when I left my Eastern home, and so, for a time, I felt strangely confused. I perceived that I still possessed a form which corresponded, to a large extent, with the one I had slipped off, only it was not easy and comfortable. I now know that the conditions surrounding the old form had a great deal to do with the experiences of that time: my material casement having been embulmed, that it might be shipped to my home and preserved for recognition by my friends. That process of embalming seemed to lock up within the cold, lifeless remains, certain elements or forces which I required for my own use, in consequence of which I felt as though I was in a straight-jacket for quite a length of time. That condition, however, passed away. I suppose I received from the old hody all the time. That condition, however, passed away. I suppose I received from the old body all the elements I required, or else they were supplied to me from the new life which I had entered. So I began to get used to my new life, to ob-So I began to get used to my new life, to observe my surroundings, and take notice of those who came to me with words of greeting and affectionate interest. I came East with my body. I seemed irresistibly impelled to follow it, and to remain in its vicinity for some time after treached its destination. I looked into the faces of my friends and noted their words and thoughts concerning me.

After a time I was enabled to get away from these associations, and pass out into the solvit-

these associations, and pass out into the spirit-ual world proper. Since then I have been going to and fro, not only in the spirit realms, but also here upon the earth. I have passed from Maine to California, from Massachusetts to the Southern section of the country, and have perceived something of the progress which human beings have made since I was here in the body, which is a matter of twelve years. I felt that it would do me good, and perhaps awaken a little interest in the minds of my friends concerning Spiritualism, if I could return to this public ing Spiritualism, if I could return to this public meeting and make my presence known; at least ested in these things. I have visited circles at various places, and tried to make myself known. I have been an interested listener to the discourses given at the Vermont Conventions, where Spiritualists have congregated, from season to season, and come in connection with physical life by thus frequenting meeting-places and sonce-rooms, and have gained more information concerning the spiritual part of man than I gained through all my mortal existence; therefore I feel indebted to material life; to mediums, to the workers in this cause, as well as in either causes of human reform form. as well as in other causes of human reform, for what little intelligence I possess. From spirits in the higher life, to be sure, I have gained information and instruction, but it has not been of such an intensely practical nature as that which has been acquired from my observations on this side, because here the knowledge has been demonstrated to me by actual experimentation and illustration, and of course it has appealed more strongly to my senses.

pealed more strongly to my senses.

I give greeting to my friends, and wish them to know that I am by no means idle. I am ready to enter into any plans which will furready to enter into any pians which will rether their advancement, for in that I am interested, and if I can I will do them good. It would give me unbounded satisfaction if they would open an avenue through which I could would give me unbounded satisfaction if they would open an avenue through which I could communicate with them personally, and in private. I shall still go on, seeking to gain such information as I can from various (points, and if I have an opportunity of transmitting it to my mortal friends, I will be more than pleased.

I have been told that friends of mine would see my message. I trust my Vermont friends will see it, also friends in San Francisco, to whom I send greeting. Although my visit to while see it, also friends in San Francisco, to whom I send greeting. Although my visit to their city was brief, it was due to no fault of my own, as I was obliged to step out of the body. I have been through their city streets and visited the various public buildings in spirit since that time, and become very much interested in all that pertains to it—I hope to be able to come again many times in the future and manifest You will be kind enough, Mr. Chairman, to

announce me as Almon R. Marsh Mrs. Lena E. Leach.

[To the Chairman:] I do not feel strong. I feel tied, somewhat as though I had not fully cut loose from the body. It is only about two weeks since I died. I am pleased with what I have seen of the other life. I do not feel so sad now, at parting with the form (and it was not a very old form, for I am not yet thirty years of age), as I did the first few hours after I slipped away. I wish to tell my friends that dying is not unpleasant—it is not painful—so far as my experience goes. Wodo not suffer as neonle seem to think when we are dying. I am people seem to think when we are dying. I am not sorry I have passed away. I wish to bring my love to my friends, and to tell them I find I can come to them. I do not want any one to feel very sad because I am dead, for I know I feel very and because I am dead, for I know I will be able to bring them my love, and help them in little ways. I know that the memory which they will keep of me will be not only bright to their own lives, but also sweet to my spirit; and if at any time I can assist them, whether consciously to themselves or not, I shall be ready and happy to do so. I have been kindly and lovingly treated by dear spirits, who have given me a joyful welcome, and prepared a home of peace for me, where I am gaining atrength. I have been brought here to-day to fling off certain cramping conditions which seem to worry me a little. I send my love to my friends, and assure them I am well and happy. I am Mrs. Lena E. Leach, of Brockton, Mass. I have friends in other places near to Mass. I have friends in other places near to the city of Brockton, to all of whom I send my love. My middle name was Esther.

Mrs. Fannie C. Paddock.

[To the Chairman:] Two years ago I passed to the land of souls, and through these two years of experience and discipline I rejoice to say that I have gained many lessons of instruction, and as I truly believe and trust, of wisdom, which I may apply to my inture guidance. I have perceived many mysteries of the past unveiling themselves before me; questions which were puzzling in their nature have been explained and settled in my mind. I am happy, in coming back to mortal life, to assure my friends in the body, especially those who are close communicants of the Church, that spiritual life is real and active, that those who pass close communicants of the Church, that spiritual life is real and active, that those who pass from earth are intelligent, conscious, as well as intensely human and humane beings, and that they are given the blassed power and privilege of returning to their mortal friends, and to surround them with an atmosphere of love and peace, which cannot fail to uplift them in spirit. But I am sorry to say that many questions which appeared settled to my-mind when here, I found, after I had passed from the body, had been entirely misunderstood by me. Theories and opinions which I had accepted and believed to be true, I became convinced were erroneous.

up before their minds have become so clouded up before their minds have become so clouded by false theories and personal opinions that they have falled to grasp their true meaning. (It pains me to speak thus. I know I am feeble in expression, for I do not fully understand the mode of operating through thèse channels; but I must speak plainly, and give utterance to that which my spirit dictates.) I would, if I could, open wide the doors of the churches and let the glorious light of the knowledge of im-mortality stream brightly in; would have every human heart open to its embrace, be warmed and cheered by its radiance, and come into lovand cheered by its radiance, and come into lov-ing association and communion with the dear departed, who are intensely alive and anxious to give tokens of their presence to their earthly

friends.

I come with love and friendly greeting to each dear friend, each beloved one who is connected with me by tles of blood. I bring to them the influences of the higher life. I have passed through experiences which wore sad, because I was obliged to part with ideas that were very dear to my soul, and had become almost a part of my life. Yet when I became convinced that those ideas were erroneous, and that I must let them go before I could receive true knowledge concerning the soul and its desthy, and become a student of the grand and glorious masters of wisdom of the higher life, I threw them aside, and took up my new lessons like a little child. I felt like one groping almost in the dark, yet eager to learn, and ready to receive instruction with patience, and in an humble spirit. And I return to my mortal friends, asking them to investigate and seek for truth from external sources. I ask them to open their minds to receive the inspiration of the present day, and wherever there is a thought uttered that appeals to their reason, or that stirs within them a conviction of truth, to accept it, no matter whence its source. In this way they will become versed in spiritual law, and will be ready to appreciate and understand the conditions that will come to them when they enter the life beyond. So, with love and friendly wishes, kindly greetings and most affectionate sympathy, I come to my dear ones, ready to impart any little instruction or information that I have received, which I feel may be for their good. I ask them to let their souls expand in liberality of thought, in tolerance of sentiment, in true aspiration, that they may not only unfold their own soul-powers, but assist others to mount up-I come with love and friendly greeting to each aspiration, that they may not only unfold their own soul-powers, but assist others to mount up-

I passed from the body in Portland, Oregon, where I have many friends, who may feel pleased to learn of my return; yet I think it will cause them sadness, since they may not be ready to accept what is given as coming from myself. However received, my message can do no harm, and I feel that I, for one, shall be unlifted by speaking (even though in a feeble manner) what appeals to me as the truth. I am Mrs. Fannle C. Paddock. My companion was Rt. Rev. John A, Paddock, Bishop of Oregon and Washington Territory. I passed from the body in Portland, Oregon.

To some it may appear more than strange that I come back, and perhaps they will not believe that it is I, but for a good many years I have thought I would try and come, after I learned of this place. I was brought here by snirits who have manifested from your platform. This lady was not then your medium; another voiced the sentiments and thoughts of the spirits who gathered here. I tried to speak through her organism and send a massage to my mother and sisters, but could not gain the power, and I went away. Some time afterward I came, and another lady was present, through whom I tried to make my presence known, but without success. To-day I find that I can speak. I come as though I was ill and weak, but I am not so in the spirit-world, for there I have gained power and strength. I present a different appearance from what I did here, both physically and mentally. I have been attending school ever since I passed out of the body, and of course have gained an education. If many and of course have gained an education. Mary Hanaford. physically and mentally. I have been attending school ever since I passed out of the body, and of course have gained an education. It may not correspond entirely to the mental education which mortals attain, yet spiritually it is a counterpart of that, and has given me broader ideas, more liberal thought than I would have possessed had I lived in the body to this time.

I come to send my love to my friends, and tell them that, though I passed out in youth, when life might and would, had it not been for my illness, have presented many allurements, yet I have not one regret, not one word of com-

ny ilines, have presented many allurements, yet I have not one regret, not one word of complaint to make, for I know I am much happier and purer in spirit than I would have been had I lived in the body.

I send my love to each one. I want them to feel that I have been with them and will ever be when conditions are favorable. I seek to bring an influence which will draw them toward the higher life. I have been trying to help father since he passed over to the pairt. help father since he passed over to the spirit-world. I know he has received assistance and strength, and is better in all directions than he strength, and is better in all directions than ne was here. He is still trying to gain information upon subjects which were dark to him while in the body. I lived in South Boston. I have relatives and friends there who I trust will be pleased to know that I come back. I want them to feel that I am near them in spirit, and not put me away from their hearts, but realize that although apart from the body I can still take an interest in their material concerns and surroundings, and it would give me great pleasure to have them feel that I am by their side. My name is Mary Hanaford.

John W. Brooks.

[To the Chairman:] Good afternoon, my friend. [I am happy to greet you.] I am glad to be here. I am attracted to this circle at the to be here. I am attracted to this circle at the present time by the presence in Boston of individuals in whom I am Interested and to whom I wish to communicate. And having found the way open for me to express myself here this afternoon, I am thankful for the opportunity of doing so. I have a number of friends in this city, for I was well known in Boston. I have friends in the West, and also in New York, who knew of me in a husiness way. I desire to send knew of me in a business way. I desire to send them my fraternal regards, although they may not accept them, because they are rather ob-tuse upon spiritual subjects, and it would take

a great deal of argument, and also a large amount of spiritual manifestation, to convince them of my identity.

The person to whom I address myself is a Spiritualist. I was not specially attracted to him when in the mortal, but there seems to be a magnetic connection formed between him and myself. myself. At the present time I am deeply interested in certain matters of a business nature which concern him and others, and I am gaining further experience, as well as working off some of my surplus energy in business matters, by coming into contact with those parties.

I was somewhat materialistic in my tendent

I was somewhat materialistic in my tenden-cies while in the body; that is, my energies were utilized in the direction of material affairs; external life, in its various phases of manifestation. I am not particularly spiritual in character and tendency even now.

I have been attracted to the parties of whom I speak because they come in contact with spirit mediums, to whom I have manifested; by thus coming more closely en rapport with physical life I have been assisted to employ my powers in the direction that is of greatest interest to me. I found these gentlemen were interested in pursuits and schemes similar to those that attracted my attention when in the body, and I felt that with them I could take up my old line of thought and labor, by forming a magnetic association between their lives and my own; and in this way I could utilize my energies, and business capacities, as well, as my I have been attracted to the parties of whom

blossom like the rose. That is a work which none should despise; therefore, while I know I am materialistic, somewhat physical, in sensa-tion and desire, I think my work is a good one, tion and desire. I think my work is a good one, because it is looking toward the future interests of humanity. Not now so much as in the past do I look for the benefit financially and materially of a few, but I seek the elevation and advancement of the many. So I bring encouragement and words of oliver to those friends, and assure them that, by and by, I know I will gain power to manifest to them more regularly, and being them practical advice generaling their. bring them practical advice concerning their business interests.

I do not feel entirely satisfied with what I have said, yet it expresses my thought, and will be understood by those to whom it is directed, therefore I will not complain; but if I have an opportunity of again speaking through this organism, I think I will gain sufficient power to establish my identity more fully, and to con-

vince my former associates and friends that I am by no means dead or sleeping.

Be kind enough to record me as John W. Brooks. I resided in Milton, but died abroad. Once I had charge of the Eastern office of a great Western railway; now I am actively engred in various hustness plans and achieves. gaged in various business plans and schemes that will benefit the many, and not the few. To J. K., of Cincinnati, O.

Report of Public Séance held April 13th, 1883. Questions and Answers.

QUES.—[By J. W. C., St. Louis, Mo.] What produces thought? Ans.—Thought is caused by the intelligent, conscious operation of the mind, as we have been taught and been led to believe; but to us it is something more than this, as we have here-tolore explained from this place. It must be the essence of soul-power, the manifestation of the soul itself, the production of that intelli-gence which directs the entire movements of the spirit. We may go behind this and ask, as our correspondent would probably do, what is intelligence, or what produces it? We look abroad and behold the entire universe operating under a grand system, and we believe there is a controller, an ordainer. Ask us what this mighty force is which impels and governs all things, and we reply, It is intelligence directed by wisdom and will. But you question further, and ask us to define it to your comprehension. We reply: Were we able to do so we should cease to finite, and would partake of infinitude it-

aelf.
Q.—[By Robert W. Figg, Huntsville, Ala.] Is
it possible for a person of a strong, positive
will-power, not present at a scance, to so influence a medium as to affect the manifestations

occurring at the scance?

A.—It is possible for an individual of strong, positive will-power, who understands how to apply and direct that force, to so affect the mind of a medium as to hinder the manifestations of spirit-power, even though the possessor of this will force by part annotable if tions of spirit-power, even though the possessor of this will-force be not present, especially if the medium is very susceptible to various influences, and her spirit-band not fully developed, so they lack sufficient power to protect her against the encroachments of outside influences, especially so if the medium has previously been under the influence of the individual possessing the powerful will-force. We have known of cases where mediums have been seated for the nurnose of obtaining spiritral maniknown of cases where mediums have been seated for the purpose of obtaining spiritual manifestarious, but have been unable to feel the slightest influence from the spirit-world, these mediums at the same time being unaware of the cause of their failure, which was in consequence of a person at a distance sending out his will force toward that medium, in order to bring her mind and will under the subjection of his own, and thus prevent outside influences or invisible spirits from taking possession of the organism and manifesting to mortal life. But where a medium is fully developed, or we should say nearly developed—for we know of none who are fully developed—and has a band of influences who understand their instrument and how to guard and protect her against the encroachmeets of others, the will-force of another mortal can have no effect upon the manifestations produced through her agency.

other mortal can have no effect upon the manifestations produced through her agency.

Q.—[By "Inquirer."] "Do differences of opinion exist among spirits upon apparently so simple a question as the location of the "second sphere"? Prof. Hare stated, on the alleged authority of prominent spirits, that the second sphere is located sixty miles from earth. At this Banner of Light Circle it was said, Dec. 10th, 1867, that it has no particular locality; it may be here or ten thousand miles distant: may be here or ten thousand miles distant; that there is no more evidence that it is sixty miles from earth than ten thousand. As such diametrically opposite statements lead one to doubt the reliability of all statements made by spirits, please explain the cause of the discrep-

A.—Spirits are liable to differ upon such simple questions as the opening Prof. Hare, in his statements, undoubtedly re-rerred to a location in what he considered to be the spirit-world, while the spirits replying to the question at the Banner of Light Circle. the question at the Banner of Light Circle, whoever they may have been, undoubtedly referred to a condition of unfoldment of the spirit; consequently, although there is a seeming discrepancy, it can very easily be explained. Spirits are not generally able to give, through their mediumistic instruments, a perfectly accurate and comprehensive account of the various localities of the spirit world, and of their distances from each other. We speak by authority, because we have paid some attention to this matter, and know that what we say is correct. Spirits in returning to mortal life. correct. Spirits in returning to mortal life, and endeavoring to impress upon your minds the various distances of different parts of the spirit-world, often fail in doing so, because you are obliged to depend upon figures and num-bers, upon miles and leagues for your comprehension of these things, which spirits are not accustomed to take into consideration; consequently there may very often be a difference of statement, as well as a confusion of ideas. To us the word sphere means condition. We know of a great number and variety of spheres, which we call conditions of mind, or spiritual unfoldment, through which disembodied intelligences are continually passing. We will call the first sphere one of undevelopment, of crude, material existence, where the spirit who has just flung aside the mortal form, but whose every longing and desire still clings to the mortal life, tarries for awhile. The second sphere is just a grade beyond, and the spirit who is passing through it is a little further advanced than was the first, a little more unfolded in desire and aspiration. He may be located To us the word sphere means condition. ed in desire and aspiration. He may be located sixty miles from Boston, or ten thousand, but his condition of mental and spiritual advancehis condition of mental and spiritual advancement and general status in the spirit-world may correspond to what you call the second sphere, or the second stage of development is the primary school of spiritual knowledge. Undoubtedly the spirit who spoke at this circle used the word sphere, as we have defined it, while Prof. Hare must have referred to a locality in space. If our friends will study these subjects and weigh the statements made by returning spirits by their, own judgment and reason; they will probably come to a conclusion satisfactory to themselves and to others, and find that there is not so much discrepancy after all between the statements of these who return from the immortal world. mortal world.

be case upon a regiven the blassed power and privilegs of returning to their mortal friends, and to
surround them with an atmosphere of love and
poses, which cannot fall to upilit them in
splitt. But I am sorry to eary that many quee
is tions which appeared settled to my mind when
here, I found, after I had passed from the body,
here, I found, after I had passed from the body
here, I found, after I had passed from the body
here, I found, after I had passed from the body
here, I found, after I had passed from the body
here, I found, after I had passed from the body
had been entirely misunderstood by me. They
free and opinions which I had accepted and believed to be true, I became convinced were
to be true, I became only the productive, in my independent of the productive, in my independent of the true by only the passed from the found, and the passed from the pathway for return and speak to
my friends of north, that they may know I am
a constitue, I will be productive, in my independent of the true by only the passed in the passed from the found, and
that they have received only syncall portion of
that prest and glorious truth affecting human
deritory, which cannot be scaled/up in any book
or held fast by observances and decremonials,
but which will and must make itself felt and
that prest and glorious truth affecting human
deritory, which cannot be scaled/up in any book
or held fast by observances and decremonials,
but which will and must make itself felt and
that prest of colony pressed to the feature of the say that my friends have a temperate or the say in the productive of the pr

by any signs of age they bear the impress of youthful strength and vigor.

I'do not come back to discuss these things but as I have been pondering upon them, and ther convey strange lessons to me, I thought I

they convey strange lessons to me, I thought I would speak of them.

I come to enter into communication with friends on earth. I desire to manifest my presence to them, and I trust they will give me an opportunity of deling so in ways that will be congenial to both them and myself. I have been told there is a medium in New York City by the name of Williams; a lady through whose agency spirits are enabled to ciothe themselves with material forms temporarily, in order to manifest tangibly and palpably to their familiar friends. If this is so, I desire my old-time friends and associates to visit that lady, and seek to arrange a scance with her, that I may friends and associates to visit that lady, and seek to arrange a seance with her, that I may present myself before them. I promise to do all I can on my side, if they will only meet me half-way, and cooperate, on their side of life. I lived to what is called the allotted time of man's mortal existence, and then was taken away to this new, strange life, which I have not as yet been able to comprehend as I desire. I was very well known in the community where I resided. I may mention that I was the President of the Relief Fire Insurance Company in New York City; and if any of my dear relatives, business associates, friends or neighbors desire to hear from me more personally and privately, let them give me a call, and I will be only too ready to respond to their wishes. James H. Pinckney.

Addison P. Wright.

Once before, Mr. Chairman, I was privileged to speak from your platform, and I assure you that the experience and instruction derived from my visit here have been of greatassistance to me in my efforts to return more consciously to my friends of the earthly life. I do not come. to my friends of the earthly life. I do not come to-day especially for my own convenience, pleasure, or personal interest, but because my beloved mother, who has passed to the spirit-world since I was here before, desires to send her love and greeting, her sympathy and best wishes to the dear ones who yet remain on the mortal side. She passed away suddenly, almost without warning, and those left in the body mourned, because they did not realize she would be so soon taken from them. My dear father, who was at what he believed to be his nost of duty, was startled by the sudden notices. nather, who was at what he believed to be his post of duty, was startled by the sudden notice brought him, yet he performed his duties and passed homeward with a brave and loval heart. I rejoice that I departed from earthly life as

I rejoice that I departed from eatthly life as I did, because the education and the experience which I would have gained here could not have been so gloriously beautiful to my spirit as that which I have acquired beyond.

My father, as I stated at my previous visit, is a minister of the Ohurch; he expounds its doctrines, gives forth its teachings as they present themselves to his mind. I have endeavored to bring header light to his vision before now: tnemselves to his mind. I have endeavored to bring broader light to his vision before, now; and there are times when I and other apirits have succeeded in impressing more liberal ideas upon his mind, which have found utterance and been conveyed to those who listened to his teachings; at other times when we have not been able to thus influence him, and the old ideas and formulas of the Church have been presented, we have felt as though a cloud swept over us.

I would assure those who remain in the body I would assure those who remain in the body that my dear mother is well and strong; no weariness or pain assails her now; she is a hright and heautiful spirit. While awaiting the time when the dear ones of earth will be reunited to her, she is not idle; she has united her powers with those of other spirits to send down a ray of influence that will broaden the minds of those here, and bring them a better comprehension of truth concerning the immortality of the soul and its destiny. My mother and I desire our friends here to realize that we are united, and are happy together. I feel that are united, and are happy together. I feel that I must do all I can to chase away the clouds that erroneous teachings have begingth to the minds of mortals, and present to them the glorious truths which knowledge in the spiritual world unfolds before each earnest student and thinker, and I call upon those who were connected with me and loved me in times past, to cast aside all that is cramping; and confiding to their spirits, and reach out toward whatever is broadening. and reach out toward wintever is broadening, uplifting and beneficial in its nature. If you will be kind enough to print my few words, and say that Addison P. Wright, of New Hamburg, N. Y., has again returned, I shall be very grateful to you. I am the son of J. C. Wright, of New Hamburg. New Hamburg.

MESSAGES TO BE PUBLISHED.

MESNAGES TO BE PUBLISHED.

April 13.—Julietie T. Burton; Rosie Matthews; Lowis H. Reddeld: Sally Price.

April 17.—Mary Jane Carpenter; C. O. Klett; Nellie Dacey: W. H. Butler: Georgia Irving.

April 20.—John Tyerman; J. N. Smith; Margaret Davidson; Jonathan Walker; May Flower.

April 21.—Louis Agassiz: James Foley; Rachel Morton; James Birminniam; Elizabeth Dart.

April 27.—Amasa Stoddard: Clarence Lawten; Mrs. Emeline Turner; George Braddord; Clarence Lawten; Mrs. Emeline Turner; George Braddord; Closen, for Jonathan Adams, Hattle bf. Coffin.

May 1.—Lotela, for Charles Bennett Jones, Lillian Carter, Fannie Eaton, Joseph Carr, Mrs. Monica L. Burke, Samuel Allen, Mrs. Carrie White, Murtin Hayes, Morning Str., Henry C., Walker, Emma S. Doligo.

May 4.—Poleg Walsworth; Thomas H., Bond; Ira Omant; Lizzle Florence Hatche: Caroline Jeannette Wilson, May 8.—Jesse C. Wells; Marianna Sargent; Mary Farmer; funes M. Sherman; Julia Dornis.

May 11.—Mis. Anna Maria Wilson; Bannet Trefy; Mrs. Anna C. Hoice; Susan Taylor; William Kneeland; Emma, to Claries E., of Milwankoe.

May 16.—Rev. Alonzo Chapin; Mrs. Margaret A. Drake; Susan W. Stanwood; Job Taylor; Rebecca Joy; Naonta, May 19.—Dr. Uzra Cutter; Henry C., Campbell; Eliza Penbedy; Adam Smith; Jennie Swsyne.

May 22.—Annaes Lyman; Mary Kimball; Mrs. E. M. Smith; William Butler; Blossom, for Caleb B. Mareu; Willard B. Higgins, B. J. Woods, May 25.—Mrs. Emma J. Morrill; Charles R. Stuart Jennie Carey; Alice March; Sam Tackett; Mrs. S. M. Stowells.

May 29.—Thomas King; Joseph Styer; Charles B. Retter.

edia.

May 29.—Thomas King: Joseph Styer: Charles Brett;
May 29.—Thomas King: Joseph Styer: Charles Brett;
Kamas F Whilaco; Mrs. J. P. Sanborn; Ellis Armstrong;
Maria Leslie; Mary Elizabeth Lamson.

June 1.—Benjamin H. Cheever: George Beckwith; Alice
Stearns; Mrs. Martha J. Webster; J. B. Vivian; Lillic.

June 5.—Elizabeth U. Newell; Lillian Warren; Hannah
F. M. Brown; Mrs. Rate S. Carr; Charles Richard Howe

F. M. Brown; Mrs. Kate S. Carr; Charles Richard Howard.

June S. — Joseph Holbrock; Mancy Willard; Peter Elley;
John W. Morton; Ellen Damon.

June S. — K. A. Lumsden; Gen. John Bankhead Magruder; Margaret Crawford; Mrs. Eliza A; Hauson; Lille Ferguson; Neille J. Vincent.

June 19. — Arthur Verrill; Nannie Kenniston; Broeman E. Nutter; Mingo: Marta Breed; Walter Scott Lowis: Neille; Wheeler; James Wilson Porter; Little Blanche; Jay 88salons; Little Holen.

June 22. — Mrs. Eva Benson; Jacob Harris; Mrs. Inst C.

June 23. — John N. Mantt; Alice C.: Bright Star: Snow
Drop; Pansyt Mechkino; Hoelah; Ecreaming Eagle: Spring
Flower; Leteia, for Pearlle, Mabel, Chipple; Flying Last,
Wau-ne-ka-ga, Hope, Occasse.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusietts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner, as they shall deem expedient and proper for the promulgation of the deetrine of the immortality of the soul and its eternal progression."

Adbertisements.

BALTIMORE ADVERTISEMENT.

SARAH A. DANSKIN,

Physician of the "New School," Pupil of Dr. Benjamin Rush.

Office 481 North Gilmor Street, BALTIMOBE, MD.

DURING afteen years past MBS. DANSKIN has been the pupil of and medium for the spirit of Dr. Benj. Rush. Many cases pronounced hopeless have been permanently cured through her instrumentality.

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

Application by letter, enclosing Consultation Fee, \$2,00 and two stamps, will receive prompt attention.

The American Lung Healer, Prepared and Magnetised by Mrs. Danekin,

Is an unfailing remody for all diseases of the Threat and Lungs, Tubergular Consumption has been cured by it. Prios 62,00 per bottle. Three bottles for 55,00. Address MBS, BARAH A. DANSKIN, Baltimere, Md. Post-Office Money-Orders and remittances by express payable to the order of Sarah A. Danskin.

J. R. NEWTON, HEALER, URES all Chronic Diseases by magnetized letters. Requirements are: age, sex, and a description of the case, and a P. O. Order for \$5.00. In many cases one letter is sufficient; but if a perfect cure is not effected at once, the treatment will be continued by magnetized letters, at \$1.00 cach. Post-Office address, Station G. New York Otty.

F. L. H. Willis May be Addressed till further notice,

Clenora, Yates Co., N. Y.

D. R. WILLIS may be addressed as above. From this point he can attend to the diagnosing of disease by hair and handwriting. He claims that his powers in this line are unrivated, combining, as he does, accurate scienting knowledge with keen and searching psychometric power.

Dr. Willis claims especial skill in treating all diseases of the blood and nervous system. Cancers, Scroftia in all its forms, Epilepsy, Parsiysis, and all the most delicate and complicated diseases of both sexes.

Dr. Willis is permitted to refer to numerous parties who have been cuired by his system of practice when all other had failed. All letters must contain a return postage stamp.

Bend for virculars and References.

July 7.

MANMALINE APriceless Boon that never fails: Purely Herbal; outward application; its action faultless; all



Inflammatory troubles, Ovarian, Chronic Sores, Sprains, Bruises, Aches, Soft Corns Itching Piles, etc.; also all SKIN DISEASES yield as if by magic, and pass away.

Over 50 remarkable cures of
Caking and Broken Breasts
in one town. Not one fatitire. Natural condition restored in 2 to 8 hours.

If in doubt, send for details.

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

TARDS NEW STYLES: Gold Beveled Edge and Chromo Visiting Cards, Inest quality, largest variety and lowest prices. To achorder. CLINTON BROS. & Co., Clintonville, Conn. Dec. 23,—17teow

The Spiritual Offering, A LARGE EIGHT-PAGE JOURNAL, DEVOTED TO TH INTERESTS OF HUMANITY, FROM A BPIRITUALISTIC AND SCIENTIFIC STANDPOINT. ISSUED WEEKLY AT OTTUMWA, IOWA.

FOX & WILSON, Publishers.

nal conduct, the truth, beauty and utility of Spiritualism will be advanced.

TERMS OF SUBSCRIPTION: Per Year, \$1,60; Bix Months, 75 cents; Three Months, 40 cents.

By arrangement with Fowler & Wolls, publishers of the "Phrenological Journal," the Offenias and "Journal," will be sent one year for \$2,75. Should the premium offered to new subscribers by Fowler & Wells be wanted, 25 cents extra must be enclosed to coverepense of boxing and packing the Phrenological Bust, with Illustrated Key, fully explaining and giving such directions as will enable the reader to understand its use.

In remitting by mail a Post-Office Money Order on Ottum wa, or Draft on a Bank or Banking House in Chicago or New York City, payable to the order of Fox & Wilson, is preferable to Bank Notes, Our patrons can remit us the fractional part of a dollar in postage stamps. Address FOX & WILSON, Ottumwa, towa.

THE LIBERAL AGE.

A JOURNAL of Ethical Culture and Reform, Noted for the ability of its original articles upon live topics. "Finely written, cutting and to the point," "Abreast of the ago," "Of good strong fibre," "Very generally quoted." It has met with a success unprecedented in journalism. Advocates political and social reform, mental, personal and civil liberty and the separation of Church and State. Opposes superstition. intolerance, prohibitory and class legislation generally.

Bubscription price \$1.00 a year, in advance, Sample copies free. Send for one, Address, THE LIBERAL AGE CO., Milwaukee, Wis. Dec. 9.

THE VOICE OF ANGELS. A Semi-Monthly Paper,

Devoted to Searching out the Principles Underlying the Spiritual Philosophy, and their Adaptability to Every-Day Life; Edited and managed by Spirits, now in its seventh volume, eight nages, will be issued as above at No. 5 Dwight street, Boston, Mass. Price 7 cents for single copies; per, year, in advance, \$1.50. Less time in proportion. Letters and matter for the paper must be addressed as above, to the undersigned. Specimen copies free. "SPIRIT D. C. DENSMORE," PUBLISHER.

The Boston Investigator,

THE oldestraform journal in publication.

Price, \$3,00 a year,
11,50 for six months,
S cents per single copy.

Now is your time to subscribe for a live paper, which discusses all subjects connected with the happiness of mankind,
Address
J. P. MENDUM.

(pyeatignion these) investigator Office, Paine Memorial, Boston, Mass.

LIGHT FOR ALL, 321 SUTTER STREET, SAN FRANCISCO, CAL., has a Free Circle every two weeks, and a Free Spiritual Reading-Room, with all the spiritual journals on ale. LIGHT FOR ALL is issued fortnightly, at \$2,00 per annum in alvance. It has a reliable spirit message column, sample cooles free A Witers Fox 1997. San Funcisco. Usl Jan 20

Light for Thinkers. A WEEKLY PAPER, published at Atlanta, Ga., in the interest of Spiritualism, at \$1,00 per annum.

G. W. KATES, Editor.

May 19.

A. C. LADD, Publisher.

THE GREAT

SPIRITUAL REMEDIES. MRS. SPENCE'S

POSITIVE AND NEGATIVE POWDERS.

BUY the Positives for any and all manner of diseases
Bezespt Paralysis, Deafness, Amaurosis, Typhold and
Typhus Fevers. Buy the Regatives for Paralysis, Deafness, Amaurosis, Typhold and Typhus Fevers. Buy a box
of Positive and Regative (half and half) for Chillis and For sale at the Basser of Light office.

Malled, postpaid, for \$1,00 a box, or six boxes for \$5,00. Send money at our risk and expense by Registered Letter or by Money Order.

For sale at the Basser of Light office.

GARLAND'S VEGETABLE COUGH DROPS

The greatest known remedy for all Throat and Lung Complaints. For Catarrh, Ashima, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Bore Throat, Hoarseness, Influenza, Bronchitis, and Inflammation of the Lungs. It is free from all oplates and minerals, or any other injurious ingredient; and is therefore harmless in all cases; likewise paintable and beneficial in regulating and strengthening the system; and as a Blood Publipien is traulty unnivalued. A box, taken according to directions, is toarranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GABLAND. Prescott street, Everett, Mass. Price, per box (one-fourth pound), 25 cents, postage free, or or seale by Oldby & RIOH.

Price of cabinet photograph, 35 cents, 2, 30 Cents, For sale by COLBY & BIUHI 1 Th.10 Trule 1

Mediums in Boston.

J. A. SHELHAMER, MAGNETIC HEALER.

Office 81 Montgomery Place (Room 8), Boston, Mass., Office 85 Montgomery Piace (Room 3), Boston, Mass.,

Vill treat nationals at his office or at their homes, as

Victorian of the stress of the stress of their homes, as

Victorian of the stress of th

EXAMINATIONS

MRS. C. M. MORRISON'S

MEDICAL BAND AS FORMERLY.

I'OR medical diagnosis by letter, enclose look of hair and one dollar. Give the age and sex. Terms for magnetized remedies will be sent with the diagnosis. Address P. O. Box 2519, Boston, Mass. Office, 4 Jackson Place, Dorchester District. H. B. WILLCOX, Sec. 1m*—June 30,

J. WILLIAM FLETCHER,

Trance, Business and Medical Medium, 2 Hamilton Place, Boston.

Hours 10-4. DR. C. T. BUFFUM,

Trance, Medical and Business Medium, 422 TREMONT STREET, Boston, Hotel Addison June 22.

DR. H. B. STORER.

Office 29 Indiana Place, Boston.

My specialty is the preparation of New Organic Remarks for the cure of all forms of disease and debility.

Send leading symptoms, and if the medicine sent ever falls to benefit the patient, money will be refunded. Enclose 2 for medicine only. No charge for consultation. Nov. 30.

A. P. WEBBER, MAGNETIC PHYSICIAN,

OFFICE AND RESIDENCE, 157 West Newton street Boston, near Columbus Avenue. Nervous Diseases and Diseases of Women, Specialties, Hours from 9 a. a. to 1 P. M. Will visit patients.

MRS, C. MAYO-STEERS, TRANCE, TEST AND MEDICAL MEDIUM, of San Francisco, Cal., removed to 36 Hanson street, Boston. Private Sittings, Disease diagnosed and Treatments. Office hours 9 A. M. to 5 P. M.

MISS HELEN SLOAN, MAGNETIC PHYSICIAN, combined with the cole brated "Acid Cure." Office, No. 25 W interestreet Room 16, Boston. Patients received from 9 to 5.

DR. J. N. M. CLOUCH,

MAGNETIC and Electric Healer, 686 Tremont street, Boston, All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lungs, specialties. Will visit rationts.

MRS. ALDEN, TRANCE MEDIUM. Medical Examinations and Mag-netic treatment. 43 Winter street, Boston. June 23.—4w*

MRS. FANNIE A. DODD MAGNETIC PHYSICIAN, 169 Tremont street, 2 doors from Mason street. Mass. New Church Union Bidg. Feb. 3.

MRS. CLARA A. FIELD, BUSINESS and Medical Clairvoyant. Psychometric Readings. Hotel Van Rensselaer, 219 A Tremont st.

MRS. M. J. FOLSOM,

MEDICAL MEDIUM, 2 Hamilton Place, Boston, Mass Office hours from 10 A. M. to 4 P. M. Examination from lock of hair by letter, \$2,00._____ May 5. MRS. DR. COLLAMORE,

ECLECTIC and Magnetic Physician. Office 25 Winter street, Room 15. Take elevator. Gives Electric and Vaporized Medicated Baths. MRS. J. C. EWELL, Inspirational and Medical Medium, Hotel Florence, Sulto 1, cor. Florence and Washington streets, Boston. Hours 10 to 5. June 16,--4w*

A. S. HAY WARD'S Powerful Spirit-Mag-ages sent by mail on receipt of \$4.00. Will visit patients. Letter address, \$ Montgomery Place, Boston. July 7. MRS. JENNIE CROSSE, Test, Clairvoyant, Business and Healing Medium. Six questions by mail to cents and stamp. Whole life-reading, \$1,00 and 2 stamps. 37 Kendall street. Boston.

JOSEPH L. NEWMAN, Magnetic Healer No. 834 Montgomery Place, Room 4, Boston, Mass. Office Jan. 6.

DR. M. H. GARLAND'S Office removed to Residence, Prescott street, Everett, Mass. Letter ad-dress. 9 Montgomery Place, Boston.

SOUL READING, Or Psychometrical Delineation of Character.

MRS, A, B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their feading traits of character and peculiarities of disposition; marked changes in rest and future life; physical disease, with prescription therefor; what husiness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married. Full delineation, 12,00, and four 3-cent stamps. Brief delineation, 12,00, and four 3-cent stamps. Ineation, \$1.00.
Address,
Contrestreet, between Church and Prairie streets,
July 7.
White Water, Walworth Co., Wis.

RELIEF FOR THE SICK.

SEND two dollars to DR, J. S. LOUCKS and he will send by you one package or Magnetic Treatment. Nine cases out of ten one package cures. If not will send next for one dollar. State haure of disease; how long standing give age and sex. Wonders are done. DR. J. S. LOUCKS, Maqueketa, Jackson Co., Iowa. 13w-June 2.

ASTONISHING OFFER. END two s-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent slate-writing. Address DR. A. B. DOB-BON, Maquoketa, Iowa. July 7.

Consult Prof. A. B. Severance.

TF you are in trouble; if you are diseased; if you wish to I marry; if you are living in unhappy married relations; if you wish to consuit your spirit-friends upen any subject pertaining to practical lite. Bend lock of hair or handwriting and one dollar. Address 219 Grand Avenue, Milwaukee, Wis. J. Wm. Van Namee, M.D.,

CLAIRVOYANT Physician and Psychometrist. Exam inations made from lock of hair. Enclose full name age, sex, &c., \$1,00 and two stamps. Psychometric Reading, with advice, &c., \$2,00. Great Liver Cure, \$1,00. Address Bridgeport, Conn.

HULL & CHAMBERLAIN'S

MAGNETIC AND ELECTRIC POWDERS. Great Nervine, Regulator, and Blood Purifier. A COMPLETE AND RELIABLE FAMILY MEDI-CINE-PURELY VEGETABLE.

The MAGNETIC POWDERS cure all Positive or Acute Diseases.
The ELECTRIC POWDERS cureall Negative or Chronic Diseases.

DR. J. E. BRIGGS'S

Magnetic Wonder! FOR THE EFFECTUAL, SAFE AND SURE CUR. OF ALL DISEASES OF WOMEN.

These Powders, by their unequalied Tonic Properties, preserve from disease those delicate and complex organs, upon the perfect and healthy action of which so greatly depend the general health and happiness of all women. They are truly Woman's Friend, being a Certain Local Cure for all the complaints incidental to females. They are put up in boxes; may be sent by mail on receipt of price \$1,00 per box, or six boxes for \$5,50.

For sale by COLBY & RICH.

CATARRH, Diphtheria, and all Throat Discases, carable by the use of DR. J. E. BRIGGS'S THEGAT REMED'S. "All. Andrew Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Ostarrhal Arceltons, including Diphtheria, I know to be equal to the chains in the advertisement."

Price, 50 cents per bottle. Sent by expressionly.

For sale by CULHY & RICH.

Miscellaneous.

N. H. PULP AND PAPER CO.

BOTH Pulpand Paper Mills are now in successful running order, manufacturing Wood Pulp under a patent owned by the Co., and Paper for the general marker. The undersigned, who is the Treasurer of the Co., has a moderate amount of the shares for sale at \$10 each, which is expected will pay good interest on the par value of \$25, and will give particular information to any one desiring it

JOHN WETHERBEE. 24 Monk's Building, Boston.

"The Temple of the Rosy Cross,

THE SOUL-ITS POWERS, MIGRATIONS AND TRANSMIGRATIONS. BY F. B. DOWD. This is a work of
253 closely printed pages, containing condensed IDEAS—not
mere words or thoughts—startling and expansive. Invaluable to the student of the soul—opening the road to Innumorability—eternal youth and health in this sarth. Contains
Principles of the Rosickucian Fhatkenity, an order
cluer than written history. Rules of Will-Culture, and the
development of Npiritual Gifts or Powers, etc. Price, in
paper covers, \$1,00; bound in cloth. glit monogram. \$1,50;
postage free. For sale by the author, Hempstead, Texas.
May 19.—13w*

FAT FOLKS

Permanently and Healthfully Reduced. DR. HELEN BARNARD DENSMORE, of New York formerly Commissioner of Emigration), cures Obesity, and all nervous diseases surely and permanently cured or noney refunded. DR. DENSMORE is represented in Boston by DR. ABBIE TYLER, 67 Dover street. May 19.

Tents for Sale.

D.R. RIOHARDSON has a few more tents left that he will sell very cheap: 10x12 size, #9,00; 7x7 size, #4,00, May 28,—1f

PRIOR REDUCED.

THE WRITING PLANCHETTE.

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

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

Planchetteris, with Pentagraph Wheels, 60 cents, secure-

now to use it.

PLANGHETE, with Pentagraph Wheels, 60 cents, secureby packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE
PROVINGES.—Under existing postal arrangements beeven the United States and Canada, PLANCHETTES
amout be sent through the mails, but must be forwarded by
yourness only, at the purchaser's expense.

For sale by COLBY & RIOH.

OLIVER AMES GOOLD, PRACTITIONER IN

Predictive and Medical Astrology

T' is a stubborn fact that every life upon this planet is originated and governed by the forces and influences of the Solar System. Many people do not believe this because they have never received any personal proof of its truth.

I offer proof in the following proposition, viz: to any person who will send me their piace and date of birth, (giving the hour of the day, if known) and twenty-five cents, money or postage stamps, I will give a personal test of the science of Astrology.

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

For two dollars, and data as above (giving also the sex), I will write an outline nativity comprising the important events of life, viz: the physical, mental and financial condition, years of increase and decrease in general prosperity, marriage—its condition and time, with all other events enlightened by astrological science.

I will make no comments upon the astrological indications of death in any case, unless requested so to do, and then at my own discretion.

Office, 235 Washington street, Room 9. Brief consulta-

ny own discretion. Onice. 235 Washington street, Room 9. Brief consultaion, 11,00.
All communications should be addressed to
OLIVER AMES (100LD),
Dec. 23.
Box 1664, Boston, Mass.

Dr. H. B. Storer's Vitalizing Pad! In Liver Complaints, Kidney Affections, and Dis-eases of the Momach.

These PADS have NO SUPERIOR AT ANY PRICE, but are sold at \$1.00, and sent by mail to all parts of the country, postage 10 certs extra. Sent to Canada by expressionly. pressonly.
Orders may be sent either to DR. H. B. STORER, 29
Indiana Place, Boston, Mass., or COLBY & RICH,
9 Monigomery Place, Boston, Mass. March 27.

NEW INSPIRATIONAL SONGS. BY C. P. LONGLEY.

Beautiful Home of the Soul	cents.
Come in thy Beauty, Angel of Light	5 **
I am Going to my Home 2	11
In Heaven We'll Know Our Own2	
Love's Golden Chain	
Our Beautiful Home Over There2	
Our Deantilli Home Over There,	
The City Just Over the Hill2	,
The Golden Gates are Left Ajar2	,
Two Little Shoes and a Ringlet of Hair,	1
We'll All Meet Again in the Morning Land2	5 **
We'll All Meet Again in the Morning Land (with	
portrait of Annie Lord Chamberlain)3	5
The above songs are in Sheet Music. Single	coples
95 cents: 5 conles for \$1.00.	
25 cents; 5 copies for \$1.00.	

Bible Myths, AND THEIR PARALLELS IN OTHER

RELIGIONS: Being a Comparison of the Old and New Testamen Myths and Miracles, with those of Heathen

Nations of Antiquity; Considering also their Origin and Meaning. With Numerous Illustrations.

With Numerous Illustrations.

This work is the result of many years' study of the religions of antiquity. It contains quotations from nearly all the sacred books of heathen nations, and from other rare and valuable works which are not accessible to people in general. The chapters are so arranged that it is a perfect cyclopedia of reference. Years of research would be necessary to discover all the information it contains. It is a most searching investigation into the origin of Christianity. Every statement is verified by copious notes and authorities, so that it may be trusted as a thoroughly reliable work. It contains information which will be startling to many.

I vol. 8vo, cloth, about 600 pp. Price, 14,00; postage 25 conts. For sale by COLBY & RICH.

Substantialism; or, Philosophy of Knowledge. Based upon the perception that the emanations which are continuously radiating from the forms of substance that make up the objective universe are substantial thought-germs, whose doings, or modes of motion, within the organs of sense by which they are subjected, represent the special qualities—tangible, sabid, ederous, lumbious, and senorous—of the forms to which they are fruital. By JEAN STORY, The chief desideratum in the discovery of facts is a truth-tul interpretation of what they revnal. To obtain this is the especial mission of speculative philosophy. Facts of them selves are unrovealed truits to him who cannot or does not perceive their real characteristics or practical values. The doctrine of substantialism, or philosophy of knowledge, is presented to the world simply as new interpretations of the facts upon which our present scientific theories are based, in the sense that the self-testimony of things, their deing and doing, is accepted as the highest proof possible as regards the actuality of their constituent, properties and their uses in the kingdoms of nature. Although the basis of our doctrine is radically different from that upon which any other system of philosophy is founded, yet we feel assured that, in our treatise on essential substance, it is clearly shown that the advocates of "substantial agents," and the advocates of "notive forces," can and must harmonies their different conceptions of natural phenomens on the common ground that the former are causes, and the latter are what the former do or effect.

Cloth, 12mc, 78 pages. Price \$1,50, postage free.

Faychology; Re-Incarnation; Soul, and its Relations;

Psychology; Re-Incarnation; Soul, and its Relations: OR,

The Laws of Being:

SHOWING the Occult Forces in Man; that Intelligence manifests without Material; and the most important things to know. By ALMIRA KIDD.

INDEX.—Introductory; Clairaudience; Theories contrasted on the Laws of Being; Prolegomena.

PART 1.—What is God? Soul and its importance; Memory and Intelligence; Intelligence vs. Matter; Progressive Intelligence; The Animal World—its Uses; Creative Forces; Spirit Law and Matter; Types and Races; Re-Incarnation, or Souls taking Form; Fostal Life and Generating; Childhood as Spirit; Demonstrated Illustrations on Re-Incarnation.

Carnation arrangement of the control of the control

After Dogmatic Theology, What?

*

Rew Books.

NEW EDITION-JUST PUBLISHED.

THE

HISTORY

ORIGIN OF ALL THINGS.

INCLUDING

THE HISTORY OF MAN, FROM HIS CREATION TO HIS FINALITY, BUT NOT TO HIS END.

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

L. M. ARNOLD.

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

PART FIRST.

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

PART SECOND.

The History of Divine Infinx TO, AND ITS OPERATIONS UPON, THE INHABITANTS OF EARTH; FROM THE BEGINNING TO THE

PRESENT TIME. PART THIRD. BEING PARTICULARLY A HISTORY OF

The Spiritual State of Man, FROM

Death of the Body to Knowledge of God. BY WHICH ALL MEN ARE SAVED. AND, ALSO,

Counsel, Advice, and Instructions for the Present

Life, by which Men may be Saved from Sin, Suffering, and Misery.

PART FOURTH. A History of Spirit-Life and of Paradise, IN SEVEN CHAPTERS. ALSO,

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

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

Of Bodies to Spirits and to God. IN TWO PARTS. PART FIRST: THE RELATIONS OF MAN TO THE SPIRIT-WORLD, PART SECOND: THE RELATIONS OF MAN

TO GOD'S MANIFESTATIONS.

PART SIXTH. A History of the Progress of Man's Spirit, IN THE WORLD OF THE FUTURE LIFE TO KNOWLEDGE.

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

PART SEVENTII. The Life of Jesus of Nazareth.

SPIRITUALLY GIVEN, BY HIS SPIRIT.

Cloth, large 8vo. Price \$2,00, postage free.

For sale by COLBY & RICH.

COMPILATION OF THE LECTURES Given by the Spirit-Band THROUGH THE MEDIUMSHIP OF

MRS. MAGDALENA KLINE, AND WHICH IS CALLED THE EVERLASTING GOSPEL.

A work which has long been promised to the world, was desired and anxiously looked for by thousands who have lived and gone from earth, and which is now being given through the mediumship of Mrs. Magdalena Kline, in tectures, containing Revelations from the Higher Courts, upon the God-Head; also a part of the Universal and Covenant Laws; Evolution; the Origin and Creation of Man; the Plan of Redemption and the Regeneration and Transformation of Mankind from the Regeneration and Preparatory Lessons by the Angels for the benefit of all, etc. it is a work for the world.

This book—Vol. ist of The Evertasting Gospel—contains nearly five hundred pages, filled with rate and grand lessons upon the present and future life, which should be learned by the whole human family.

It is not chaimed that this volume—or others which are to follow this—contains all of The Evertasting Gospel, to rail that is Truth, and which enables mankind to free themselves from Error, is, in its place and degree, a part of The Everlasting Gospel; nor is the Bible to be denied or set asido, for this volume contains many quotations from both the Old and New Testament, as an evidence that it should be studied and compared with that now given as The Everlasting Gospel.

For gale by COLRY & 12141

harge 8vo. Cloth. Price \$3,00; postage 14 cents. For sale by COLBY & RICH.

PRACTICAL SPIRITISM. Heaven and Hell: or, The Divine Justice Vindicated in the Piurality of Existences.
Containing a comparative examination of the various doctrines concerning the passage from the earthly life to spirifife, future rewards and punishments, angels and devils, &c. Followed by numerous examples of the state of the soul during and after death. Being the practical confirmation of the "Spirits Book." ENGLISH EDITION.

BY ALLAN KARDEC. Translated from the Sixtleth Thousand by Anna Blackwell. Owing to the great expense attending the importa-tion of English works, we have ordered but a few copies of the above hook, and will fill all orders at \$2.00, postage 12 cents. We are unable to fill orders at wholesale at a less rice than \$2,00 per copy. For sale by COLBY & RICH.

Eating for Strength. A NEW HEALTH COOKERY BOOK.

BY M. L. HOLBROOK, M. D., BY M. L. HOLLBROUR, M. D.,

Which should be in the hands of every person who would eat to regain and retain health, strength and beauty. It contains, besides the science of eating and one hundred answers to questions which most recopic are auxious to know, nearly one hundred pages devoted to the best healthful recipes for foods and drinks, how to feed one's self, feeble babes and delicate children so as to get the best bedily development. Mothers who cannot nurse their children will find full directions for feeding them, and so will mothers who have delicate children, and invalids who wish to know the best foods.

Cloth, \$1,00, postage free.

For sale by COLBY & RICH.

The Rosicrucians:

Their Rites and Mysteries, with chapters on the Ancient Fire and Serpent-Worshipers, and Explanations of the Mystic Symbols represented in the Monuments and Tallamans of the Primeval Philosophers, BY HARGRAVE JENNINGS.

A volume of startling facts and opinions upon this very nysterious subject. Grown 8vo, 316 wood engravings. Price \$2,50, postage 10 For sale by COLBY & RICH.

For sale by COLBY & RICH.

OUINA'S CANOE and CHRISTMAS OFFERING, filled with Flowers for the Darlings of Earth,
Edited by "OUINA," through her Medium, "WATERLILY," MRS. CORA L. V. RICHMOND.

Of the glited medium list cauthor of this new work, not a
word is necessary; her name, announced as editress, is all
that is necessary to commend it to the favor of all. This
work for the children is just the thing long wanted.

Of the heautiful spirit-author, "Ouina," so well known
on both sides of the Atlantic, we can only say, words are
inadequate to express how highly she is catecamed. The
OHRISTMAS OFFERING opens with a history of her
earth-life and its tragic close.

Cloth, glit, pp. 160. Frice \$1.00; postage free.

Mew york Adbertisements.

DUMONT C. DAKE, M.D.

O. 30 WEST ELEVENTH STREET, NEW YORK OILY, Chronic and Nervous Diseases a specialty. Treatment, Magnetism and Magnetized Remedies. Disgnosis, personal or by correspondence, £2.00. Lady assistant. TO THE FRIENDS OF SCIENCE.

I take pleasure in stating that I regard Dn. Dumont O. DAKE as one of the most gifted individuals I have ever met in the way of Psychometric investigation and Diagnoses, as well as in spiritual power.

(Signed) Prof. J. R. BECHANAN, New York.

July 7.

PSYCHOMETRY.

July 7.

MRS. CORNELIA R. BUCHANAN (Jate Decker)
continues the practice of Psychometry (206 East Statest, New York, Postal Station F.). Terms: personal interview not over an hour, two dollars; written opinions, five dollars; mineral or mining examinations ten dollars, July 7.

MRS. M. E. WILLIAMS, MATERIALIZING SEANCES Monday, Wednesday and Friday, 8 P. M., and Thesiay afternoon, 2 o'clock. Admission 81.00. Psychometric Readings from lock of hair, \$2.00. 462 West 34th street, New York City. July 7.

PSYCHOMETRIC READER. MRS. ANNA KIMBA LL. Fee, \$2,00, Prof. Wm. Denton says: "I have found MRS. KIMBA LL a Psychometer of great accuracy and i-markable power." Address her at 294 Carolina street, Buffalo, N. Y. July 7.

RUPTURES

CURED in thirty days by my MEDICAL COMPOUND and improved ELASTIC SUPPORTER TRUSS, Send Stamp for Circular. Address CAPT, W. A. COLLINGS, Smithville, Jefferson Co., N.Y. [Mention this paper.]
May 25 -13w*

Received from England.

RAPHAEL'S

PROPHETIC ALMANAC PROPHETIC MESSENGER, Weather Guide and Ephemerls,

FOR 1883: COMPRISING A VARIETY OF USEFUL MATTER AND TABLES. Predictions of the Events, and the Weather, THAT WILL OCCUR IN EACH MONTH DURING THE YEAR,

War and Accidental Sickness and Strifet Plenty! A LARGE COLORED HIEROGLYPHIC.

By Raphael, The Astrologer of the Nineteenth Century.

CONTENTS.

Sixty-Third Annual Address. Monthly Calendar and Weather Guide. Monthly Calendar and Weather Guide.
Astro-Meteorologic Table.
Table of the Moon's Signs in 1883,
Symbols, Planets, Moon's Signs, &c.
Royal Tables, &c.
Useful Tables, Weights and Measures.
Post-Office Regulations,
Ectipses during 1883,
Periods in 1883 when the Planets are best situated for observation.

Periods in 1883 when the Francis and soverhood, servation, Heat in the Moonlight. The Voice of the Heavens for each Month, General Predictions.

Astrology and Medicine, Astrology and Medicine, Birthday Information for 1883, A Table of Celestial Influences for 1883, The Crowned Heads of Europe, Explanation of the Hieroglyphic for 1882, Fuffilled Predictions.

Fulfilled Predictions.
Useful Data.
Useful Data.
Useful Notes.
The Planets and the Weather.
Hensons why every one should study Astrology.
Hints to Farmers.
The Farmer,
Hints to Gardeners.
Horticultural and Herbal Guide,
Raphaol's Publications, etc. Price 35 cents, postage free.

TENTH EDITION.

THE VOICES. BY WARREN SUMNER BARLOW.

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

THE VOICE OF NATURE represents God in the lighted Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF NATURE represents GOI in the liquid Reason and Philosophy—in His unchangeable and glorious attributes.

THE VOICE OF A PEBILE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Edent to Mount Calvary!

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

Tenth edition—with about one-fourth additional matter; with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful third paper, bound in beveled beards.

Price \$1.00; postago lo cents, Yull gill (seventh edition), \$1.55; postage lo cents, Yull gill (seventh edition), \$1.55; postage lo cents, Ywll Preceive, free, a copy of M.T. Barlow's new pamphletentided OFTHOLOX HASH. WITH CHANGE OF DIFT.

they so order. For sale by COLBY & RICH.

MARRIAGE AND DIVORCE: Or, The Dixorce Question.

SHOULD LEGISLATION ADMIT NONE, ONE, OR MORE GROUNDS OF DIVORCE? WHICH SHALL CONTROL?

THE MARRIED PARTNERS, OR STATESMANSHIP, OR CHURCH-REGULATIONS?

BY ALFRED E. GILES. Author of "The Sabbath Question Considered by a Lay-man," "Civil and Medicas Liberry in the Healing Art," "A Letter to Massachusetts Members of Congress on Plural Marriage and the Mormon Problem," etc.

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

Paper, 10 cents: For sale by COLBY & RICH. BATTLE-GROUND

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

This is the book for all honest inquirers who would fortify themselves with unanswerable arguments against the materialistic theories, comping sophistries and special pleadings of those who oppose the truth. All such persons will find Dr. Brittan's book a complete armory. It is also just the weapon to not in the hands of captious critics and dishonest enemies. It spikes their heaviest artillery, and will force them to retire in silence from "the Battle-Groundst the Spiritual Reformation."

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

For sale by COLBY & RICH.

Societies for the Suppression of Vice. ARE THEY BENEFICIAL OR INJURIOUS? THEIR MÉTHODS
AND TENDENCIES CONSIDERED, BY A PORMER
VICE-PRESIDENT OF

The Boston Young Men's Christian Association. "It is only when one 's thoroughly truthful that there can be purity and freedom. Faisehood always punishes itself," —Auerbach. "Whatever retards a spirit of inquiry, is favorable to error; whatever promotes it, is favorable to truth,"—Robert Hall.

Paper, 10 cents. For sale by COLBY & RICH. SENT FREE.

RULES TO BE OBSERVED WHEN FORMING SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and conducting circles of investigation, are here presented by an able, experienced and reliable author.

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

Bent free on application to COLBY & RICH.

Raphael's Horary Astrology; BY WHICH EVERY QUESTION RELATING TO THE FUTURE MAY HE ANSWEIGH.

BY BAPHAEL.

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

THE RELATION OF THE SPIRITUAL TO Two papers, given in the interest of Spiritual Science, by the dictation of the late PROF. M. FARADAY, of Eng-

Paper. Price 10 cents. For sale by COLBY & RICH.

Banner of Pight.

ALL SORTS OF PARAGRAPHS.

Why should we look one common faith to find, When one in every score is color-blind? If here on earth they know not red from green, Will they see better into things unseen?—[Holmes.

Is the Tewksbury investigation going to be a "starroute" affair? It is rumored that a good deal of money is being expended by the defendants in the

An Edglishman can't marry his deceased wife's sister, voies the British Parliament. This decision comes from the union of Church and State, the laws of morality having nothing to do with the case.

A Boston daily sagely remarks, in view of certain "goings on" in various colleges, academies, semina-ries, etc., now-a-days: "It is only an endowed institution that can afford to have any religion, and stick

The National Park at the Yellowstone is the most remarkable piece of public property in the world. It is forever reserved as a "common" for the American people. It is in extent two thousand five hundred

Norway is destined, it is stated, to become the next European republic.

> 'Mid sighs and tears, And hopes and fears. At seventy years

Mr. Beecher has been ovated.

Newport is the great "swell" summer resort of the Middle States-more money than brains.

The councilors of the Massachusetts Medical Soci "Ine councilors of the massachusetts Medical Society, by a small majority, refused to admit women to membership. The Indiana Medical Society refused to admit Dr. May F. Thomas. She went quietly about her practice, giving proof of her skill and capacity. By-and-by the doctors invited her to become a member of their society. The Massachusetts doctors will have to come to the same pass."—The Woman's Journal.

The Board of Health is a plane set.

Nebraska is ahead! She has ten women physicians, one woman lawyer, one woman minister, and six women county superintendents. Hurra for Nebraska!

Dr. Heber Newton is not the only heretic in the Episcopai Church. Dr. R. H. McKim is another. He says: "I refuse to allow that Scripture binds me to believe in the absolute eternity of sin and hell and the devils and the lost in hell," It is said that these two gentlemen, meeting at the house of a triend, congratulated one another that they were both heretics, and must stand or fall together.—Boston Herald.

The Lord Mayor elect of London is "doing" Boston just now, in the midst of the Fourth-of-July festivities. It will be a reminder to him of "ye olden tyme" that tried men's souls.

"Church work in summer:" Trying to keep awake through the service. -Ex.

One of the mighty subjects to be discussed at the Concord School of Philosophy this year is " The Distinction of Reality and Potentiality from True Actuality.'

The British pauper immigrants, recently arrived in this country, are to be sent back immediately. Threequarters of the paupers in our State almshouses are foreigners, or the children of foreigners.

Mr. Edwin Wilder has been reappointed post-master at Hingham, Mass. He is a good man.

The Woman Suffrage meetings held recently by Lucy Stone, Mrs. Antoinette Brown Blackwell and H. B. Blackwell on the Western Reserve, Ohio, show that there is a strong latent sympathy in the community quite out of proportion to the local work hither; o done

Rev. Minot Judson Savage is probably ere this far on his way to Europe. He will be absent from this country till September. What will become of "Bottom Facts," etc., during his absence?

Miss Stone, the daughter of Stone Pasha, who was formerly an American General, and recently in the service of the Khedive, is said to be the best Arable scholar of her sex, and one of the most accomplished linguists in the world.

Woman suffrage petitions are being sent in to the New Hampshire Legislature. After the senatorial

The suit to restrain the removal of the big organ from Music Hall, Boston, has been compromised, and William O. Grover, the purchaser, will begin its removal in May, 1884, being allowed two months to take the beautiful or the purchaser. it from the hall. The organ will remain in Boston, will be improved, and a hall especially with a view to its accommodation will be constructed in the rear of the New England Conservatory of Music.

Governor Butler's capital speech at Harvard evoked cheers from unwilling throats.

I do not overrate the woman of to-day. I do not draw upon my imagination for the woman of to-morrow. Plain history shows that almost any one of these girl-graduates, who really deserves the name of graduate—and these are many—would have been colebrated by poets and culogized by scholars, had she lived in the sixteenth century.—Prof. dima Holman, definitely interesting that bury University, Ind.

Bishon Colengo, the stalwart doubter of Natal, South Africa, recently passed to the land of wider knowledge, to receive the reward of a long life in the mortal devoted to fidelity to the truth as revealed to bis understanding. English bigotry crowded him, but be pose superior to it.

Emperor William of Prussia has set apart Novem ber 11th and 12th of this year for the celebration of the four hundredth anniversary of the birth of Luther. It is expected that this anniversary will be very generally observed by the Protestant Churches of all countries. It is thus, remarks the Index, that Time takes his revenges: So, once again, it comes to pass that "The hooting mob of vesterday in silent awe return To glean up the scattered ashes into History's golden urn

The woman's department of the New England Insti-The woman's department of the New England Insti-toto Fair has many new features. Applications for space are being received from all parts of the world. The following vice-presidents of the committee in charge, for the New England States, have sheen ap-pointed: Maine, Mrs. E. A. Dickerson of Belfast; New Hampshire, Mrs. Charles H. Bell of Exeter, and Caroline B. Kendall of Dover; Vermont, Mrs. J. Greg-ory Smith of St. Albans; Connecticut, Miss E. J. Leon-ard of Meriden, and Mrs. Susan J. Cheney of Man-obester.

The cholera is now devastating Egypt-119 deaths occurring at Damletta alone during twelve hours' time. Great Britain's people are said to be greatly in fear of an importation of this deadly plague into their midst.

Joseph Cook calls himself the "product of twenty-five years of education, including foreign travel." Gonsidering that four years of education and two of foreign travel have been known to hopelessly spoil the brightest prospects, it is not, therefore, strange that Joseph Cook should be such a failure. — Philadelphia News.

No medical diplomas under the new statute can be issued in this State, except by special Legislative en-

"He that answereth a matter before he heareth it, it is folly and shame unto him."—Prov. xvii: 13. And this is just what some of our prominent divines are doing from their rostrums and their press continu-

ally in regard to Modern Spiritualism. Noticeable among our advertisements of this issue—is that of the old spiritualistic journal, the Banner of Light, which has now for a quarter of a century been the able and favorite exponent of the tenets of that peculiar faith, and by its fourtaining appearance it bids fair to stand by its post for as many years in the coming time—Lake County Republican, Waukeyan, Ill.

Broil steak without salting. Balt draws the juices in cooking; it is desirable to keep these in, if possible. Cook over a hos fire, turn frequently, searing on both sides. Place on a platter, salt and pepper to taste.

Dr. Benson's Pills are invaluable in nervous dis-

eases." Dr. Hummond, of New York.

Form-Materializations.

A GLIMPSE INTO DOMESTIC RELA-TIONS IN THE NEXT WORLD.

To the Editor of the Banner of Light :

Mrs. M. E. Williams of this city (462 West 34th street), is one of the best mediums for materialization I have known. I have attended many of her public scances (with from twenty to twenty-five persons present), and some private ones with only three present. Even, those Spiritualists least friendly to mediums and most hostile to materializations, must recognize the perfect honesty of the manifestations which appear, and the plain impossibility of trickery or illusion. About a score of spirits generally present themselves at a se-ance, from tall and stalwart men to slender young girls and little children, coming out with their white feet into the tolerably well-lighted room. The other even-ing a spirit-cousin of one of the ladies present, who had died simultaneously with her babe, appeared with the baby spirit in her arms. The persons present, for whom the celestial visitants return, go up to them, see their faces distinctly, and interchange caresses and loving talk. Some seem to go every evening for the blessedness of these delightful though brief reunions. The talk is often still more conclusive of the genuine reality of the spirit's identity than the features.

But the object of this letter is not merely to give a general idea of Mrs. Williams's séances, but to record an experience which, in connection with an anterior one in San Francisco, seems to give us a glimpse into the domestic relations we may expect to meet in

The first spirit to appear at these scances is a lovely young girl called Priscilla, who comes for none of the company in particular, but is one of the constant "controls" of the medium, who opens the scance with a general benediction, signified by the raising of her hands and by a pointing upward with the index flager of her right hand. Bhe thus appears two or three times, and sometimes allows some to come up to the cabinet to see her more closely.

Now for ten or twelve years, since I was a child of about nine years old (with the exception of about three years of the family's absence in Europe), we had had a nurse of that name, in Brooklyn and New York, who had an extraordinary devotion to the family, and especially to my mother. She was a native of Absecom, New Jersey, Of the six children I happened, through certain domestic circumstances, to be her chief pet, but her love for my mother approached adoration. Having begun with her as "Johnny," I continued such to the last, and after her own duty to her old parents (then in Illinois) had compelled her to leave us, in her letters I was still "Johnny," even when well on in middle life. My mother she used always to speak of, and to address, as " Mrs. O'S." After our return from a three years' absence in Europe (for education), she returned to.us, and for some-years, my father having perished by shipwreck, followed by an equal shipwreck of our family fortunes, she lived with us for years as housekeeper, and part of the time sole servant, though she would have been deeply hurt If we had forced upon her a dollar of her wages. She would be for days in the worst of humor when they had been offered to her. She was a character; original and eccentric, and with a tongue which on occasion could bite with sharp criticism, but had a heart which was all one glowing coal of love. When, in teaching my younger brothers and sisters, I would endeavor to give them some elementary ideas of the marvelous truths of astronomy, Priscy would scoff scornfully at it all, as presumptuous nonsense, as though men could possibly have knowledge of such stupendous distances, dimenslons, velocities, etc., of the heavenly bodies, though I did force her to give in to the earth being round. She was very charitable to the poor, often when it could ill be afforded, and never refused entertainment to a cat, of which as many as a dozen were sometimes inmates of the household. She rarely crossed the threshold of the house, nor do I remember her ever going to church, or talking religion, pro or con. She seemed not to know what fatigue was, working from early morn to late night, and though she had very much ber own way, she exercised none of that domestic domination which such trusted and devoted servants some times do practice. Of course we all regarded her as not less a member of the family than any of ourselves: nor till after we had lost did we half know how much we had loved her. It remains only to add to this family portrait that she was physically ugly. Of nose she had very little; one of her eyes was gone, and was even a painful object to behold, while the other had a squint of at least thirty-three degrees. - Such was this dear old "Priscy" of ours. The female members of contest is decided, there will be a hearing for munit the family were, on the contrary, all of extraordinary beauty, while the mother was (as most of our mothers, thank God, are,) an angel in advance. All this made the contrast of poor Priscy's ugliness the more striking. In San Francisco, in 1877, I had my first experience

in psychographic direct intercourse with spirits; and after receiving state-written communications from my mother, and through her from the other members of my family, who were all living together still, in the spirit-world, I asked mother about Priscilla-was she with them? I could scarcely conceive of her being now separated from the family life. Having placed the slate again under the table, (close up to the under side of the table-top, and resting on the palm of the medium's hand, the back of which rested on the palm of mine, while our other two hands rested on the top of the table,) this was the writing which came: " Dear Johnny, I still take care of Mrs. O'S. And when you some over to this side I will hold a candle to light your way. Priscy." That was indeed Priscy, who always called my mother "Mrs. O'S." I then told the medium who Priscilla was, or rather had been; and said she had been one of the "ugly ducks" of this life, but that I was sure she was a swan in the next one. (All know Hans Anderson's story of "The Ugly Duck.") After copying, and sponging off the slate, as usual, I placed it again under the table, as before, when this was writ ten: "I am as good-looking as the rest now; and Johnny, I see straight now."

This was in 1877, at San Francisco. Scores of times since, in different countries, and through various medlums, my mother has come to me-never, indeed failing to enter in through every door opened to herand she has always told me that dear old Priscy was present too. A few evenings ago at Mrs. Williams's seance, the spirit called Priscilla, above mentioned, was, as usual, the first to appear, and what was not usual, beckoned to me to approach. I asked her whether she was the dear old Priscilla I used to know, She shook her head negatively. "But is she not now here with my mother, who never falls to be here?"
"Yes," was the reply. "Ah! how glad I should be to see her," I rejoined. Three or four other spirits then followed, and were duly recognized, when one appeared whom no one recognized, but who then beck-oned to me. On approaching I could only see that she was beautiful, in white drapery, but I could not recognize her. I could hear but imperfectly, but I presently caught-the word " Priscilla." "Are you indeed my dear old Prisoy?" A quick nod of assent. Her voice was low and indistinct, and though she caressed my face, I only caught the words "Johnny" and "faith ful," and "waiting for you." Later on in the even ing, when my mother appeared, and acted as usual. I asked her whether the spirit who had before appeared was indeed our dear old Priscy. Though she also spoke less distinctly than usual, she said " Yes," and I distinguished the words "show her unchanging Adolity."

This case strikes me as affording an interesting glimpse into the domestic relations of families in the spirit-life. Not only do all their members (in many cases at least) live there in association as when in the flesh, none of them ever failing to signify his or her presence, when sympathy and opportunity bring them into communication with a member still lingering on this side, but an old and devoted "servant" (to use the familiar but had term to denote the relation of do mestic service) had gravitated to the side of those with whom on the earth had existed the devotedly loving relation above described; and, over there, she was still a constant attendant upon her old (so-called)" mis-tress." of whom she says: "I still take care of Ers. O'S," and walts to hold a candle to light the crossing over of the old man whom she still addresses as the "Johany" of childhood. Among your readers there are doubtless other families, who have their Print

cilias, with whom the prospect of living again, in unchanged demestic unity, will add a new attraction to the thought of heaven. J. L. 0'8.

P. S.-June 20th.-Since the above was mailed to you, I have attended (this morning) another scance with Mrs. Williams. My mother was again materialized. I say nothing of other splendid materializations, but desire to add the following: A child-spirit called "Bright-Eyes" is one of the constant controls. and is very talkative. She often tells of the other spirits present not showing themselves, and quotes to us what they say. Among others whom she thus reported as being present, she said, "And Priscilla is here—your Priscilla, Mr. O'Sullivan. She attends upon your mother, and she says she does not want any higher companionship in the spirit-world than Mrs. O.'S." Observe this confirmation of her continued domestic relation toward the spirit whom in life she always thus designated as "Mrs. O'S." Compare this with her having written in 1877, at Ban Francisco, "I still take care of Mrs. O'S." This is to me a novel experience in Spiritualism, which seems to me inter-J. L. 0'8. esting and instructive.

Spiritualist Meetings in New York. Carifer's Hall, 44 West 14th Street.—Fact Mosting every Sunday at 2:30 r. m. Mediums' Meeting at 7:30. F. W. Jones, Manager.

American Spiritualist Alliance, New York City.

To the Editor of the Banner of Light: The Conference of Sunday, June 24th, was opened by organ music from Mr. Brooks. A selection from 'As You Like It" was recited by Mr. F. A. Chapman in truly artistic style. The Chairman appounced that In truly affisite style. The Chairman aunounced that this meeting would be the last until the first Sunday in September, when regular meetings will be resumed.

The opening address was delivered by Dr. W. H. Atkinson, on "Disease." In this able discourse, a full appreciation of which seems to call for powers of comprehension rarely to be found outside of scientific bodies, the learned Doctor treats his subject in a universal sense.

He said: "Ease and disease are but effects of nutrient movements that may be perceived or under-

ini appression rarely to be found outside of scientific bodies, the learned Doctor treats his subject in a universal sense.

He said: "Base and disease are but effects of outrient movements that may be perceived or unperceived by the body under their dominion. Ease (health) is a regulared interchange of activities in molecules, in accord with the lay-out, or type of organs. Disease is disturbance of this order of interblending of mass and energy." Describing the formation and behavior of all bodies, the Doctor went on to say: "Radiance penetrating cosmic voidness produces molecular mass, from which arise by continuity of the alternate on-going and arrest of radiant impact, the various bodies which appear in the heavens. These consists of solar systems made up of sous, planets, and inhabitants of planets. Radiance is the power and mass the matrix by which worlds are produced. The process of production may be said to consist of interpenetration. Inussusception, invagination and coalescnee of these dynamic and static aspects of interpenetration. Inussusception, invagination and coalescnee of these dynamic and conscious manifestation." Having described what can be accepted as the process of feeding, he said: "Acceptance of affect and rejection of effect or excessive portions of cod, constituting the process of nutrition, must, be regular and rejection of effect or excessive portions of cod, constituting the process of nutrition, must, be regular and relection of effect or excessive portions of sibility of both ease and discase being transmitted from antecedent bodies, has been demonstrated. Man, as the culmination of the manifoldness and eliminities of the manifoldness and eliminities of payed and bodily manifestation of function in man, the Doctor came back to the question proper: "Incomplete coalescence of primates preceds imperient endodiment of types in molecules, and their massing in cosmic dot, and inception of disease in crystal cell, corpuscule, organized bodies, mineral, wegotable and animal, the speaker s

gation, and that the public at large is but a very incompotent judge in this matter. Yet the speaker expressed his joy and gladness that Spiritualism having come to the people, it brings with it phenomena of such a conclusive character that they can no more be doubted. The eyes of many are getting opened; their spiritual senses awakened to the truth of the facts presented, so much so that when it has once become popular, the scientists will have to come forward and unite with the people in their efforts to understand and establish these laws, which are as yet so imperfectly understood.

popular, the scientists will have to come forward and unite with the people in their efforts to understand and establish these laws, which are as yet so imperfectly understood.

Mr. W. H. Vermilye related some experiences he had with the phenomens. Going to a scance held by Mrs. Naud E. Lord, in Chicago, with the expectation and determination to catch the telokster, he received such conclusive proof of 'the truth that since that time, acting upon the proposition that "consistency is a jewel," he has lost no occasion to augment his knowledge, and to impart it to others.

Mr. Henry J. Newton came forward to say good-by to the friends. "This," said he, "is our last meeting until tail. Notleing here to day as I do the familiar faces of many who for years I have seen in this hall, I know them as co-laborers in the cause of Spiritualism, and as such I appreciate them, and the good they are striving to do. Friends, the harvest is ripe, but laborers are few. Let us all unite in this great work, for the cause of Spiritualiem is the cause of humanity. We are sometimes apt to get discouraged at the apparently slow progress we are making, especially when we consider how stupendous is the work before us. On all sides there are abuses which need correcting. Look at our prisons, look at our ourts of justice do you not see that the whole system needs regenerating? We are going to separate, and have our vacations. I hope all of you will have pleasant times, and I hope we shall all meet again in the fail, physically and spiritually strong, and ready to engage anew in the great work before us."

After Mr. Newton's address Mrs. Neille Brigham improvised a beautiful and feeling poem on "Good-By."

Judge Nelson Cross, the Chairman, said he could not dismiss this meeting without a few parting words. Mr. Newton had spoken words which he bimself would echo. "Although we are for a white to separate, we can each of us do an individual work. Each Spiritualiet has a mission, and each one can find on his road hungry souls which he can feed,

CARTTER'S HALL.—The meeting in this place Sunday evening, June 24th, was quite a success. The opening remarks were given by Mr. Bently, followed by the reading of a poem by Mrs. Remerson, remarks by Mrs. Henderson, Mrs. Beach, and others, also tests by Mrs. Parian. On Sunday afternoon, July 1st, a fact meeting was held in the above hall; to be continued each Sunday at 2:30 P. M.

Spiritualist Meetings in Brooklyn.

The Brooklys Spiritualist Ecclety, now permanenty located at Conservatory Hall, corner of Redford Arenne and Fulton street, holdszerriccs every Sundayat il A.M. and 7:55 F.M. All the Spiritual papers on sake in the hall, and all meetings free. H. W. Henedict, President, Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrile Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 3 and 7% F.M. Educational Fraternity, or Sunday at 3 and 7% F.M. Educational Fraternity, or Sunday School, meets every Bundayat 10% A.M.; Ladiest Aid Society every Wednesday, at 2% F.M. Social Fraternity, meets every Wednesday evening for social intercourse at 7% o'slock. Psychie Fraternity meets every Sunday evening, at 7% o'clock, for the purpose of forming classes in mediumship. Free. A. H. Dailey, Freeident.

Brooklyn Spiritual Francishty, Friday evening Conference meetings will be held in the sector-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues, st73, r. M.

The Enstern District Spiritual Comference meets every Monday evening at Composite Room, 4th street, corner Southid street, at74. Charles E. Miller, President; W. H. Comp., Becretary.

Brooklyn (E. D.) Spiritual Conference. To the Editor of the Banner of Light:

Monday evening, June 28th, the Chairman, Mr. C. R. Miller, opened the exercises by reading an invocation written by the Bev. R. B. Gament, while standing in materialized form at a scance of De Witt Hough and Mrs. Stoddard Gray, after which Mrs. T. B. Stryker spoke, under control, open of the actitude of Mr.

Beecher and the Orthodox Church toward Spiritualism," substantially as fellows:

"He who had educated his people so far, into the very anto-chamber of spiritual light and knowledge; he who has often acknowledged that he spoke words that were not his own hor the offsprings of his own brain; he who maintained his position so nobly in the face of public opinion, and carried with him such a current of intellect and wealth; he has acknowledged at a time when his veracity was as trustworthy as it is to-day, that he believed is the truths of spirit communion, but had been advised by a wise and dear friend not to too hastily give out his knowledge of a truth which was too advanced for his people. In the inner sanctuary of his most interior confidence he has admitted that he was often controlled by an overshadoving influence of inspiration, and it is well known that the apirit of Lyman Beecher, that powerful intellectual force, has not only poured its force through the receptive brain of his son, but in his own home, at family circles, has communicated words which have been accepted at genuine manifestations of identity: Why should such an intelligent person refuse to admit the facts which he has witnessed? We are a growing body, and are daily becoming stronger. But there are those who love the cause of truth somewhat, but love appearances more; and when Spiritualists worship in lofty temples, with the sounding organ and luxurious furniture and twenty-thousand-dollar ministers, then will these accept and support its tenets. Let not Bro. Beecher censure the peor medium for taking pay for giving time and strength and exhausting vitality in the service of humanity. How many among the spiritual lecturers receive hundreds of dollars for a slogic lecture, with a carraige to convey them to the hall of audience?

There is said by solentists to be in every drop of water a power sufficient to rend every dark and rocky condition. Those who listen to Bro. Beecher are tanglet so them to rend every dark and rocky condition. Those who

"Homeward Bound," the subject being supplied by the andience.

Mr. C. R. Miller said that much controversy and ill seeling exists among Spiritualists in reference to phenomena, even holding that it should be taken in homeonathic doses, if at all; but phenomenal manifestation has assumed such magnitude and importance that it cannot be ignored. Mr. M. here exhibited a five-page manuscript written by the materialized Carrie Miller at the scances of Mrs. Bouther in San Francisco. Mrs. Bomerby made some remarks upon materialization, describing experiences with Mrs. Miller at Denver, and others, and described a test which she witnessed through Mrs. Willams of New York City.

Mrs. Siutsbury spoke, under control of Dr. Fishbough, of materialization; and referring to the sentiments of Mr. Beecher and to the inspiration of the Bible, predicted a time when ministers of Orthodox faith would preach spiritual truth from the pulpit. Jesus preached truth and practiced what he taught, but the ministers of the present day do not do so.

Mr. J. M. Brown of Milwaukee, Wis., made a brief

Mr. J. M. Brown of Milwaukee, Wis., made a brief address upon Ancient and Modern Mulfestations. Mr. J. Oakley exhibited a beautiful spliti-picture of the young Queen Mercedes of Spain, drawn in crayons by Mrc. L. H. McKenzie of Wiloughby, O. The young spliti-artist, Mr. Bogert of South Brooklyn, made a short address, describing experiences in home circles with a little daughter as medium. Mrs. Aueton of New York City, closed the conference with a few remarks upon personal experience. Wm. H. Coffin, Sec. 652 Fulton street, Brooklyn, N. Y.

July Magazines.

THE ATLANTIC for July presents the following table of contents, the cultivation of a closer acquaintance with which on the part of the reader will prove of interest and mental profit: "A Roman Singer," I., II., F. Marion Crawford; "Some Phases of Idealism in New England," O. B. Frothingham; "A Prelude," Maurice Thompson; "En Province," I., Henry James; "Something Passes," Edith M. Thomas; "Tompkins," P. Demlug; "Service," E. R. Sill; "Oxford in Winter," Harriet Waters Preston; "Newport," I., II., George-Parsons Lathrop; "Boomtown," Frank D. Y. Carpenter; "Municipal Extravagance," Arthur Blake Ellis; "Mr. Washington Adams in England," II., Richard Grant White; "Sylvan Station," Caroline E. Leighton; "American Fiction by Women;" "Jones Very;" "American Economics;" "The Freedom of Faith;" "Dobson's Fielding;" "The Contributor's Club;" "Books of the Month." Houghton, Miffin & Co., Boston, publishers.

THE CENTURY contains a portrait of John Brown, somewhat different in its general appearance from those we have been accustomed to see, but of which J. G. Whittier writes, "It is the man-not only the physical man, but his inner self also; it is him at his best and truest." It is accompanied by an article expressing the Southern attitude toward Brown, written by Ex-Congressman Boteler, a spectator of the conflict at Harper's Ferry, with comments by F. B. Sanborn, giving the views of those in sympathy with Brown's mission, though not so with his methods; among whom was R. W. Emerson, Theodore Parker and Gerrit Smith. Another contribution is "Washington on the Eve of the War." from the pen of Gen. Stone, at present known as Stone Pasha, of the Egyptian army, but in 1861 a colonel in the United States Army, and the organizer of a force for the defense of the Capital against the threatening dangers immediately preceding the inauguration of Lincoln. An interesting article entitled "Striking Oil" exhibits, with the aid of many engravings, the practical and picturesque phases of that comparatively new source of national wealth. 'A Woman's Reason" reaches its most sensational plane: and other attractive features combine with those we have mentioned to make this not only an entertaining, but an instructive and valuable number. Century Company, New York, Cupples, Upham & Co., 283 Washington street, Boston.

ST. NICHOLAS has a frontisplece entitled "The Lifting of the Fog," showing through the rifts of mist the Brooklyn Bridge with its lofty abutments, which, in connection with a very interesting article describing the immense structure, by Charles Barnard, with illustrations taken from every point of view, form the object attraction of this number. The opening story is How Johnnie's Men Struck Work," by Bophie Swett which will not fall to amuse its readers. The serials are continued. "Silk Culture" is described, and it is shown how girls can profitably engage in it. C. G. Leland furnishes instruction in brass work that will in terest and engage the time of many boys and girls. The usual variety of poems, thymes and lingles are given, and "Jack-in-the-Pulpit" preaches some good practical sermons. The Century Company, New York Cupples, Upham & Co., corner of Washington and Bohool streets.

WIDE AWAKE Indicates the season in which it appears in "How They Colebrated," by Ada C. Stoddard, a story of the American Revolution, "A Hero," by Mrs. Humphrey, and a lecture on Fourth of July by the famous John Spicer. Twenty four drawings ile lustrate a very readable description of paper-making, bearing the suggestive title of "A Day with Rage Tatters & Co.," by Miss Harris. A portrait of the fa-mous London artist, Kate Greenaway, accompanies a few glimpses of her life and works by Margaret Sidney. There are many other stories, sketches and poems, and the lessons in practical life at the close should be learned by all boys and girls who wish to become useful members of society. D. Lothrop & Co. Boston.

OUR LITTLE ONES AND THE NURSERY DIS frontispiece engraving of "Little Mother Hubbard? the old lady rejuvenated and modernized, her dog in this version being the fashionable Pug. Frank Poxcroft contributes to this number a delicately traced poem, "Baby Ruth." Of the remaining contents we may mention "Apple Jack's New Hat," "Tommy Learns About Toads," "Better than a Bit of Bread," and." What the Children Sent to China." while a dozen other stories, rhymes and fancies are of equal interest. Bussell Publishing Company 36 Bromfield street, Boston.

THE MAGAZINE OF ART has for its frontisplece : very expressive full page on rawing of "A Highland Funeral," from the pictore by James Guthrie. An interesting sketch of "Mark Antokolsky: A Sculpter of Heroes," follows, with limstrations of three of his Heroes," follows, with illustrations of three of his most notable works. A full-page engraving is given of Bottleelll's "Coronation of his Virgin," a plottner that has had the honor of having been excommunicated by the Church, and their concealed many years from the by the Church, and their concealed many years from the supposed heretical, quality Kinety descriptive account is given of Noyen a. Hessy Hollow" nort of a quality it we hour of the furnity and industrial system to a protonnal fallow, a character and inner fall from Paris, with six ongravings showing its cathedrake clotters, streets, end illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the street, and illustrated in the highest style of the style of

A DIVIDEND PAYING INVESTMENT

THE NEW ENGLAND SYNDICATE & DEVELOPMENT CO.

OFFERS A LIMITED AMOUNT OF ITS PREFERRED TREASURY STOCK, PAR VALUE \$10, AT \$1.76 PER SHARE.
THE PRIOE WILL CONTINUE TO ADVANCE AT FREQUENT INTERVALS until its par is reached. This Stock will be sold NO FASTER than the development of the Company's business may require, and in NO LARGER AMOUNTS than will bear FAIR AND HONEST DIVI-DENDS.

ONE DOLLAR PER SHARE Is Guaranteed and Secured, to be

PAID IN DIVIDENDS

Within Three Years.

It is declared full paid and non-assessable. A Dividend of Ten Cts. pershare was paid Jan. 25, and another like Div-idend will be paid July 25, 1883.

Secure this Stock before the next Advance in Price to \$2,00 per share.

Correspondence as to all classes of investments PROMPT-LY ANSWERED WITHOUT CHARGE.

Covernment Bonds Bought and Sold. Railroad and other Corporation Securities Negotiated. For Prospectus with full particulars, apply to

HIRAM BLAISDELL, Financial Agent, 48 Congress Street, Boston, Mass. ALWAYS MENTION THIS PAPER.

LYDIA E. PINKHAM'S

For all those Painful Complaints and Weakness es so common to our best female population.

A Medicine for Woman. Invented by a Woman. Prepared by a Woman.

The Greatest Medical Discovery Since the Dawn of History.

It revives the drooping spirits, invigorates and harmonizes the organic functions, gives elasticity and firmness to the step, restores the natural justre to the eye, and plants on the pale cheek of woman the fresh reset of life's spring and early summer time.

23- Physicians use It and Prescribe It Freely -

It removes faintness, fistulency, destroys all craying for timulant, and relieves weakness of the stomach. That feeling of bearing down, causing pain, weight and backache, is always permanently cured by its use.

For the cure of Midney Complaints of either sex this Compound is unsurpassed.

LYDIA E. PINKIIAM'S BLOOD PURIFIER will oradicate every vestige of Humors from the Blood, and give tone and strength to the system of man, woman or child. Insist on having it.

Both the Compound and Blood Purifier are prepared at 233 and 235 Western Avenue, Lynn, Mass. Price of either, \$1. Bix bottles for \$5. Bent by mail in the form of pills, or of lozenges, on receipt of price, \$1 per box for either. Mrs.
Pinkham freely answers all letters of inquiry. Enclose
8 ct. stamp. Send for pamphlet.

No family should be without LYDIA E. PINKHAM'S LIVER PILLS. They cure constitution, biliousness, and corpldity of the liver. 25 cents per box.

May 27. (4)

Sarsaparilla

Is a highly concentrated extract of Sarsaparille and other blood-purifying roots, combined with Iodide of Potassium and Iron, and is the safest, most reliable, and most economical blood-purifier that can be used. It invariably expels all blood poisons from the system, enriches and renews the blood, and restores its vitalizing power. It is the best known remedy for Scrofule and all Scrofulous Complaints, Erysipelas, Ecsoma, Bingworm, Blotches, Sores, Bolls, Tamors, and Eruptions of the Skin, as also for all disorders caused by a thin and impoverished, or corrupted, condition of the blood, such as Rheumatiam, Neuralgia, Rheumatic Cont. General Debility, and Scrofulous

Inflammatory Rheumatism Cured.

"Ayen's Sansaparilla has cured me of the Indiam. majory Rheumatism, with which I have suffered for W. H. MOORE." many years. Durham, Is., March 2, 1882.

PREPARED BY

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

Is Unfailing And Infallible

NEVER FAILS. IK CURING Epileptio Pita NERVINE Spains, Falling Slokness, Convul-

sions, St. Vitus Dance, Alcoholism, Opium Eating, Seminal Weakness, Impotency, Syphilis, Scrofula, and all Nervous and Blood Diseases.

To Clergymon, Lawyers, Literary Men, Merchants, Hanters, Ladles, and all whose sedentary employment muses Nervous Prostration, Irregularities of the blood, tomach, bowels or kidneys, or who require a nerve tonic. appolizer or stimulant, Kamaritan Nervine is invaluable.

proclaim is the most wondering Invigorant that ever sustained a

CHARLES N. CERTTENTON, AND May 20. - 1 joow (8)

The author amountees mat me object of this work is to discriminate between the user and the abuses of true Spiritualism, to investigate the resistion of the material system to the agrituation, and investigate in process some hypothesis or; theory which will consistent up account for all known facts. He is a protound Makers, margin and industrious writer, and his hook is not an absorbed in calculation, facts and prophedical for the life of the second of the sec