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Spiritualism Abroad

REVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES

Prepared expressly for the Banner of Light, BY 6. L. DITSON, M. D. Of Paris, France.

FRANCE. Revue Spirite, Paris, for April. The present number is more than ordinarily interesting, embracing a wide field, of observation, with several valuable reviews of books, worthy of particular attention. Among the latter are Mr. Roden Noel's "Philosophy of Immortality," (which most Spiritualists would do well to peruse,) and Louis Figuier's " le Lerrdemain de la Mort' (The To-morrow of Death), which the Critic says would have been an impossible production had not Spiritualism existed, though the author, it seems does not give full credit to the sources of his lumpirations. "Like Allan Kar-dec, and Spiritualists generally, M. Figuier thinks that the wicked 'are not at once called to enjoy, at least immediately, the happy life which flows through the etheres! regions. Their souls remain here below to begin a second lifealife which does not conserve any souvenir of its former existence. This return to a terrestrial state is a punishment less cruel, more reasonable and just than a condemnation to eternal punishment....These reincarnations hody can be numerous. faculties of the soul are developed, the instincts ameliorated and perfected, and the man reaches an elevation above that in general of our species.' Mons. Figurer has a contempt for table tipping, but assigns the sun as the end to which bumanity is marching, which, with the following idea, is rather a matter of fancy than founded upon pure reason: 'That which, in our view, supports the sun's radiation, is the constant arrival of souls in this grand luminous body."

. I have been for a long time puzzled, as my recent "review"; indicates, about the sudden stoppage of the most valuable of the magazines that came to my bands; an interesting letter from Mons. Alphonse Denné explains it: After describing the great changes that are going on in Mexico (there being now but little intelligence or spirituality among the natives), he adds: "In spite of all, there are spiritual ciroles, but no spiritualistic publication, as there was formerly; that, for instance, of Gen. Gon--tales, an eminent Spiritualist, who spent a large portion of his fortune in the propagation of Spiritualism, which obliged him to suspend temporarily the publication of his excellent Journal, la Rustracion Esperitai" Mons. Depue subsequently describes some phenomena which came under his own observation, and others wall accredited. A handkerchief thrown upon a table in his room suddenly disappeared. 'It was discovered, well-knotted, around an almost inaccessible branch of a tree in his garden. A thim ble was one day found upon the face of his watch, which had been left upon his table. The servant said it belonged to his sister, who lived about half a league away. Going at once to her house it was ascertained that she had injesed the useful article when put down for some ment, and had supposed some one of the faiting had taken it. Sometimes the spirits have swall ened him and his servant by knocking loudly a their doors when they were obliged to be in the city at an early hour; and bouquets which be had prepared for his friends there, were taken away and dropped at his feet as freah as when made up the evening before, as he approached the place of his destination. Land 1 . Mill oak

One night a terrible noise was heard, as if heavy stones were being thrown down from a third story, in the demolition of some building. while the horse in the stable had apparently broken loose and smashed the stable door with his feet. Mons. D. sallied out with bis platol. to find nothing unusual. In the faubourgs of the city, in a small room, lived a poor woman who sold charcoal and fagots. At night as soon at she had put out her light, stones rained about her so that sleep was impossible ... A neighboring shoemaker ventured to take her place, assuring her that with a club he would put a stop to the annoyance. "Night came, and the grones also, and when he would go out to and the mischief makers he dould neither and the key to the door nor his club. He resigned the and the woman gave up her room. In a house in the city, at a certain time during

the day, a white creature is seen to pass from room to room and disappear. "I have," says the writer, "heard this account of it from a priest, Mons. A. Having some business in town, he said, I lodged in this house. While willing some letters a door of my chamber opened and a person in the garb of the time of Louis XV, entered, passed through the room, and went out of the opposite door. As he did not seem to wish to attract my attention, I said nothing. When going out to wall my letters 1 asked the lady of the house who it was that had passed through my room. She replied that no one had come or gone. Casting my eyes upon the wall, I saw there the portrait of the one I had inquired about. That is the person, I said. That is impossible, replied the interrogated, for he has been dead these eighty

Mons. P. Verdad (Lessard), well represented in the Revue in hand, has just returned from a journey through the west of France, where he gave quite a number of public discourses, awakening much enthusiasm in our cause. I regret that I cannot give his experience in each of the towns visited. In one, the Free Masons greeted him heartly; concerning another he remarks: 'About three hundred persons attended the meeting. Since my last visit several families have procured books on Spiritualism, which now take the place of 'mass' and of the priest." Other articles equally attractive-"Voltaire, a Deist"; "Prayer"; "That Which Pleases God," and "Refutation of Occultism," 1 must abandon with this brief notice.

Bulletin Mensuel, of the society for pyschological studies, Paris, is a publication distinguished for erudite conceptions, and grand liberal sentiments; though, of course, not always in harmony with the views of the members of the aforesald society. At a recent meeting, Mons. Tremeschini, a noted astronomer, gave a discourse on Theosophy, which he combated vigorously. He in the first place asserts that he has a key (astronomical) which unlocks an autiquity dating back, unmistakably, twentyeight thousand years before our era, at which time, or more precisely "toward the end of the Trets Yougo (the third age, according to Hindu chronology), there lived in India a personage who, for profound intelligence, has had few equals among philosophers and savante in subsequent ages. His name is Gotomo, who descended from a line of sages from Vedio times, and counts among his direct descendants the celebrated Gotomo Sakamouni, the Buddha, often confounded with the preceding. Of the works left to posterity by this personage of the Treta Yougo, the two most remarkable are the 'Nyayos" (which is a traité de logique), and the code higratique, or Divine Institutes, which represents the synthesis of human knowledge. ion of all the verities during a long series of ages, by contemplative sages who had preceded the great philosopher. This work, by his express orders, was interdicted to the profane, but was confided to the initiated pertaining to the two superior classes of Brahmans. Why?. One recalls what Copernious said à propos to this jealons exclusiveness, imitated by Pythagoras on his return from India: 'But neither he nor his disciples acted thus from mere jealousy, but that these most grave of questions, studied with the greatest care by illustrious men, should not be denaturalized either by the ambitious or the lazy who would not give themselves to serious work except it was lucrative, eto. This, however, did not prevent some of the proface from obtaining them, and such Greek philosophers as Pythagoras, Plato, Calisthenes, his nephew Aristotle, and others, profited by them..., This explains why there is an analogy between certain principles of the Greek philosophy and the Divine science of Gotomo " (the elder). After showing the admirably brilliant manner in which the Chaldeans entered upon those developments induced by the Indian sages, Mr. Tremeschini quotes: Diverse oircumstances contributed to a change, subsequently, in the direction des seprits, but it seems to us that the secondotal class, above all, contributed to the development of a belief in the supernatural... Bolence, literature, art, suffered equally. Astrology was substituted for astronomy, history was transformed into fables, and just ideas of nature were replaced by funtaetic conceptions.... Belief in the supernatural, the intervention of occult forces in our destiny, transformed sages into pretended prophets, sorcerers, impostors.... Theosophy, the divine science of Gotomo, delivered over to the first comer, ceased to be la Receophic and gave place to this by brid docrine of the Chaldeans, which, after traversing the glouds of the middle ages, returns to the country where it was born, and where it works still to produce duper among, those persons who, for character, good sense and erudition, ought to be the least exposed to mystifications." Mons. T. then refers sarcastically to abourd elemental and elementary spirits, the

per Mme. Rosen. Mme. Rosen's views upon "Cocultism," as here given are also strongly in opposition to the Madras Theosophists; but space forbids further notice of them. Mons. Fauvety closed the session with able and judicious remarks.

and dogmas of the present Theosophists, which

have no scientific basis and are only sustained

by affirmation." The doctrine also that there are

some beings who are destined to be annihilated.

soul and body, is received with no favor-as

which I regret I cannot give entire.

Li Luvière Paris, for April. This excellent paper, which is now leaned semi-monthly, opens its handsomely printed pages with an article reguling a statement. Made by a Mantes.

These waste are expecially almost an entering the

journal, that Spiritualism was anti-Masonio. The Chains d'Union (Mayonia) of Paris says: "Spiritualism is a doctrial philosophique et eci-entifique, the study of which proves the immor-tality of the soul, and tends to destroy the prejudices and the doginat which are the base of religion. Spiritualism will later, by the only religion, for it is established upon its science and human reason. ... If Free-Masonry, after centuries of struggle, has been able to overthrow the tree representing clerical and ultramontane despotism, Spiritualism will most certainly tear up its deepest roots," etc. Being a M. M., K. T., K. R. C., and K. M., I can safely say that I know of no reason why this great "band of brothers" should not unite heart and soul with us Spiritualists. The Theosophists have a like claim upon their sympathies and coöperation.

Under the heading of "Two Anniversaries," the Lumière, notices, the "grand jubilee in America on the Sist of March, celebrating the Thirty-fifth Anniversary of those little raps from invisible intelligences in the Fox family in Rochester; while in Paris like expressions were indulged in commemorative of the fourteenth anniversary of the departure of Allan Kardeo." whose works are a noble monument to his industry, intelligence, and firm devotion

to an unpopular cause.

The "Extraordinary History" which has appeared in this paper under the title of Fra Popoli is here concluded. It seems to have been dictated by Edgar A, Poe through the medium Hab. A beautiful letter from Poe to his medium accompanies the present and finishing chapter. I will quote from it a few lines: "Thanks to the friends who have surrounded me. Thanks to the angels, for without them we are nothing. Our venerated angels, they are the women; woman is the well-being (lesalut) of man. The obild is cradled upon her knees; man reposes and finds his happiness in her heart; the aged leans and becomes a child again upon her breast. Nations progress through the influence of woman; liberty is woman. She cherishes the child, she encourages the youth, she protects the aged. Happy is he who in his

earthly march finds this angel."

Licht, mehr Licht, Paris. "This is the fourth
year of this neat and entertaining periodical: and though it is in the German language it bas the English type-an important consideration, as the Germans themselves say; for the lack of simplicity in the German type makes it very objectionable. Its first article (No. 2 of a series) is on "What Becomes a Christian Man?" It surveys a field of literature which has been enriched by Bacon, Buckle, Newton, Darwin, Goethe, Haeckel, Renan and many others, and seems altogether a masterly production. "Propagation of Spiritualism in Rome" follows the Experiences with a um" and many minor items of interest to all. including a notice of the "Great American Journal, the Banner," in which Mrs. Richmond and Mr. Kiddle are named.

L'Anti-Matérialiste, of Nantes, April 23d. At the departure from Nantes of Mr. Lessart, the founder of the "groupe spiritualiste" of that place, he made a statement before its members which showed that though they had had to encounter many difficulties, the "groupe" had "maintained itself solidly and progressed." On the 8d of April about four hundred persons gathered at the Theatre Renaissance to listen to M. Leon Denis's address on Spiritualism. Under the heading of "Nothing New Under the Sun," M. Réné Calllé is quoted as follows: "It is in China, perhaps, that the culte of the spirits has its roots most deep and most anclent. See here what, long before the time of Confucius, one read on the sacie of a statue of gold in the temple of Light: 'In speaking and acting do not think yourself alone because you hear and see no one: the spirits bear testimony to all.' Confucius said, 'That the faculties of the Kouel-chin (spirits) are vast and profound ! One looks, but sees them not; one searches, but finds them not; identified with the substance of beings (des eires), they cannot be separated from them; they are everywhere, on our right and on our left, above us, environing us de toutes parts." etc. I regret that I have not space for all of this article; also an extended notice of the death of Lieutenant (of the navy M. J. Donoin, who was of our faith and much beloved for his high moral and intellectual qualities:

BELGIUM. Le Messager, of Liege, April 1st and 15th Dr. Wahn continues in this periodical his "Spir itualism in Antiquity," devoting his chapter III. (or the second part) to "proofs of a belief in spirits" in remote times-the spirits "being en rapport more or less direct with mankind" the profound ignorance of such facts being largely the cause of the distruct of the present The Abbe Poussin cites Louis Figuler (in bis

History of the Marvelous"); and Saul's invo-

cation of Samuel is here rendered in full. "God in Creation," by M. R. Caillé, is continued here also. Then we have "La Morale Chretienne," in which I find a valuable sentence containing an idea that has been elaborated published in London: "Certainly," says this writer, "there exists in the soul certain assistanta some thoughts across which have a much grander profundity, and a value above all price for those pure souls who nourlah them." I must quote only two more Items: "Cremation takes decided root in Italy. At an assembly recently held at Modena there were represonted twenty-seven societies, which were es BOUTH AMERICA, MEXICO, CENTRAL AMERICA.

tablished in towns in Athly.

The Perfect Way, Gather, Welfers & Co., Kew Tok is the title of the book, and to one who, wishes to the west-thing of the world in example the means by which it can be developed, givenied. I know at no work as the first on the developed, givenied. I know at the world in the second of the D. L. D.

March a civil interment took place at Gaud, Mons. Schalbert, controller of customs, being buried by civil functionaries, a large concourse of Cpiritualistic friends bringing crowns of flowers," etc. "Three discourses were pronounced at the grave, one of which is given in full in La Liberie of Gaud."

Le Phare, of Liege. This new periodical is earnestly devoted to our cause and to magnetism. In the virtues of magnetism the late Minister Gortschakoff is eald to have been a firm believer. Many items and notices of books fill up the last eight pages of the promleing Phare.

The Moniteur, Brussels. This active monthly has added another sheet to its former size, and urges its friends to bestir themselves to disseminate it till its circulation reaches the thousands, like some papers in the United States. It gives an account of a "reunion" of Spiritualists, where more than four hundred were present, and speeches were made both by ladies and gentlemen of well known abilities. The federation of the Belgian and French Spiritualists is here highly commended; for "in union there is strength." "In the provinces of the Wallones," says the Moniteur, "our doc-trine moralisatrics continues to make progress very satisfactorily. In the Flamande provinces, however, it is otherwise, for the clergy have there yet too great a dominance, fulminating against our liberal journals," etc. The Banner

of Light is twice quoted. De Rots of Ostend. "The evil which we do to others follows us as our shadow" (an aphorism that cannot be too often repeated) is at the head of an article in De Rots, on the antiquity of Spiritualism, worthy of careful perusal. It contrasts the ancient dogmas of the clergyhell, an angry God, an avenging angel, etc.with the teachings of Spiritualism, which show that our punishment is in ourselves. The "Impressions of one Dying" is valuable as confirmingspirit individuality independent of the body. "for it, the spirit, was," says the narrator, "intoxicated with pure love and joy. Like the sweet caresses of a child, a blessed influence surrounded it (me). There were beings about me who gave me infinite pleasure. Oh! my God, what a delicious moment!" Earnest prayers were said by the parents, and, as if a miracle had been performed, the spirit returned

to the body. BPAIN.

I have in hand four numbers of that exquis ite periodical, La Lus del Porvenir of Barcelona. Every reader or student of the Spanish language, every woman at least, should subscribe for this unique weekly. The first number has a lengthy and able address by Mile. (Srta. Donna Candida) Sans y Cresini, at a meeting of the "Central Society of Friends," for the promotion of laio or non-clerical teachings in the publlo schools. Another lady, Donna Rosa Armengol, read a discourse upon the same subject hefore the "Society Alianza" of San Martin de Provensals, initiated by the "group" entitled "The Terror of Clericalism." These stirring appeals are followed by one from Mme. Florencla Serra. on "The Necessity of Women Being Educated," as a means of freeing them from priestly influence, which is considered the greatest evil this or any other age has had to contend with.

Allterary and musical entertainment was given at the Villa de Gracia, on the 31st of March, commemorative of the change from the mortal envelope to the spiritual "of one of the grandest of contemporary philosophers," dec, at which a young lady, Srta. lina Colon y Gutlerrez, read a splendit ribute to this noted French Spiritualist. In the work under notice Mile. Sans dedicates a poem to the same savant; and Donna Isabel Peña writes a "Recuerdo" of him, from Caliz.

"At Tarragona another refinion was held to celebrate the Sist of March, of which an account is here pleasingly rendered by Mme. Matilde Fernandez de Ras. Again, I find here a grand effusion from the pen of Mme. Ubaldo R. Quitiones. It is a tearful cry of the soul for woman's emancipation from priestly influence, for her better education and her moral elevation, from a sense of the high position she is entitled to and may become fully worthy of A No words of mine can do justice to these deep moons of long oppressed, hungering spirits which see now a little light streaming through their prison-bars.

Revista de Estudios Psicologicos, of Barcelona, for March. This large, handsome magazine, worthy of many a column in the Banner, I can but briefly allude to. Suffice it to say that Mesdames Soler, M. F. de Ras and Rosen (translated) contribute to the present issue, besides Measrs. M. N. Murillo (logically maintaining the idea that "History and Science come to 'support religious ideas,") and Flammarion, the eminent French satronomer, here translated from his "L'Astronomie."

"La Luz de les Espacies," of Havana, for March. Our conferes in this long enslaved island may well be proud of their noble fournal. Referring to its contributors, "M. R. and Sr. Varona," the editor calls them "eminent with great force and beauty in a work recently analitices"; and if space permitted their ideas in full abould be translated. I must, however only thus briefly notice these writers, with 8rts. Anna M. C. de Cornet (whose beautiful poem enriches one of these pages), and M. F. A. Figueroa, also a poet. Chapters on the Indian Gurus (where I find "A Guru is a man who knows no other God than himself,") conclude the present issue.

> La Revista Espirita, of Caracas, March. Victor Hugo is here quoted—a characteristic artiole in reply " to the Bishop who calls me an Amelet"-Mr. Ch. Fauverty's views on the Demonstrative Evidence of the Existence of

a God" (from the Paris Buletin), and M. Flammarion's reply to an invitation from the London Dialectical Society to be present at one of its meetings. He here says: "For ten years I have taken much interest in the phenomena termed spiritualistic."..."But this hypothesis" (the intervention of spirits), "the only one that can explain certain categorias of these phenomens, has been adopted by many of the most celebrated savants (sabios), among whom are Dr. Haeffer, the illustrious author of the History of Chemistry," (etc.;) "and M. Hermann Goldechmidt (whose recent death is deeply deplored), the discoverer of fourteen planets.... The history of the human race, ... previsions, presentiments, singular experiments.... apparitions," (etc.,) "are verifications of evidences irrefutable (irrecusable) as those which we possess in other branches of historical traditions, ... spontaneously experienced in all nations, and can without doubt aid in establishing a possibility of communications between

the spirits incarnated and disincarnated."...
El Horizonie, Guatemala, March 5th. This large sheet is devoted to progress—particularly to the overturning of the Catholic influence in the schools and in society. It announces that Leo XIII. is giving 500 liras to one, 1000 franca to another, etc. He may well be liberal, since he has just "received 34,000 france from Mr. Charneaux."

El Iris de Paz, of Huesco, March 25th, "supplement." This little sheet is nearly all taken up with the document (and response) of the Bishop of Huesca, which is a "fulmination of excommunication pronounced against all Spiritualists and all subscribers to and readers of spiritualistic papers."

MISCELLANEOUS.

The most valuable of those from which I can make no extracts are: Psychische Studien, of Leipsic, for March. It reviews Prof. Barrett's "Psychological Observations"; "Statuvolence," as promulgated by Dr. Fabnestock, and the "Theories and Facts" of Mr. E. W. Cox. Following these is Chapter III. of a "Life of Cagliostro," who, according to Carlyle, was but a squat, dark-visaged charlatan; "Philosophy of Spirit and Matter," and many minor items. Reformirende Blätter, of Buda Pest, for April. This is a handsome magazine of thirty pages, beautifully printed, and seems to be overflowing with important material. Revista Emiri tista, of Buenos Ayres, for March, has articles from Dn. Garcia Lopez; "Aurelia," (a spirit effusion) and an extract from the "Fe Razonada" of S. J. Bautista, of Mexico. Criterio Espiritista, of Madrid, treats at length of the "Black Hand." the dangerous band of Spain. "Whither we are Bound," by its editor, and an extract from L'Astronomie, of M. Flammarion. La Fraternidad, of Buenos Ayres, among other entertaluing Itams, gives a short Princess Editha. Lola Montes's daughter, whose principal power of mediumship, held in much esteem by Mme. and Mons. Bierstadt, consists in having paintings executed by invisible hands.

Spiritualistische Blätter and Der Sprechsaal, Leipsic. I regret that I have not time nor space for further notice of these excellent periodicals. Le Devoir, of Guise (Aisne, France), is worthy of all praise, and should be consulted by every one interested in the union of capital and labor -the latter having its equal share of all the profits. It is something that its eminent founder, Mons. Godin, though a Spiritualist, has recently been decorated with the red ribbon of the Legion of Honor. The Indian Mirror, of Calcutta, notices Col. Olcott's wonderful healing powers, and gives, nearly in full, his lecture in the Town Hall.

Rev. John William Colenso, Bishop of Natal, died recently, after a brief illness, in his seventieth year. He was of Cornish birth, educated at Cambridge, made Bishop of Natal lu 1863, and published his famous work. The Pentateuch and the Book of Joshua Critically Examined, in 1862, which book called down upon his head the thunders of the Church. Both houses of the capacaction of the Provinces of Canter. of the convocation of the Province of Canter-bury condemned the book, and the Blahop of Cape Town as Metropolitan, declared its au-thor denoved from his see. This deposition was pronounced void by the Privy Council, on the pronounced void by the Privy Council, on the ground that the crown had no power to constitute a bishopric or confer coercive jurisdiction within any colony possessing an independent legislature. The Council of Colonial Bishops tried to starve out Colenso by refusing to pay him his income; but Lord Romilly, Master of the Rolls, ordered it paid, with arrears and interest. In England, Colenso had many friends; and on his visit in 1863 to see to his rights the and on his visit in 1865 to see to his rights, the sum of \$16,500 was given him as a token of sym-pathy and respect. He published a new chap-ter of his work on the Pentatench in 1872, and more on the same subject in 1873, a volume of sermons, a Zulu grammar and a Zulu dictionary, and a translation into that tongue of the New Testament and other parts of the Bible, and the prayer-book, besides many educational works for the Zulus, of whom he proved indeed a good friend, while his brother Christians were blowing them to pleces at the muzzle of the rifle and the mouth of the cannon.

BP A great many Spiritualists are getting very thin-skinned about small proprieties and about little faults existing in some of their brethren. Of all people, Spiritualists should be charitable, forgiving and tolerant; they should be free from gossiping or backbiting; they should seek to reform the morally deformed or deprayed, and not banish them from the possibilities given them for reform by improved association. Seek to call out the good and not hunt for the bad; seek to give the erring brother or sister every opportunity to cultivate the divine spark; and be cautious lest you drive them to inhabit the haunts of vice and become callous in error or crime. Do not become clannish. Cultivate a broad, happy and harmonious brotherhood,-Light for Thinkers, Atlanta, Ga.

Texas claims to have forest enough to supply the whole country with timber for a hundred years.

Written for the Banner of Light. MY LADY FAIR. BY M. T. SHELHAMEB.

Tair hang the lilles on their slender stalks, Splcing the breezes with their rich perfume; Bright shines the sunlight on the garden walks Where sweet Sultana roses proudly bloom. My lady moves in smiling beauty, where The flowers bend to kiss her garments white, Herself the queenliest, purest blossom there, So saintly is her spirit—calm and bright: My lady fairt

All things in Nature smiling homage pay To her, my queen of bearts—so pure is she; The gentlest zephyrs round her tresses play, And chant to her their sweetest melody; The sunbeams bless her as she moves along Berene and stately, strangely fair and sweet; The birdlings greet her with a gush of song, The grasses spring to kiss her dainty feet: My lady fairt

Oh I lady, with the smiling violet eyes Like twin stars shining in a world of light, My soul's affections swiftly, gladly rise In love for thee who art so fair and bright; I know thy soul is spotless-like the dawn That thrills with splendor all the waking hours; I know thy life is radiant like the morn That gilds with glory this fair world of ours: My lady fair!

Oh! peerless creature, oft I humbly pray For power to reach thy spirit's lofty height; Oh! matchless soul encased in human clay, My heart would revel in the glorious light Of Purity, that wraps thee round about; I bless the goodness of thy noble face-And pray thy life may be for aye without One stain to mar its lovely, perfect grace: My lady fairt

Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF PROF. J. W. CADWELL, MESMERIST.

NUMBER FIFTEEN.

Prepared expressly for the Banner of Light.

I could relate many instances that have come under my own observation, where men who were neither mediums nor Spiritualists have taken advantage of those who earnestly desired to know more on this important subject. One case will suffice for now. The New York Sunday Herald contained a column advertisement, announcing that a wonderful spiritual séance would be given that night, in one of the principal theatres_of that city, by twelve of the best medlums on earth. A piano was to float over the heads of the people while being played upon by spirits; flowers were to be materialized in full gas-light, and many other things, which every intelligent Spiritualist must have known could not take place.

The theatre was packed before 8 o'clock, and many who came could not get even standingroom. By mere accident, I learned that the manager was none other than Tom Allyne, a sleight-of-hand showman; and I obtained from his own lips the particulars in detail.

He had learned the address of some fifteen or more mediums, and called on them with complimentary tickets for reserved seats on the platform, where they would have the best opportunity for witnessing the performance. When they came, each one was conducted into the ante-room and requested to remain until time for the scance to commence.

The manager and his assistant took in over seven hundred dollars at the ticket office before 8 o'clock. He opened the exercises with a little speech, and performed three or four simple feats of magic, announced that those constituted his part of the programme, and that the fanitor would now introduce the mediums. He left the platform and descended to the back daughter superior to Heller's clairvoyant. It door, which he unexpectedly found locked: and hastening back, elbowed his way through practice as most people suppose would be nethe crowd and went out the front entrance.

He had made an arrangement with the janitor to conduct the mediums from the ante- reader, is all there is to what is known as secondroom to seats on the platform, when he should notify him to do so.

They were mostly entire strangers to each other, and came expecting to see some astounding revelations-and dld! I should only spoil the scene if I attempted to relate what followed. They expected something from somebody other than themselves; and the audience something from them. When the curtain went down that night an angry crowd went out, denouncing Spiritualism. This same Tom Allyne told me he was once engaged with another fellow giving parlor séances, and the small room they used as a cabinet was constructed like an elevator, and noiselessly descended to take in

people who were trained to personate spirits. In spite of the trickery of 'all such designing men, enough genuine manifestations are given to cause a belief in Spiritualism to increase with astonishing rapidity. The reader may ask, "How are we to tell the genuine from the fraudulent?" By knowing of the tricks of pretenders, you are much better prepared to indue correctly. There are manifestations so overwhelmingly convincing that no same man can doubt their origin, and those mediums not able to produce such should refrain from giving public séances until their powers are more fully developed. It is evident to me, from the many letters I receive, that I have touched the right key in my endeavor to explain that which to the masses is shrouded in mystery. Some of the readers of the Banner of Light may remember that the "Rev. A. A. Walte" in his pretended exposure of Spirituallam had with him a Miss Nellie Everett, who was advertised to do more wonderful things than any spiritual medium. I made the acquaintance of the Rev. (?) while giving mesmeric entertainments in Sandy Hill, N. Y. He called on me, an entire stranger, at my hotel, and introduced himself as an Advent minister. and spent several hours talking with me on meamerism, clairvoyance and Spiritualism. Subsequently he called on me at my hotel in Portsmouth, N. H., and seemed very anxious to learn something of what is known as second-sight, of which I had made mention at our first interview. With the purest of motives I explained the "trick," and also related some of my experience with gennine clairvoyants, that he might comprehend the vast difference between them. of Luaw an advertisement in the Boston Herald ignite recently, stating that there was to be a religious lecture" Sunday evening in Windsor Theatre, the principal attraction being Miss Nellie Everett, and her wonderful gift of second-sight, whereby she would correctly deacribe any articles while effectually blindfoldscribe any articles while effectually blindfolded. Something over a year ago she was advertised to appear several Sunday evenings in Boylston Museum; on one of which I sattended her
performance, and was not surprised to find that
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the lighted of a ring by knowing the person who
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I had learned by attending his entertainments, and explained to "Waite," little dreaming how soon he would fall from grace, cease preaching his soul-sleeping 'theology, and enter the arena as an exposer of Spiritualism, having for his principal stock in trade the played-out-feat-ofmagic, called second-sight, I had shown him.

As this trick is being palmed off as genuine elairvoyance by a number of people, I will explain it as briefly as possible. While one person is blindfolded and sitting on the platform, the other is passing along the aisle, taking different articles in his hand, and asking, in an apparently careless manner, what it is. The many things that people would be likely to have about them are so classified that the question generally conveys at once a correct idea of the article. I once handed Robert Heller a paper of pins, and it required three questions for a correct answer. The first was "paper," the second, "pins," the third, "a paper of pins"; and Heller said: "Why didn't you say so at first?" Simply, because there was no question arranged beforehand for a paper of pins, while there was for "paper," and for

I handed Everett a lump of alum; the first answer by Miss Nellie was "Album": the second, "some kind of medicine"; and then followed four questions before she answered, which conveyed to her the names of the letters, and then she answered, "Alum," and he said: "Why didn't you tell before?" How could she? For telling correctly the age of any person-years, months and days; the time of dayhour, minute or second; the date on any coin, or watch, requires only to remember six or seven things, and can be learned in half-anhour. First the word "Tell" in the question represents ten; every word used before that word counts ten, also. "Me" is flyty. The thing you are talking about, whether it is a man's age, time, date, etc., represents five. Every word following, represents one, with only one exception. If the word correct follows the name of the thing you are talking of, it is not counted in. A man is handed a card and asked to write his age on it; perhaps he makes a figure one; the question would be; "Give this man's age-correct!" If I should add the word please, or any other word, It would be two; if after correct I had said "if you can," it would have been four. If I had omitted the word "correct," it would have been five; and if I had used any other word after "age" (except correct) each would have counted one. "Tell how old he is" is ten. "Tell his age correct" is eleven: "Tell me his age" is sixty-five. If a man should write down, ninety-seven years, nine months, thirteen days four hours and sixteen seconds, the first question would be: "Now, then, please tell me this man's age, can you?" Tell, is ten, and the three words before it make forty; me, adds fifty; age, five; and the two other words, two "Give the months, now, if you can." more. Months is five, and the four words following make nine. "Tell the days correct, will you?" Thirteen. "Give the hours correct, also, can you?" Four. "Tell the seconds now." teen. The question can be asked by substituting any other words before or after "tell." "age," etc.

While giving entertainments in Lowell; Mass. one of the daily papers asked, "Why cannot Prof. Cadwell give second-sight with his mesmeric subjects as well as Heller with his?" At that time I was a resident of North Reading, ten miles east of Lowell, and I went home that morning, instructed my youngest daughter in the mysteries of second-sight, and had her in the hall that evening; and the reporter, who had attended Heller's exhibition in Boston, and asked that question, pronounced my does not require a hundredth part as much cessary, to classify any number of articles, and sight, and practiced by "mind-readers" as a part of a "religious (?) lecture" on Sunday nights in public halls and elsewhere, they claiming it to be superior to anything of a spiritual nature. Not more than one person in every hundred

that I mesmerize can see clairpoyantly, until after having been mesmerized a number of times. I will briefly explain two or three classifications, that you may see how easy it is to remember. Take money for the first example-copper, nickel, silver, bank-bills and gold : here we commence with the most common, as number one. A question containing two words represents number one; and every additional word adds one thereto: What's that? is understood to mean money, and a one or a twocent piece, and the answer would be money. Taking the key previously given, I ask, "Give the amount correct;" and she knows it is one cent : another word after correct, would indicate two cents. "What is that?" "A nickel." "How much money?" "Five cents." "What is that, please?" "Silver." Tell how much !" Ten cents." "Please tell how much money?" "Twenty-five cents." "What is that ? can you tell?" "Gold." "Tell how much?" "Ten dollars." "What's this?" "An open-face silver watch." Another word to that question indicates that it is an open-face gold watch. As there are nearly a dozen different kinds, the most common is classed as number one; and a gold stem-winder is number six: therefore. What is this?" with any four words following, "Can you tell now?" or, "Can you see it?" conveys at once not only that it is a watch, but the particular kind. As watches are made in Elgin, Genea, Springfield, Waltham, etc., they are classified alphabetically to aid the memory. After she has described the watch, a question containing four words would indicate that it was made in Springfield. Any question commencing with the word "Please," conveys the intelligence that it is a pin. The shortest question in this series consists of three words: 'Please tell this ?" "A common pin. air." Another word in the question would indicate a bosom-pin; one word more, a shawl-pin; one more, a hair-pine "Now tell this?" is a plain finger-ring; one word more in the question which commences with "Now," is a ring with a stone in it; another word, a diamond ring; and one more, an ear-ring, etc. In giving the date on coins which commence with 18, the last two figures only are given. "Tell me the date on this coin correct?" would be 1861, for tell is ten, me is fifty, and coin correct is one. If it is an old coin, a careless mention of the fact puts the blindfolded person, on guard, and "Old coin" is seventeen hundred, and "A very old

then he can ask her to read the name on the inside of the gentleman's ring, which she, knowing it beforehand, repeats, to the astonishment of all; and the man, forgetting that any one has seen the name, is wonderfully astonished at the answer. Generally, however, the ring (with name inside) is worn by a confederate for the express purpose of deceiving the crowd. There is a process by which he can convey to her the letters, one by one, which he must see, or know previously; but it takes too long to arrive at a correct answer, and requires great practice, therefore I will not now attempt to explain it. I have given enough to show how easy a matter it is to perform second-sight; and as it has a tendency to make one familiar with numbers, and to strengthen the memory in a wonderful manner, and would furnish a pleasant pastime for boys and girls, the youthful readers of the Banner of Light can practice it for their own diversion, and to astonish their playmates; and I see no more harm in their trying it than in the common games and puzzles of childhood. Make it more commonly known, and chariatans will cease to paim it off as clairvoyance. I may in some future number explain the arrangement of the names of scores of different things to aid the memory in the mysteries (?) of second-sight. A different key,

or class of questions, is used by some. Genuine clairvoyance has been an established fact from old Bible times till now. There is scarcely a town or neighborhood that I have visited for a length of time, where some one did not have a story of a wonderful premonition or case of genuine clairvoyance to tell me. My mother has often related what happened in the home of one of our neighbors, when I was about five years of age. The housewife had been confined to her bed for weeks, and one night she woke her husband, and asked him, to go to her brother's house, a quarter of a mile distant, for he was about to hang himself. He persuaded her that she had been dreaming, and she went to sleep. In less than ten minutes she roused him again, and begged that he go at once. To quiet her, he stepped out for a few moments, and then returned and lay down by her side, knowing by the heavy breathing that she had fallen asleep. In a few moments she started up, and screamed, "Run, for heaven's sake run, for Jo is hung!" He sprang from bed, and ran for life; as he approached the house he saw the outside door open, and going direct to the bedroom, discovered Jo's wife in bed, soundly sleeping, with every indication that he had recently been by Her side. Turning quickly, he ran to the barn, one door of which was wide open, and there in the moonlight, near the door, hung the body of poor Jo, not yet cold, but dead. Had a friendly spirit told her in her sleep? or had the spirit of the woman gone out of the body, and become so deeply impressed by what she saw as to be able to project the thought through her own organism.

John Fitzgerald, the well-known temperance ecturer of Brunswick, Me., woke up screaming "fire," and earnestly begging somebody not to jump; and when his frightened wife asked what was the matter, he replied by asking her if she could not see those people who had jumped from the burning mill, and lay dead on the sidewalk. When he fully awoke, he said he thought he was at a fire in Fall River, and that people were jumping out the windows of a large building, and being killed. At that very moment a large mill in Fall River, Mess., some two hundred miles distant was on fire, and people were jumping out, as he described. Clairvoyance. in my opinion, will not furnish a solution for these two cases which I have related, and many more I could. The spirit must have been out of the body, and if nothing unusual had happened, would have returned without being able to remember anything; the impression, however, was so intense that the spirit was able to remember the event through the physical brain. I am positive that while the body is soundly be able to remember them correctly; and that. sleeping, the spirit at times goes out and joins the loved ones in the other life. I am confident that most of us will be somewhat surprised. when the curtain rings down at the close of our last act in the drama of this life and we enter upon a new stage of 'existence, to find that

we have been there before.

The first well-authenticated case of clairvoyance I remember happened when I was about twelve years of age: I had a cousin by the name of Lathrop Chaffee, living in Hampden, Mass. A girl some five years older than myself, with whom I had attended school, married him more for his property than love. One day he was taken suddenly sick, and Dr. Oady told my father confidentially that he believed she had polsoned him. A few days subsequently she said to her husband that she would like to go to Monson and do some trading. He ordered the team hitched up, and she rode away. About dark some one told Chaffee that his wife drove through the village in the early morning, toward Springfield, at a rapid rate. As she did not return, he with his brother went to Springfield, which was some twelve miles distant, the following day, searched for several hours and could

find no trace of her. Some one suggested that he go and consult the "old witch," and see what she would say. The "old witch" was a clairvoyant living in a poor basement, in almost abject poverty, with one little girl that was clothed in rage. The "witch" told Mr. Chaffee where he world find his team, and at which store his absconding wife had run him in debt nearly one hundred dollars. She said that his wife had taken the train west, and that he would never see her again. She also informed him that if, when he returned home, he would look on the north window-sill of his north front room, he would find scratches made by a trunk which she and a man put out of that window the night before her departure; and if he would look beside the road, about an eighth of a mile from his house, he would find the clump of bushes where they hid it for her to take. She also said that his wife had tried to poison him three times; and if he would feel half-way down the flour in the barrel, he would find a lump of dough containing poison; and in the cupboard of the north chamber he would find a jar of preserves which also contained poison. She said that he would marry again, and a widow, living in a brown house, with a pig-pen on the south side, and a small peach-orchard on the other. He declared that there was no oupboard, in the north front chamber, and also his firm belief, that his wife had not tried to poison him. He found the team as she had predicted; the store where she had run him in debt eighty four dollars; the clump of

whom she was living at the time, was my father's nearest neighbor. This was a clear case of genuine clairvoyance; and as much unlike that which is practiced by the impostors, Rev (?) Mr. Waite and others, as the sunlight is superior to Egyptian darkness.

It is very difficult to always tell whether premonitions, dreams, mysterious revelations, etc., are the result of quickened powers, which are generally dormant in the human soul, or the direct result of an intelligent, disembodied spirit, who possibly may psychologize the sensitive brain and reproduce a positive impression thereon. A sensitive mesmeric subject may really believe that he sees a materialized spirit which is not visible to others. The chances are not one in a hundred that two people will clairvoyantly see the same unmaterialized spirit at the same time. I have been asked if the people who attend Maud E. Lord's séances are not psychologized, or clairvoyantly see, or suppose they see, that which they think to be a spirit, but which exists only in their imaginative magnetized brain, or mind. I have attended a number of her seances, at which there were never less than twenty nor more than twenty-five persons, every one of whom, so far as I was able to investigate, with only one exception, received positive and absolute proof of the presence of ma-terialized spirit friends; and the chances that twenty people—every one of a company—can see clairvoyantly or be made to believe by any magnetic influence that which is not a reality, is not as one to many millions. The first time I attended her seance I was an entire stranger to her and every person in the room. There were twenty people present beside her. We formed a circle with her inside of it, and each one grasped the right wrist of the person at his left side. The gas was turned off, and almost immediately Mrs. Lord said a spirit was there, apparently dressed in soldiers' clothes, and that he had a brother in the circle. "He says his name is George J. Caldwell; do any of you know him?" asked Mrs. Lord. I replied I had a brother by that name, who had been an officer in the United States Army. When she gave his name, she sounded the first syllable twice as heavy and long as the other. When he enlisted the "l" got into his name by mistake, and for the last ten years of his life his name was Caldwell; but no one in Boston save myself could have known that fact. As soon as I replied to her question, a hand as large as my own grasped my disengaged right hand; and a heavy masculine voice, apparently within two feet of me, said: "God bless you, brother; I am very glad of this opportunity of proving to you my continued life in the spirit-world." He made a few remarks about other members of the family as pointed and positive as if he had not been for fifthen years dead (?) and a stranger to the busy scenes of our earth-life.

Every one of the circle, save one man who sat at my left, and his wife who sat next beyond, received as positive tests as mine previous to a recess that was taken to obtain fresh air when the seance was about half over. Several of the company had been affected to tears at the return of beloved friends. The husband of a young widow, who had gone down in death only a week before, materialized and called her name in his own familiar voice, and clasped her in his arms with repeated assurance that he was not dead, and that she would soon join him, never more to be separated. In almost heart-rending expressions she begged him to take her with him then and there. The elderly man and wife, who had not received tests, talked the matter over in a low voice, and the latter seemed somewhat offended that they had not been as highly favored as the others. She even said she believed it was all a fraud, and that those who pretended to have communica-tions were confederates. Immediately after the circle was again complete, and light out, Mrs. Lord said that another spirit had already materialized and that he also had a brother present, whose name she gave. The man whose right wrist I held in my left hand said, "If my brother is here will he give his name?" Some one close to us replied, "My name is Alexander." The man placed his face close to my ear and in a tremulous voice said to me, "My God! that is my brother's name!" That brother grasped his hand and shook it in a very earnest manner, and as I held to his wrist-mine also. The two conversed together for several minutes as satisfactorily as if both were yet mortal. The next spirit announced himself as the grandfather of the man's wife, and she in a deflant tone said," If you are my grandfather, tell me how you died." I heard an entirely

different voice from any I had before, as he re plied, "I was crazy and drowned myself." 'Did he'?" asked the husband, who had never known of it, and she answered, "Yes; he drowned himself in that pond back of Uncle George's barn." "I have brought your two rosebude." said the grandfather, "and they want to kiss you." There crawled up into that man's lap's child apparently about six years old. She placed her little arms around his neck and kissed him, and in her childish voice said, over and over again, "Oh, papa'i papa! I am so glad to come l' and as he hugged the little darling to his bosom my hand came in contact with a little head and soft, sliken ringlets, a little nock shoulders and walst, and though I did not quite break the connection between my hand and his wrist, to spoil the magnetic current, my

Lord could not have known of her. I scoompanied my wife to one of her seances some three years since, on which occasion her grandfather, her mother, and three of her sister's children came, gave their names, and were fully described by Mrs. Lord. That which I have experienced at her seances-would require many columns of the Banner of Light to relate.

A RUMARKABLE TEST OF SPIRIT-POW-BR AND INTELLIGENCE,

To the Editor of the Banner of Light:

A widow having several children, residing in the suburbs of Boston, had some time since a singular experience, which was as follows: Some two years ago the husband and father passed to spirit-life quite suddenly. The widow did not know what to do in her affliction, as she was not informed of her husband's business, or the condition or amount of his property. She was a Baptist in religious belief. The family were moving in good society, but still she was greatly troubled to know what to do; and desiring to know the best course to pursue she prayed to have a dream, or vision, in which her best course of action should be made plain to her. The vision came with simply three figures. She did not know but that they represented the number of a lettery ticket which she should num chase; but some person she spoke to thought it meant something else. In a few days she read in the paper of a spiritual gathering at the same number of a street as that designated in the vision. She attended, and a medium present spoke to her and informed her of her grief and financial trouble, and gave her the advice that she so much needed.

Bhe returned home; and attempted to carry out the instructions given but could not find her husband's papers. She remembered of seeing him look them over and burn those he considered worthless. She went to the register of deeds to find out about the property on record, but the price for searching the records was more than she could afford to pay; therefore she gave up that course of investigation; and during the night the bed fell down, which frightened her daughter, who was sleeping with her, to the extent that she could not be induced to occupy it again. The bed fell three times. The widow thought it was better to ascertain the cause of it, and took of the mattrass, and found a hole had been out and the lost pa-pers secreted therein. Doubtless her husband had put them there for safe keeping. It is needless to say that the ,widow, has faith that her husband still lives, and can make his wants known. This information came from the widow, and there is no question that the facts occurred as above related. Boston, June 29th 1883am ...

July Magazines.

THE MAGAZINE OF AMERICAN HISTORY concludes its interesting "Wall Street in History," in this portion giving views of buildings occupied by and descriptions of the New York Sub-Treasury, Stock Exchange and Clearing House. "The Republic of Texas" treats of that State prior to its annexation to the Union. Several historical papers make their first appearance in print in this number; a portrait of Peter Cooper serves as a frontispiece, and a page is occupied with a tribute to his memory by the editor, Mrs. Martha J. Lamb. Historical Publication Co., so Lafayette Piace, New York.

THE HOMILETIC MONTHLY is filled with abstracts of recent sermons; hints at the meaning of texts; homiletic material in the rough, and a variety of suggestions to and instructions for the clergy. Of the sermons is one entitled "Bpiritual Gifts," preached in Wurtemberg, Germany, in which vague generali-ties are put forward in cluedation of a scriptoral passage that embodies the soul and essence of all biblical truth, and the tangible illustrations of it now pre-valling; are spoken of "ab forms of superstition of recent times."... Of course mention is made of "the Witch of Endor, **, who seems to be as indispensable to the preachers of our day as Satan was to those of the days if our fathers. Funk & Wagnalls, 10 and 12 Dey street,

THE PHRENOLOGICAL JOURNAL under the heading of "Modern Drama and Some of its Representatives," gives portraits and sketches of J. E. Murdech, John M'Oullough and Clara Morris. An article upon "Con-tagious Diseases in Paris" is interesting in its details, and may be profitably read by all dwellers in large cities and those who control their sanitary arrangements. An elaborate treatment of its subject is given in "The True Basis for the Science of Mind and Study of Character," by T. A. Hyde of Cambridge. Fowler & Wells, 763 Broadway, New York.

VICE'S ILLUSTRATED MONTHLY has for its frontisplecé a finely drawn lithograph in brilliant colors rep nting a bunch of Lackspur. The contents of t number comprise an interesting article, profusely illustrated, upon the Pelargonium, Description of a Buropean Flower Show, and seksouable instructions in all branches of gardening. James Vick, Rochester, Δp doors the HEBALD OF HEALTH .- "Substitutes for Brandy."

Words from India," "Physical Exercises and their Regulation," and "Be Wise in Work and Recreation," are the general articles. The miner articles are interesting and instructive. M. L. Holbrook, M. D., 13 Laight street, New York. THE UNIVERSE describes the "Principal Schools

of Painting and Sculpture and Their Distinctive Characteristics," gives an illustrated article upon Rugby Colony" in Tennessee, together with other fo-teresting reading. Universe Publishing Company, St. Louis, Most warmer up planted year of outs a feet NOTES AND QUERIES .- Nos. 11 and 12 are included

in one. Prof. Webster has withdrawn his editorial connection, but the work will continue to be ably conducted as a repository of literary, scientific and historical facts. S. O. & L. M. Gould, Manchester, N. H.

Psychometric Reading.

The following delineation of the salient characteristics of tharles B. Miller, Esq., (of Brooklyn, N. Y.) editor of the Psychometric Circular, was given imprompts by Mrs. I. A. Coffin of 422 Tremont street, Boston, from a mere sorap of his writing, without his signature, and which gave this sensitive no olew as to where it was obtained. Bro Miller has given it the endorsement of publication in his columns and from

break the connection between my hand and his wrist, to spoil the magnetic courrent, my thumb only touched him for a time, as my fingers were busy in sinding out all that was possible under the circumstances. That which he clasped was a tangible, living child dressed in what seemed to be as real a dress as any term handled.

Freeently the grandfather said that they wanted to change, and the little girl slipped one of his lap, and got into that of her mother; and the new she had been holding was placed in bile lap by the spirit who came with them. Takend in the lap and less demonstrative than her older insign of the mental manifestations of spiritims. She nestled down close to "page," and my many series felt of her head and face for two to the minutes; and then she slowly dematerianted and was gone.

When the circle closed, that woman, who was gone, the first constitution of the desir one who have been an hold before, this into first the little girls recently two and his face for two to the minutes; and then she slowly dematerianted and was gone.

When the circle closed, that woman, who was pointed that he always called them her own mouth that the first the contract of the desir one who have land the little girls recently two and his face for two to three our status of the desir one who have land the little girls recently two and his face to the contract of the desire of the first the contract of the land of the land the little spirit for the land the little spirit the land the land

Banner Correspondence.

Pennsylvania.

PHILADELPHIA.—Ed. S. Wheeler writes: "The University of Pennsylvania is an old institution; and has the credit of conservative character, as well as an

plustrious history and solid foundation, with magnificate and beautiful well-situated pulldings. This University has be late become better known, especially known gritten to the second of the count of the improved exceptions of a bequest from the estate of the fact of t

OORRY. - Mrs. H. Chaffee writes; "Though a stranger to you you are not a stranger to me, for the Banner of Light has been a weekly visitor at our Banner of Light has been a weekly visitor at our home for many years, and we would scarcely feel that it could be possible for us to get along without it. The jectures alone, are worth far more, than its price, and the column devoted to the movements of lecturers and meditimists of localculable value, for it but only keeps us posted as to the whereabouts of speakers, but we find therein the names of those whom we have learned to love. By personal, acquaintanceship—among others those of Japt. H.H. hirown and Missilcesie N. Goodell, who, have lectured, acceptably in this vicibity. Lapt. Brown delivered four, lectures in. Columbus and one, at Concard. We think him a good reasoner, a pleasant, speaker, and, above all, a genial gentleman. Miss Goodell gave, but one lecture, as her time was limited; but that was suppletent to establish her reputation with us, as a speaker. Hen theme was 'The Old, Religious and the New Ism,' and it took us back to, primeyal, man, showing, clearly the wonderful changes, that have, taken place, up to to-day, and here. I must not fall, to itell you of the gratification many of us received through Resobud, her spirit-control. Herstofore Oulna, Mrs. Richmond's fairy angel, has held the dearest place of all others in my heart, but Rosebud must now share it with her." but Resebud must now share it with her.

CORRY.-H. H. Brown writes: "It is only a debt which I feel I owe you—and most gladly do I recognize it—when I say that I feel you have given me, with the rest of the great public, an invaluable gift in the two articles in recent Banners by A. E. Giles on Magriage and Divorce.' I have not seen for a year an article in any Spiritualist fournal that I regard as in any degree their equal in importance—wonderful in research, and in the depth to which they probe a most important question that is now up for solution. I only wish they might be put in a pamphlet for free distribution by the million."

BRIGHTON.—John Dimon writes on Woman Surraige as follows: "It is true that [as the law now
stands] women have no right to vote." But why
should they not have? This is the question of the
most plausible argument pow used against woman's
voting is that she herself does not wish to. This is
probably true of a majority of women, and in fact, we
must soknowledge that quite recently a large number
of our Massachusetts women sent to the Lexislature a
protest against it. Now, in view of all the shrumstances; bits lis hot very surprising. The ides is comparatively, a new one. And her father/brother, lover
and husband, in fact, all her male friends to whom she
flooks for protection admiration and love, are opposed
to it, and ridicule its. They tell her it is unwomanly
and indelicate. She naturally wishes to please them,
and their arguments against the cause count heavily
with her.

and their arguments against the cause count heavily with her; the cause count heavily with her; the cause count heavily with her; the cause the cause who suffer most from wrongs are frequently the last to complain, or to seek redreas: How recent the date when in our own country, human; slavery, was, considered both right and proper. Few even of the slaves, thought it wrong. And when a few Abollitorists' began to talk of the wrongs of slavery, they were considered and treated as enemies of their country, trying to overhieve institutions of which human slavery was considered one of the most sacred.

Again, how recent the date when all Europe, the most savened portion of the world, considered the right of the specific to a volce in their own government au abandity. Then kings ruled by divine right, beheading whom they would, and casting into prison whom they pleased with none to say. Why do we so?

While the people writhed under the infletional countless wrongs, none questioned the right of the king. For had in not ever been so? And must it not a laws.

gument and reason. The struggle may be long and severe; many hearts may faint by the way, but the victory is sure. And a few noble souls, even new, in prophetic vision see the advancing, day, whose rising sun aircay gills the mountain pears with its coming spiender, and whose benign rays, in his majestic march through the heavens, shall dispoi from the hillsides and valleys the remaining clouds of innorance, superstition and oppression, flooding all the land in the light and warmth of liberty, equality and fraternity."

enjamente ent en-

SALEM.—H. M. P. Wells writes June 29th: "Miss Bophia H. Cross has entered the higher life. She had just returned from a visit to her old home in Ranlust returned from a visit to her old home, in Randolph, Vt., to resume her duties among the sick. She retired on the evening of the 23d in her usual good health, but the angel came before the mists of the rosal good health, but the angel came before the mists of the rosy dawn had disappeared, and her eyas were opened to the girles of the glad new morning in the fairer land. Her wish is gratified, her mission faithmily performed; the hand of disease touched not the earthy form, but the spirit, having gathered the golden grains, was ready and ripe for the harvest home. She was about seventy-six years of age, a devout Spiritualist, always speaking her houest convictions in aid of the good cause in which so many of our noblest minds are interested and engaged. Few will be missed more than this faithful worker in our daily walks and the many homes whereto she has brought relief from pain and suffering; long will her memory be cheristied by those who knew her best. The exemplary indusence of such a charitable, self-sacrificing life as hers will leave its impress upon our hearts and lives, though the form through which it found expression has passed from mortal sight."

EABT BOSTON.—Wm. H. Banks writes: "On Sun-

EAST BOSTON.-Wm. H. Banks writes: "On Sunday morning, July 1st, Mrs. Mary F. Lovering, in-spirational speaker and writing medium, returned to day morning, July 1st, Mrs. Mary F. Lovering, Inspirational speaker and writing medium, returned to her home, No. 81 White street. East Boston, having been absent nearly one year at Baratogs, Glens Falle, New York City and Brooklyn, engaged in her good missionary work of advancing the cause of Spiritualism and temperance, everywhere receiving high encominms of praise for her meritorious labors. Her lectures show evidences of high and advanced spirit continus show evidences of high and advanced spirit control. The one on "Charity and the Cultivation of Spiritual Citis," delivered June 8d. 1833, before the American Spiritualist Alliance, at Republican Hall, New York City, published in the Banner of Light of June 16th, also in the Office Branch for July, is worthy of special mention. I desire to state here that all of her last eleven months labor in the spiritual elevation of humanity has been performed gratuitously, and this is a very liberal and worthy record to have.

On the evening of July 1st many of the friends of Mrs. Lovering met her at a reception at her home. After music and an invacation by the hosters, there were when welcoming speeches made by Capt. P. C. Drisko and Mr. John Prince, followed by the reading of several spirit-messages and the rendition of an Italian song by Mrs. Lovering, who also gave an outline statement of her work during her fong absence; then came tests by Mrs. Odiorne, with singles next by Mrs. Alden, who later was taken under control by a quality and very pleasing Indian spirit, 'Wild Flower.'

Mrs. Lovering is a member of the Maverick Congregational Church of this place, and much of her work is done among church people; she has received from many the name of the Bible medium, because she is so conversant with the Beriptures—quoting largely from them in periormbug and proving her work as a medium and in the comparison of anotent mirnoles with modern marvels."

Ohio.

ORESTLINE.—Mrs. Lena Kellogg writes: "As the Banner of Light works generally for the good of bumanity, I desire to ask your readers through its columns, if any of them know a positive cure for massi running catarrh. This terrible disease is very prevalent all over the country. We have many sufferers here. In Crestine, who have faithfully tried every patent ours, or other so called cure, with no benefit resulting therefrom."

KENT.—Mrs. M. A. Merrell writes: "Spiritualism is doing a grand work in Obic, although many who have been convinced of its truths are as yet unable to have been convinced of its truths are as yet unable to acknowledge it in public. That the clergy are alarmed at its rapid progress among the people is clearly evident. A Universalist minister told me not long since that he thought we received too many blessings I I told him I was astonished at a man of his calibre making such a remark. I said to him I should differ with him on that point, for I appreciated all the blessings that were daily and hourly given me, and I could not but feel that I was made a better wite and mother in knowing that the loved ones are ever hovering around, and that the Father's hand is gently laid upon me."

New York.

NORWIGH.—T. Spencer Baker encloses a favorable notice from the Norwich Post of a lecture delivered there some time since by Miss Carrie Downer, and says:
"In addition I would state that Miss Downer has reached her development through extraordinary physical suffering and social estracism; Her method is to have one or more of the andience present subjects for the lecture and poems. The several subjects thus presented her guides weave into a continuous subject; through their diversity many seem to the suddence irrecohefiable. The gifts of Miss Downer in this direction are truly remarkable. She is clairvoyant, and at a seance describes correctly and uniquely the denizons of the spirit-world. At her parfor evening entertainments her physicalor ganism is of that nature and make-up as to attract and convince the most skeptical, who desire a candid investigation of the fact of spirit control. It is her earnest wish to be kept at work, and we candidly recommend her to all Spiritual and Liberal Booleties who desire the services of a speaker." there some time since by Miss Carrie Downer, and says:

Connecticut.

BRIDGEPORT.-Caroline Challenger writes: "Permit to say through your valuable columns that Mrs. A. B. Beyerance of White Water, Walworth Co., Wis. A. B. Severance of White Water, Walworth Co., Wis., is one of the most reliable psychometrists among all our faithful spiritual workers. Her character reading is fine, and nearly all her prophetic equally so. I, who have written to her, on and off, for over seven years (the first time was in 1875), am competent to testify. Those who follow her advice as regards health, spiritual unfoldment and business matters, cannot fail to be lucatculably benefited. Her card, on the seventh page of the Banner of Light, is no doubt familiar to many."

Serges car a 1 da 1 **Towa** i se WINTHROP .- Mrs. O. Y. Richardson writes : "The Banner of Light was sent to me after the death of my daughter by an old friend who had been a subscriber daughter by an old friend who had been a subscriber for many years, and I suppose Is yet, to whom this will be very gratifying as it was through one of those papers. I learned to develop my spiritual powers; and I how and, after long years, my true place in the reach of Spiritualists as a medical clair vogant and clair and lent and lent and the reach of help to speak in public. My husband and friends value the Romer very highly, and hope to here its instructive pages to peruse as long as they live here in this sphere.

Spiritualist Convention at Plymouth, Vermont.

The ninth anniversary of the declication of Europa Hall, Wilder House, Plymonth, Vt., occurred June 8th, 2th and 10th. This hall was dedicated, nine years ago, to the cause of Spiritualism; and it has been the practice of the proprie tor to hold conventions at each annual period of its con-

As it has even been, those who suffer most, from promose are frequently in fast to domplain, or to seek process. He's record in fast to domplain, or to seek proposed the frequent of the state of the propried process. He's rever a fine date when our own process. He's rever a fine of the propried and treated as enemies of their doubtry, trying to overlaw the total state of the stat

good than evil in man, does away with the natural deprayi-ty of man so generally bught. Mr. Slauley is one of the most logical speakers line the State, and no unprejudiced person could be a listaner and not be impressed with the truthfulness of the priociples he suverand. Mr. Emerson followed with an investion, after which he gave some re-markable tests. A song from Prof. Maxham closed the morning section.

markable tests. A sone from Prof. Maxham closed the morning season.

The afternoon session, opened with a sone by Prof. Maxham entitled. "When the Mista lave Cleared Away," the ham entitled. "When the Mista lave Cleared Away," the ham entitled. "When the Door." Following were actresses by Mrs. Wilsy and Miss Hagan, containing many fine points which we should like to note did space along many fine points which we should like to note did space along many fine points which we should like to note did space along many fine points which we should like to note did space along the profit of the Prof. The should be corps of speakers, assisted by Mr. Emerson's remarkable tests and the rich music by Prof. Maxham, made fix meeting of interest and instruction to all discenses to the expresses.

OUR COUNTRY. 1776. 1883. BY JOHN GREENLEAF WHITTIER.

We give thy Natal Day to hope,

Oh country of our love and prayert
Thy way is down no fatal slope,
But up to freer sun and air.

Tried as by furnace fires, and yet By God's grace only stronger made, To meet new tasks before thee set Thou shalt not lack the old-time aid.

The fathers sleep; but men remain As wise, as true and brave as they. Why count the loss and not the gain? The best is that we have to-day.

Whate'er of folly, shame, or orime, Within thy mighty bounds transpires, With speed defying space and time, Comes to us on the accusing wires—

While of thy wealth of noble deeds, Thy homes of peace, thy votes unsold. The love that pleads for human needs, The wrong redressed, but half is told i

Each poor wretch, in his prison cell Or gallows noose, is interviewed; We know the single sinner well, And not the nine and ninety good.

Yet, if on daily scandals fed, We seem at times to doubt thy worth, We know thee still, when all is said, The best and dearest spot on earth.

From the warm Mexic guil, or where, Belted with flowers, Los Angeles Backs in the cemi-tropic air, To where Katahdin's cedar trees

Are dwarfed and bent by northern winds, Thy plenty's horn is yearly filled; Alone, the rounding century finds Thy ilberal soil by free hands tilled,

A refuge for the wronged and poor,
Thy generous heart has borne the blame
That, with them, through thy open door,
The Old World's evil outcasts came.

But, with thy just and equal rule, And labor's need and breadth of lands, Free press and rostrum, church and school, Thy sure, it slow, transforming bands;

Shall mold e'en them to thy design, Making a blessing of the han: And Freedom's chemistry combine The atien elements of man. The power that broke their prison har

And set the dusky millions free, And welded in the flame of war The Union fast to Liberty, Shall it not deal with other ills, Redress the red man's grievance, break The Circean cup which chames and kills, And Labor full regultal make?

Alone to such as fitly bear Thy civic honors bid them fall. And call thy desphters forth to share The rights and duties pledged to all?

No lack was in thy primal stock, No weaking founders builded here; Thine were the men of Plymouth Rock, The Ruguendt and Cavaller,

And they whose firm endurance gained
The freedom of the souls of men,
Whose hands, unstained with blood, maintained
The swordless commonwealth of Penn,

And thine shall be the power of all To do the work which duty bids. And make the people's council hall As lasting as the Pyramids! Well have thy later years made good

Thy brave said word a century back, The pledge of human brotherhood, The equal claim of white and black.

That word still echoes round the world, And all who hear is turn to thee, And read upon thy flag unjuried The prophecies of destiny. The great world lesson all shall learn,

The nations in thy school shall ait.

Barth's furthest mountain-top shall burn.

With watch-fires from thine own uplit. Great without seeking to be great By fraud or conquest, rich in gold, But richer in the large estate Of virtue which thy children bold,

With peace that comes of purity, And strength to simple justice due: So runs our loyal dream of thee; God of our fathers!—make it true!

Oh Land of lands! to thee we give Our prayers, our hopes, our service For thee thy sons shall nobly live, And at thy need shall die for theet es. our service free:

Welle's "Rough on Corns," 150. Ask for it. Complete, permanent cure. Corns, warts, bunlons.

New Publications.

ROMAN PHILOSOPHIQUE. Paris: Librarie Des Sciences Psychologiques, 5 Rue Des Petits-Champs 1822 Champs, 1883.
"And so they were married" is not the end or the

purpose of this story. The author has a broader purpose. The ordinary troubles and trials of life give place to the soul's struggles. The love of a noble and devoted wife, and the earnest and enduring friendship of a faithful priest, are here pitted against the blank ness and despair of atheism. The struggle is long and difficult. Arguments from wife and friend are of no avail. Finally the death-augel hovers over the loved and loving wife; all hope is gone; the only object that the non-immortalist has ever loved is about to be taken from him; a despairing ery to something somewhere breaks from his tortured heart. The prayer is answered, and life returns to the stricken one. This practical answer to a silent, involuntary ory of the heart, exerts a powerful influence. Again the priest, who, although supposably of the Catholic Church, brings the message of a loving Pather, rather than that of a dogmatic ecclesiasticism, tells of and enforces by argumentation upon the conception of the wavering Rodolphe the existence of a wise God, his providence, and the destiny of the human soul. Reason and the votoes of returning spirits are in this vol-ume cited as declaring atheism to be false and foolish that world-discipline is necessary, and that the depart ed cannot do our work for us; that this is but one in a series of existences, and the further we progress the forther we shall see in advance.

In view of the testimony offered, the doubting hushand is convinced. The immortality of the soul be-comes a fact, and life receives new value, since its true purpose is revealed as action exerted both for himself and for his neighbor. The lesson of the book seems to be this: We are here to gain a certain experience, which will be for our benefit if we follow out our highest good. The body must not be allowed to so envelope the soul as to crush out its divine aspirations. The soul will finally awake, efter baving endured a long while in its different incarnations, and will understand in all its fullness the love of God, and the love which is due to one's neighbor. Then all will be explained-all will become clear.

It may be well to record that the story was given to the mortal instrument by one of his spirit-guides—"La Vérteu"

Strockssful Men of To-Day, and What they
Say of Success. Based on Facts and Opinions
Gathered by Letters and Personal Interviews
from Five Hundred Prominent Men, and on
Many More. Published Sketches. By Wilbur
F. Crafts, A. M. 16mo, paper, pp. 263.

NATURE STUDIES. By Grant Allen, Andrew Wilson, Thomas Foster, Edward Clodd, and Blehard A. Proctor, 18mo, paper, pp. 252. INDIA: WHAT OAN IT TRACE US? A Course of Lectures delivered before the University of Cambridge. By F. Max Müller, K. M. Text and Foot Notes Complete. With an Introduction by Prof. Alexander Wilder, M. D. 16mo, paper, pp. 282.

The above books of real worth constitute Nos. 90, 91 and to of the "Standard Library," a new volume of which is published each fortnight by Funk & Wagnalls, 10 and 12 Dey street, New York. The excellent good judgment exercised in the selection of works included

in the series is shown in those whose titles are here given; and the price, which is remarkably low, enables every individual of limited means to begoing the posseasor of the best books in the English language, as there is scarce a single author of note whose produc-tions are not to be found among them.

THOSE PRETTY ST. GEORGE GIRLS. A Society Novel. 12mo, cloth, pp. 346. Philadelphia: T. B. Peterson & Bros. This is what its name implies, a story of high-toned English life; a revelation of the art of flirting as practiced by fashionable belies, all the characters belonging to the aristocracy, or closely allied to it. It is said to have been written by a lady of New York.

RECEIVED: A WOMAN'S VIEW OF THE WOMAN QUESTION. By Emma Shumm. pp. 14. Itadical Review, Chicago, Ill.

DIRECTIONS FOR CLEANSING THE BLOOD. By N. N. Pierce, Putnam, Ct. pp. 20. ESSAYS ON DEATH AND FUNERALS. By Joseph

Henry, pp. 30. Salina, Kansas. SMALLPOX AND VACCINATION. A Letter to the Right Hon. Lyon Playfair, C. B., with reference to Mr. Hopwood's motion for the Repeal of the Compulsory Clauses of the Vaccination Acts. By W. B. Carpenter.

O. B. pp. 16. London: Harrison & Sous, St. Martin's TRUTH. A Poem in Three Parts. Addressed to the People of a Hundred Years to Come. By Edwin N. Kingeley. pp. 40. Published by the author, Min-

neapolis, Micn. A CRITICISM of Rev. Dr. Rankin's "Credulity of Unbelievers." By Oliver Porter, Layman. Given by invitation of Rev. J. S. Richards, an Orthodox clergy man, together with a Discussion with him on Important Doctrinal Matters. Waterford, Me. pp. 23.

LINDBAY'S LUCK. A Love Story. By Mrs. Frances Hodgson Burnett. pp. 192. Philadelphia: T. B. Pc-

A ROMAN CATHOLIC CANARD. A Fabricated Account of a Scene at the Death-bed of Thomas Paine. Did Bishop Fenwick write it? pp. 18. New York Truth-Seeker Publishing House, 22 Clinton Place.

"Ringworm all over daughter's body, sured by Dr. Benson's Skin Cure." Mrs. Merriam, Blue Hill, Mass.

Annual Camp-Meeting.

Annual Camp-Meeting.

The Fifth Annual Camp-Meeting of the Michigan State Association of Spiritualisis and Liberalists will be held at Fiint, commencing Friday, Aug. 17th. and closing Monday, 17th.

The Executive Board of the Association take pleasure in announcing that the arrangements for this convocation are in a satisfactory stage of progress.

Among the speakers already engaged from outside the State are Hon. A. B. Bradford, of Pennsylvania, and Mrs. H. B. Lake, formerly of California, but now working in Ohio.

Mrs. Margaret Fox Kane, of the original Fox family, is engaged to attend the meeting, and in addition to her mediumistic gifts, will tall the peuple the story of Hydesville in 1849.

Mrs. Olia Child Denslow, whose voice has herectoure been heard to acceptably at our gatherings, is engaged to sing.
David Turbush, of Flint, has been appointed Financial Secretary for the meeting, and will have responsible charge of all fluancial details.

Fuller announcement will be made in due season.

By order of the Executive Roard,
W. J. Chonke, President.

Notice. Notice.

The First Maine State Spiritualist Camp-Meeting Association will hold its annual Camp-Meeting at Buswell's Grave, Etna, commencing Aug. 24th and closing Sept. 2d, M. B. 30. The Association now stands upon a legal basis, and an enjoyable meeting is looked for. The best of speakers will be precared, and everything done to make all enjoy themselves. A general invitation is extended to every one, and especially the mediums. Let all interested in the grand truths of our Philosophy give us a cair, and they will be amply repaid. Per order of Directors.

C. M. Brown, Secretary.

Five Days' Camp-Meeting.

The Spiritualists and Liberalists of Van Buron and Western Michigan will hold a five days. Camp-Meeting at Four-Mile Lake, near Paw Paw, commencing Thursday, July 20th, 1833.

A. B. French, of Ohio, is to be one of the speakers, birs. Olie C. Denslow, of Bouth Bend, Ind., will furnish inspirational music. The attendance of a good test incolumn desired.

C. M. Sheffen, Secretary.

Passed to Spirit-Life:

On Bunday, 4 P. M., July 1st, Belle E, Bussey, only remaining daughter of T. H. and Isa E. Bussey, aged layears

and 8 months.

Malignant diphtheria took her from her parents after an linese of only four days. On Tuesday noon, June 22th, she stood in the doorway ecemingly perfectly well, and brightly bade her papa, T. H. Bussey, good-hy as he left for Nisgara Falls and other cities. He could not be found by telegraph, as he w. nt from place to place, but returned three hours after ber death. Sunday night he was attacked by the disease, and was too litto attend her funeral. May the attacked moulmers be comforted with the thought that she is "not lest," but only "gone before."

Troy, N. T.

LYDIA E. PINKHAM'S

A Sure Cure for all FEMALE WEAK-NESSES, including Leucorrhea, Irregular and Painful Menstruction. Inflammation

and Ulceration of the Womb, Flooding, PROLAPSUS UTERI, &c.

Pleasant to the taste, efficacious and immediate in its effect. It is a great help in prognancy, and relieves pain during labor and at regular periods.

Physicians use it and Prescribe it Freely. FOR ALL WEARNESSES of the generative organs of either sex, it is second to no remedy that has ever been be-

fore the public; and for all diseases of the Kidneys it is the Greatest Remedy in the World. ME KIDNEY COMPLAINTS of Either Sex Find Great Relief in its Use.

ETDEA R. PERRHAM'S BLOOD PUBLIFIED will enadicate every vestige of Humors from the Blood, at the same time will give tone and strength to the system. As marvalous in results as the Compound.

Both the Compound and Blood Purifier are prepared at 235 and 235 Western avenue, Lynn, Mass. Price of either, \$1. Bix bottles for \$5. The Compound is sent by mail in the form of pills, or of lozenges, on receipt of price, it per box for either. Mrs. Plakham freely answers all letters of inquiry. Enclose 3-cent stamp. Send for pamphlot. Mention this paper. LYDIA E. PINKHAM'S LIVER PILLS cure Consti-

ation, Billoueness and Torpidity of the Liver. Twentyfire centa.

13 Sold by all Druggists. June 10. [8]

SAMARITAN A SPECIFIC For Epilepsy, Spaems, Convul-NEVER FAILS. NERVINE Sickness, St. VI-

holtem, Opiam Eating, Syphilis, THE GREAT Scrofula, King's Diseases, Dys-papela, Nervous-NERVE

CONQUEROR tism, Norvous Weakness, Brain Worry, Blood Scree, Billoumese, Costivenese, Nervous Prostration, Kidney Troubles and Irregularities. 71, 60. Sample Testimonials.

Evil, Ugly Blood

ness, Sick Headache, Bheuma-

"Samaritan Nervine is doing wonders."
Dr. J. O. McLemoin, Alexander City, Als. "I feel it my duty to recommend it."

Dr. D. F. Laughlin, Clyde, Kansas,

"It cured where physicians failed,"

Rev. J. A. Edie, Beaver, Pa.

42 Correspondence freely answered. The DR. S. A. RICHMOND MED. CO., St. Joseph, Mo. At Drugglais', C. N. Crittenton, Agent, N. V.J.

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TO THE

BANNER OF LIGHT.

MAT OBTAIN FOR THEMSELVES AND PRIENDS THE FOLLOWING PHENIUMS BY COMPLYING WITH THE TERMS ABOVE MENTIONED

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, carnest prayer. The sun has gone down. Neither the expiring candle nor the moon, 'cold and pale,' shining through the rifted clouds and the partially curtained window, produces the soft light that falls over the woman's face and illuminates the room. It is typical of that light which flows from allove and floods the soul in its sacred moments of true develon. Painted by Joseph John, and engraved on steel by J. R. Rice. Size of shoet, 22x28 linches; engraved surface, 16x2i inches.

"LIFE'S MORNING AND EVENING." A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an agod Pilgrim. An Angel accompanies the boat, one hand resting on the hoin, while with the other she points toward the open ses—an emblish of eternity—reminding "Life's Morning" to live good and pure lives, so "That when their barks shall float a loventifie," they may be like "Life's Evening," fitted for the "crawn of immortal worth," A band of angels are extitering flowers, typical of God's inspired teachings. From the original rulating by Joseph John. Engraved on steel by J. A. J. Wilcox. Sizo of shoot, 22x28 inches; engraved surface, 18x20 inches.

"THE ORPHANS' RESCUE."

THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from beholding eyes, and reveals the gnardians of the Angel World. In a boat, as it lay in the swellen stream, two orphans were playing. It was late in the day, to force the storm ceased, and the clouds, lightened of their hordens, shifted away before the wind, leaving a clear, bright sky slong the horizon. Unnoited, the boat became detacled from its fastenings and floated out from shore. Quickly the current carried it beyond all earthly help. Through the foaming rapide, and by precipitous rocks, dashed the bark with its precious charge. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was involviable. Hudlenly there cames wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and residiest impulse that thrilled through her whole heling, she grasped the rope that lay by her slide, when to her surprise the boat turned, as by some unseen power, toward a quiet eddy in the atream—a little haven among the rocks. The boy, of more tender age, and not controlled by that mysterious influence, in despate full toward his heroic sister, the little form nearly paralyzed with fear. Engraved on steel by J. A. J. Wheox, from the original painting by Joseph John. Bize of sheet, 2222 inches.

"HOMEWARD."

An illustration of the first line in Gray's Eiegy: The curtew to is the knoll of parting day, "" " " from the church tower lattied in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cotage in the distance. "Thu plumman homeward plode his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are enjery hunting in the meliow earth. The little girl imparis if o and beauty to the picture. In one hand she holds will dowers in the other grass for "my calt." Seated under a tree in the churchysed, around which the twillight shadows are closing in, the poet writes, "And leaves the world to darkness and to me," "Now fades the glimmering landscape on the sight." Biele, copied in black and two times. Designed and painted by Joseph John. Bire of sheet, 22x23 inches.

"FARM-YARD AT SUNSET."

The scene is in barvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are heaultful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward." for "The Curfew". Copied from the woll-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22:28 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirationa Artist, visited Hydesville, in Arcada township, Wayne County, N. Y., and index a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its giorious and undying mission of light and love. The artist teing a painter of highorder, with his soul in full accord with this subject and its dawning light, how could it have been otherwise than a "work of love" and enthusiasm to him, as his hand weaguided in designing and perfecting this master production of art? From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizeo: sheet, 2022 inches.

"WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME. A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her fittle girl "Bo-Pecps" around a troe through the foliage, her face radiant with a loving, gleeful, regulsh expression. Hoth faces are full of sweetness and loy. Pahned by Meyer Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x22 inches."

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME. The harvestere gather on the bank of a spring, shaded by The harvesters gather on the hank of a spring, shaded by an elm standing on the edge of a grove made vocal with this song of birds. The farmer apreads the noonday feast from a hasket brought their by his daughter, "All kindled graces burning o'er her cheek." From a piccher she is filling a horoteris cup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horses attached to a wagen loaded with hay, lungart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse, a little boy and girl are passing a lunch to brother and sister froileking on the loaded hay. Stein, cepled in black and two that from Joseph John's noted painting. Size of sheet, 22x28 inches.

BOOKS.

GHOST LAND: OR, RESEARCHES INTO THE MYB-TERIES OF OCCULT SPIRITISM. Illustrated in a se-ries of autobiographical papers, with extracts from the records of Magical Sances, etc., etc. Translated and ed-ited by Emma Hardinge Britten. Paper, pp. 434.

THE PSALMS OF LIFE. A Compilation of Psains, Hymns, Chants, Anthems, etc., with music, embodying the Spiritual, Progressive and Reformatory sentiment of the presentage. By John S. Adams. Paper.

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

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Notices of Spiritualist Meetings, the calculations.

perusal.
Notices of Spiritualist Meetings, in order to insure prompt institution, must reach this office on Monday, as the Banner of Light goes to press every Tuesday.

Banner of Pight.

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

What's Coming.

We have several verbatim reports of lectures by Mr. W. J. Colville, delivered just before leaving for the Old World, which we shall place before our readers as rapidly as space permits.

We have also several full reports of inspirational lectures by MRS. RICHMOND, which will appear in the Banner in due time.

Also a highly interesting lecture upon the subject of "CREMATION," recently delivered before the New York Cremation Society by Rev. Dr. J. D. Beugless, its President. Extra copies finite Spirit, capable of expanding into conof the Banner of Light will be printed to supply the demand. Those interested should send in orders at once for the number of copies they may want.

We shall next week publish an able article from the pen of Hon. Thomas R. HAZARD entitled "GLEANINGS ON THE WAY."

Also will soon be printed an excellent paper from the pen of the veteran Spiritualist and able writer, Mn. A. E. NEWTON-whose labors in behalf of our cause are so familiar to the readers of the Banner of Light-entitled "Es-CHATOLOGY: Hebrew, Christian, Pagan and Spiritualistic."

"New Church" Virulence.

a narrow frith abhor each other." Religious or | therein prevail. political sects which are nearest each other in general convictions are apt to be most acrimonious over narrow lines of difference. This is strikingly illustrated in the bitterness manifested by a considerable portion of the "receivers" of Swedenborg's eighteenth-century revelations regarding the spirit-world toward the Spiritualism and Spiritualists of the present day. Holding many truths in commonsuch as the existence and nearness of the invisible world, the possibility and reality of intercourse between the two states of existence, the possession by spirits of bodies in the human form, the reality of spirit-control or obsession, the power of spirits to reassume visible forms, with clothing, etc., and perhaps still other important points in apiritual philosophy-yet the disciples of the Swedish seer, believing these things solely on his authority (so far as appears), professing no knowledge of their own in relation to them, are disposed to regard with contemptuous abhorrence the far more numerous class of intelligent people who have learned these facts through demonstration to their own senses, but are unable to accept certain of Swedenborg's peculiar theological ideas.

A marked exhibition of this baleful spirit appears in the " New Church Life," a small monthly publication, which halls most inappropriately from the City of Brotherly Love. A considerable portion of its issue for June is devoted to an article on "Modern Spiritism," conceived in the worst spirit of sectarian illiberality and bitterness. The writer, while admitting the reality of various forms of spirit-manifestation. yet, planting himself on some of the most recondite if not irrational and incomprehensible of Swedenborg's dogmas, as being the absolute truth, proceeds to deal out sweeping charges of all that is false and foul against those whom he is pleased to term "Spiritists," merely because they do not accept those dogmas. We quote:

"The whole drift and tendency of Modern Spiritism is evil and against the teachings of the New Church, and this appears most clearly in their [sio] attitude toward the LORD and the Word."

of From this language it is plain that to be "evil" is, with this writer, synonymous with being "against the teachings of the New Church." This is characteristic of bigoted sectarians in general. Their "Church." of course, has all truth and all good, and whatever does not accord with it is necessarily evil. by their narrow logic; and so each church is "evil" to all others. But we appeal to a higher tribunal of judgment—the good sense of rational men and women. How does the "evil" appear in this case?

This appears most clearly in their attitude toward the LORD," is the first specification under this charge. The writer goes on to show that the New Church teaches "that the Lord Jeans Christ, who is Jehovah manifest in the fiesh, is the One God, who alone is to be worshiped and soknowledged", whereas he says, "Spiritists generally regard the Lord as simply a very good medium, a good man," etc., and) as the writer chooses to call them.

he quotes from a Banner of Light editorial, and other declarations, to the effect that we regard Jesus "as a divine man, a noble teacher, loving and wise—nothing more."

Now, admitting that we are mistaken in this matter, and that Swedenborg and the New Church are right in regarding Jesus as the whole Infinite Jehovah, where is the obvious "evil" of our belief? We believe on this point according to the best evidence presented to our mind. That bellef leads us to respect, to reverence the pure and wise teachings of Jesus, and to desire to conform our life to them. Is there anything coil in this? We do not find that Jesus ever taught that he was the Infinite Jehovah, or desired anybody to worship him as the One God"; or that any of his disciples, when he was on earth, ever dreamed of such a thing. They spoke of him, after he had gone, as "a man approved of God" (Acts ii: 22), very much as we have done. If this teaching is 'evil" in us. it must have been "evil" slso in them, and we think we can afford to stand with them. But if at any future time we should find it to be true, as Swedenborg claimed to have done, that Jesus was in fact the Infinite Jehovah, veiled in human flesh (in the "New Church" sense), we shall be very glad to know it, and to regard him accordingly.

Indeed, we can already see that there is a true sense in which Jesus was an incarnation of the Infinite Spirit of the Universe, the benign Father of all (whether of the savage "Jehovah" of the Jews admits of serious question). If all human beings are in reality the "offspring" of the One Father, as the New Testament asserts, and as reason indicates, then he must implant in each one an element of his own essential being. In that sense he is incarnated in some degree in every human being; and it seems evident that in Jesus this divine element was embodied more fully than in most mendoubtless more fully than any other at his time -and this constituted him in a special sense "the son of God," as well as "son of Man"—a divine man, and a wise teacher of spiritual truth, who lived and taught as no other man had done. This divine element in his being must have been of the same essential quality, or nature, as that of the Infinite Father-Spirit, and this he appears to have felt when he said, "I and my Father are one." But he at the same time regarded all human beings as his brethren, and taught them that they were at least capable of becoming children of their Father, as he was (Matt. v: 45). His disciples and apostles taught the same doctrine, one of them exclaiming: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be" (I. John, til: 2), intimating a dim intuition on his part that this sonship involved a destiny beyond what could then be appre-

It has been said, indeed, in these columns, that Jesus was "nothing more" than a man. But it is plain that he taught that man is a great deal more than many have Imagined—that in every man is incarnated a germ of the Inscious oneness with the All-Father. This is a momentous trutb.

In our opinion, it was this grand truth of the essential oneness of the Divine Spirit in Jesus of Nazareth with the Infinite Divine Spirit in all the universe, of which Swedenborg obtained some glimpses when on earth, but in his theologically clouded mind it assumed the absurdly distorted form which he has set forth as the 'dectrine of THE LORD," and to which his followers so tenaciously but irrationally cling. If we are not greatly mistaken, Swedenborg himself, now among the angels, has long since discovered his error, and is foremost among those who are teaching from the spirit-life the broader and grander doctrine of the incarnation of the true Jehovah (t. e., the self-existent, not the Jowish misconception,) in every human soul, where he should be recognized and reverenced An old proverb says that "lands severed by in the degree that GOODNESS and WISDOM

> In fact, in his earth-writings, Swedenborg himself describes the germ or "primitive" of a human being as consisting of three degrees, the two interior of which "were in the form and order of heaven," and "were receptacles of love and wisdom from the Lord." while the exterior degree "was the receptacle of infernal love and insanity, because man, by hereditary degeneracy, is born into evils of all kinds, and these evils reside in the extremities there"-thus showing that in his view the evils of humanity belong to the "external degree" alone: The interior is divine. He further says that "love and wisdom is very man, for love and wisdom in its essence is the Lord"-thus making it unquestionable that he regarded "the Lord." or the universal Divine Spirit of Love and Wisdom, as constituting the interior of every human germ. This he says was taught him "by the angels, to whom it was revealed by the (D. L. W., 432.) Swedenborg also taught that "God is very man," that "in all the heavens there is no other idea of God than that of man;" and that "since God is man, all angels and all spirits are men in a perfect form." (D. L. W., 11.) Again, "The soul of every man from its origin is heavenly, wherefore it receives influx immediately from the Lord, for it receives from him the marriage of love and wisdom, or of good and truth, and this influx makes him man, and distinguishes him from beasts." (C. L., 482.) This ought to be satisfactory authority, to all New Churchmen at least, that man is something more than the ephemeral and depraved creature that he appears in the external. (We quote from Fernald's "Compendium," not having at hand the voluminous works of the great seer.)

> If all this be true, we see no necessity for supposing that Jesus was or is in his essential nature "anything more" than a man, in order that he may be an actual embodiment of the Infinite Spirit, the true Jehovah. If he, for any reason, had less of hereditary evils in his external nature than other men have, or was able to suppress or lay them aside more fully than men usually do, then he would of course become a more full expression of the Divine in the human-a more complete representation of the Infinite Father-and-Mother Spirit-than others have been. And such we think he was. Thus to think may seem "evil" to a grossly perverted and bigoted mind, but not, we opine, to a rational and enlightened one.

> But this New-Church writer says the "evil" of Modern Spiritism appears also in "their attitude toward the Word." "This is shown," he avers, "by the fact that they are now pushing forward the claim of a New Bible, which they claim has recently been revealed through the medium of spirits."

The pronouns "their" and "they," above quoted, have no grammatical antecedents in the article, but we may suppose they were intended to refer to Spiritualists, or "Spiritists," of the state of th

By "the Word," of course, he means the old Bible, which the "New Church" claims to be (as interpreted by itself) in some special, extraordinary and exclusive sense the "Word of God" and the repository of truth. Hence, to put forward a New Bible is, in his view, to disparage and contemn the Old. However this might be, the slender basis of fact on which this charge is brought shows the eagerness of this sectarian bigot to make out a bad case. The "New Bible" referred to is no doubt the book called "Oahspe." True, this book is claimed by its publishers to be the production of spirits; but to represent that "they," meaning Spiritualists in general, are "pushing forward" its claims in any sense—and especially as a "New Bible," to dominate the faith of mankind -- is wholly unwarranted. Probably but a small proportion of the believers in Modern Spiritualism, either in this country or elsewhere, have ever seen the book. Still fewer liave read it, or formed any opinion upon its merits, and fewer yet have avowed themselves believers in it. Not a single Spiritualist journal, we are confident, has endorsed it as an infallible revelation, or anything of the sort. The book itself especially disclaims either authority or infallibility. Probably the general opinion of Spiritualists, when intelligently made up, will be that the work is of undoubted spiritorigin, and a most curious and remarkable production, worthy of careful and candid perusal, but containing (like all other bibles) much that is good, more that is doubtful, and at least some palpable errors and inconsistencies. In making the sweeping charge above quoted, our New-Church critic has plainly violated the com-mand, "Thou shalt not bear false witness against thy neighbor."

But his rancor oulminates in his concluding paragraph, wherein he works himself up to the point of charging upon "confirmed Spiritists." without discrimination, nearly every ain and crime named in the Decalogue, as follows:

"They worship false gods, take the LORD's name is vain, violate the Sabbath, dishonor their father and mother, they are spiritual murderers, adulterers. thieves, false witnesses, and coveters." [! | 1]

The only pretended justification of these sweeping and foul accusations is found in Swedenborg's explanation of the ten commandments "In their internal sense!" That is, this explanation, we are told, teaches, among other things, that "to keep the Sabbath day is to be freed from falses and evils; the father and mother to be honored are the Lord Jesus Christ and His Church. Murderers are those who destroy faith and charity in the soul. Adulterers are those who falsify the truths of the Word," and so on. All these things, and more, "confirmed Spiritists" are pronounced guilty of, and thus, on the far fetched arbitrary and at least questionable interpretation of an ancient code, this "New-Church" censor proceeds to charge indiscriminately upon millions of intelligent and earnest truth-seekers throughout the world, the foulest of crimes Was there ever a more pitiable exhibition of religious bigotry and animosity?

Such is a sample of the liberality and "charity" of that diminutive body which modestly claims to be exclusively "the Lord's New-Church" in this world, and which of late is making extraordinary efforts to commend itself to the favor of intelligent people! If "the Lord" whom these people profess so devoutly to worship were now on earth, he would doubtless say to them, as he did to certain narrow-minded zealots in Judea who proposed to call down fire on those who differed from them, "Ye know not what manner of spirit ye are of."

A Vocation for Women.

In the midst of the animated discussion that is going on everywhere over the question of employment for women, it has been most happily suggested that they should be induced to engage in artistic work, which comes so naturally to them. The learning of the ornamental trades is urgently recommended. The arts of design are peculiarly adapted to the feminine taste, and under proper training women and girls display a readiness and skill in them that of itself ought to decide the question of natural fitness. The artistic occupation, it is claimed, is the one that belongs specially to woman; embroidery, wood-carving and china-painting alone show what she is capable of in this field. under suitable training and instruction. And this last appears to be the difficult thing to secure. Those decorative art societies which attempt honestly to teach women in the three above-named branches are reported already to have more than they can do. This alone seems to point the way to the future in respect to

women's occupation. With the advancing prosperity and wealth of our country, and the consequent development of our civilization, decorative articles of every description are certain to be in general request. A common home is now furnished—and ornamentation has become a necessary part of furnishing-in a very different manner from that which contented people forty years ago, or even less. Now ornament enters into the domestic expression as an essential element of it. All trades now have in a greater or less degree their artistic branches, their decorative sides. This increasing fondness for beauty for its own sake, atimulated though it be by imitation only. is a presage of a higher stage of living, in which the sentiments are gradually to obtain the mastery of the passions, and ideality and grace in forms are to express a feeling superior to that of ordinary materialism, from whose threatened rule such untoward results are apprehended. There is room for schools for instruction in the designing of such forms, and girls are waiting impatiently to enter them.

We need art-schools that shall teach decorative work in all its branches. Not schools that expect and aim to turn out artists, but good modelers, carpet-designers, carvers, embroiderers and the like. Girls and women possess of all others the peculiar taste and faculty which will produce a good pattern for a chair seat, for instance, the model of an appropriate ornament for a water-pitcher spout. They need to be taught free-hand drawing of every-day objects about them, the drawing of the principal geometric forms, the use of the compass, square, and stencil; and by practice to know how to use them so as to form simple designs for all sorts of surfaces, to be seen at all distances. This sort of instruction for young girls would somest discover the particular line in which their inolination, and therefore their talent actually run. Mechanical accuracy is not required to the same extent in designs for the hand to work out as in those which machinery is to copy after. There is plenty of work in the field of the minor arts and of all the trades connect ed with them. This seems to be the peo field for woman, and it is here that she may be expected to find her long sought vocations effore eres food a social of not about 16 present by Love to see out a set your company of October 18

Spiritualism in Russia.

It is well known that during the recent visit of Mrs. Kate Fox-Jencken at St. Petersburg. Russia, experimental séances, with that lady as the medium, were held under the supervision of M. Aksakoff, and were attended by Professors Wagner and Boutleroff, the former having reported some of the results in print, and the latter either has or soon will give a series of lectures thereupon. The seances were designed to give scientists an opportunity to witness spiritual manifestations under the most favorable conditions, free from all influences of a disturbing or negative nature, and were admirably conducted to that end. The full reports of these, when rendered, will undoubtedly have a deep and extended influence upon the minds of the most intelligent classes of the em-

It is a matter of history that the late Crar was much interested in Spiritualism, and it is said that he possessed the most complete collection of books, pamphlets and journals upon the subject to be found in Europe. It was reasonable to suppose, therefore, that his son, the present Czar, would have his attention drawn in the same direction, and from a recent article in the London Court Journal it appears he has, and, further, that he has become, to a certain extent, a convert to Spiritualism. The account given by the Journal is substantially as follows: Mrs. Fox-Jencken's visit to Russia was shortly prior to the coronation. The Czar being in some perplexity as to the measures to be taken for the safe conduct of the ceremo. nles, it was suggested to him that he avail himself of the services of Mrs. Fox-Jencken, and obtain, if possible, that information from intelligences in the spirit-world which he found it impossible to receive from any one in this. She was accordingly sent for, and a seance was held, the result of which was so satisfactory that the preparations for the coronation were hurried forward with greater energy than before, haste being recommended with much emphasis. Everything having passed off extremely well in Moscow, the Czar has come to think that "there may be something in Spiritualism after all"; and the lady, on her part, is said to be extremely well satisfied with the results of her visit to the Russian autocrat.

It is stated that "the spirits seem to take a great interest in the Czar," which is undoubtedly true, chiefly on account of the peculiar position he holds; one in which, if rightly directed, he can accomplish immense good-a desideratum in the affairs of earth that the spiritworld will do all in its power to secure.

Gen. Crook and the Indians.

The very latest intelligence is that an understanding has been reached relative to the disposition of the Crook captives. Secretary Teller, while holding to the opinion he has maintained from the first, that the hostiles should not be kept on the reservation against the protests of the friendly Indians and their agent, agrees to the compromise proposed by the Secretary of War, that the military authorities should take charge of, support, and be responsible for the peace of the reservation and the future good behavior of the captured Apaches, while the Indian agent attends to his regular duties as a quartermaster for the Indians. The captives, it is said, have not yet been disarmed. They are estensibly under the esplonage of the Apache scouts, and have as much freedom as the scouts themselves, appearing not at all concerned about what disposition may be made of them. The statement is now made that they surrendered on certain conditions, and the terms which have been conceded by the War Department, at the instance of Gen. Crook, seem to corroborate the report.

The belief is that a promise was given them to return them unpunished to the reservation they had deserted, and to banish them to another place would be a breach of faith, and might lead to serious consequences. Gen. Crook thinks such treatment would destroy all further influence which the ar the Indians. It is said that Secretary Teller would not have yielded his position except for some such explanation. The desire finally prevailed to keep faith with the Indians; and so they are permitted to go back upon the reservation, the army being held responsible for their maintenance and good behavior. Gen. Crook, now in Washington, will shortly return to Arizona. He remarked to a Chicago interviewer that the true way of managing the Indian was to so arrange his future that his mind would have something to do: he must have work, honest labor, which will remunerate effort. As soon as the Indian is taught that he must work, and by work increase his ponies and stock, he will take a long step toward an improvement in his condition. The self-supporting tribes fully bear out this statement and opinion.

Proscription for Opinion's Sake.

Not satisfied with loading themselves down with the infamous "Russell Bill" against Spiritualist medicins-which alone should allenate from the standard of that party all friends of free thought in that Commonwealth—the Ohio nomines as being an "Infidel" thus dragging in true "Y. M. C. A." fashion the question of a man's interior convictions on religious topics into the field of political strife. It would seem that the Republican managers were absolutely courting defeat in the Buckeye State. Well does the Painesville (O.) Democrat remark:

"The attack made by Republican papers on Judge Hoadley's religious belief, or want of belief, is an anachronism, and a resort to such tactics savors of desperation. If all the free thinkers in the Republican ranks should resent this attack, while the Democrats. accept his upright life as a guarantee of his equidness, he will get a larger majority than Gov. Cleveland's."

15 The Port Huron (Mich.) Commercial of July 2d copies entire the message of RICHAED GLAZIER, as printed in the Banner of Light Messace Department June 16th, and prefaces it as follows: "Richard Glazier, formerly a wellknown citizen of Ann Arbor, Mich., but now of Spirit-Land, has been making a communication through the Banner of Light to his old friends of that place. Mr. Glazier was well known by Mr. B. O. Farrand, of this city, who says the communication is thoroughly characteristic of the man when in the flesh."

13 Do not fall to peruse the spirit message of Juliette T. Burton, who says the has been in-terested in the movements of Spiritualism for many years, both in this and the other life. Having been a medium herself for the transmission of thought from the spiritual realm. ahe is fully awars of the hardships that medi-ums, so little understood, have to undergo: therefore her advice to them is timely.

Constitution of the consti

"The Spiritual Record."

The second number of the new monthly ma azine published in Glasgow, Scotland, bearing the above name, is received, and we are please to note the healthy tone that pervades its well filled pages. The opening article is a general review of the relation Mr. Alfred Russel Wal lace holds to Spiritualism, and the testimon he has given to the world of the truth of h phenomena and the reasonableness of its pill losophy. T. L. Nichols, M. D., contributes a interesting narrative of his experience wih "Direct Spirit Drawings and Writings," with photographic illustrations, remarking that "m kind of spirit manifestations are to him mos satisfactory and convincing." In "Dr. Sladat Bow Street" is given the principal evidence in favor of the genuineness of the mediumship presented at the London trial of Dr. Slade in 1876. Other articles treat of "Comparative Paychology," "Spiritualists and Secularita," "Materialism," etc. Among Editorial Netce we find the following, embodying thoughts and views so fully in accordance with our own, that we transfer them to our columns:

"Unhapply what stands most in our way the apathy of mediums. They are naturally sensitive and impressionable. They feel themselves to be neglected, ridiculed, abused, sometimes actually persecuted and maltreated. Perfectly innocent mediums have been prosecuted, and in some cases have suffered long terms of impressionment. We personally know on a work and the sense of the sense of

sectly innocent mediums have been prosecuted, and in some cases have suffered long terms of imprisonment. We personally know one, a woman of the most transparent innocence, who suffered a year's imprisonment, and has lain helpless upon a sick bed for months in consequence of her confinement all winter in an unhealthy prison.

We do not wonder that mediums, so persecuted and martyred, come to have an absolute dread of manifestations. We think Spiritualists have been gravely in fault in this matter, and that great numbers have followed a very ancient example.

We must not expect too much of poor human nature, and we must forget and forgive its weaknesses as much as we can, and honor courage and devotion to the truth wherever we can find it. Every new truth demands sacrifices, and we believe no one who makes them will regret it in the near and far future. The time is coming when every good work, and especially every sacrifice for truth, will have its reward. That is the 'good time coming, boys !'"

The Mistakes of Joseph Cook.

There will be an opportunity ere long for the compilation and publication of a volume bearing the above title, and if the mistakes continue to be revealed as rapidly as they have of late. it. will be quite a bulky one. Rev. Phillip Wicksteed, it is now said, comes to the defense of the students of Leyden against the charges of Mr. Cook. In reference to the statement of the latter that "the hall at the head of which Kuenen stands morality is not indispensable to membership of a theological class," Mr. Wicksteed says there is no such hall in existence; that Kuenen presides over no hall, and is not at the head of any theological seminary.

Colby & Rich have on sale at their bookcounters a pamphlet of thirty-two pages entitled, "Societies for the Suppression of Vice; are they Beneficial or Injurious?" etc., by a former Vice-President of the Boston Young Men's Christian Association. Events now occurring prove that the positions taken by its author are substantially correct. Take, for instance, the case of Mr. Zeus Franklin, of which he remarks, page 9th:

page 9th:

"At the present time (May, 1883), two complaints made by Henry Chase, agent for the New England Society for the Suppression of Vice, against Zens Franklin are pending in the Municipal Court in Boston, for selling a certain physiological book on the relations of Life, Love, Marriage, Parentage, etc. Z. Franklin, its author, has for many years been a popular public lecturer on physiology, hygiene, phrenology, and mental and spiritual science... It does not satisfy him that the professors and students of medical colleges should monopolize such important knowledge. He would popularize it, so as to save the people from sexual and hygienic sins, miseries and diseases. In apreading abroad such knowledge, is he not in accordance with Section 11 of Chapter V. of the Second part of the Constitution of Massachusetts? Therein it is expressly recognized that wisdom, and knowledge, and virtue, diffused generally among the body of the people, are necessary for the preservation of their rights and libertles. To this patriotic and holy end, knowledge—so the Constitution declares—is necessary. No department of knowledge is excluded, and there is certainly none more important than that of the human constitution. none more important than that of the human constitution... It was not the purpose nor design of the Massachusetts Bill of Rights to shut up within college halls,
medical schools and theological seminaries, any department of knowledge nor to limit medical, or other
knowledge, for the profit, honor, or private interest of
any one man, family, or class of men. Such limitation
is expressly prohibited in Article VII. of the First part
of the Constitution, which declares, "Government is
instituted for the common good; for the protection,
safety, prosperity and happiness of the people; and
not for the profit, honor or private interests of any one
man, family or class of men."

In proof of the temphility of the ground thus one more important than that of the human constitu

In proof of the tenability of the ground thus occupied, it is only necessary to state that in the Superior Criminal Court for Suffolk Co., Massachusetts, July 7th, Judge Aldrich on the bench, the grand jury for the July term reported that they found no bill against Mr. Franklin in the premises. We are informed that Mr. F. will now "turn the tables" by entering an action for damages against his whilem pros-andpersecutors.

THE CASE OF HOBAGE, M. RICHARDS.-We have appealed several times of late to the charitably disposed in the Spiritualist ranks that they furnish pecuniary assistance to the worthy invalid gentleman whose hame occurs aboveour requests having been responded to in some Republicans are now attacking the Democratic measure, for which we tender his thanks and our own to the generous donors. As announced by George A. Bacon, in a recent issue of the Banner of Light, Mr. Richards is very anxious to raise a sum of money sufficient to enable him to bring out a volume of his poems, hoping thereby to be able to de something toward selfsupport by selling these volumes by personal canvass smong the community generally. Mr. Richards's desire thus set forth evidences a spirit unbroken by affliction and trial, and we grast the friends will do all they can to assist him in publishing his work, and selling it afterward. Funds can be sent direct to Mr. Richarde's address, 470 North 8th street, Philadelphis, Pa.; or to the care of this office should the donors prefer.

GROWTH OF SPIRITUALISM IN ENGLAND. Remarking upon the indications of renewed interest in Spiritualism throughout England, Light of the 23d ult. says: " Obviously we cannot make public all that comes, to our knowledge. Could we do so, many people would be sur-prised at the rapid strides which are just now being made. A regular wave of interest in Spiritualism seems to be passing over society, and one hears every day of fresh developments in widely different directions. As some one well competent to express an opinion said to us the other day - You can almost see it grow.

The New York bloots are at work in these not summer days doing their best to suppress
those distribles of the healing art whose distribles are not resignized by the "Doctors Plot "law
of the Emplie State—several of whose have alissued mean arranged and bound, oras to shawer
to the "charts of preschoing without a" diploment to supersal and arranged and are to share and preschoing without a state of the control of the hot summer days doing their best to suppre

A Word to Correspondents.

Those of the friends in various parts of the country who feel moved to write to the Banner of Light giving items of local or general interest, etc.—and we assure them such favors will always be welcomed by us-are requested to keep in mind the following requisites for the production of acceptable manuscript, viz: The writing should be on one side of the paper only; ink should be used, rather than the lead-pencil, as the latter is subject to obliteration by friction in the mails and elsewhere; the article should bear the full signature and address of its writer-[for while we are always willing to withhold from publication any writer's name if he or she so desires, we must have the name at least privately as a guarantee of good faith, no notice being taken by us of anonymous contributions]; the writing should be free from contractions, the "l'a" should be dotted and the "t's" crossed, and the whole article be made as plainly readable as possible by the person preparing it; the names of people mentioned in the article should especially be correctly given and clearly lettered [as being strangers to us in the way of spelling their names, we are unable to do justice to all par-ties if such names are lilegibly written.]

We do not wish to be understood as unduly particular in these matters; parties who feel that they have points of interest which they would like to put us in possession of, need not be deterred in the least, however inexperienced in writing for the press they may be, by what we have just said. We are willing to revise, punctuate and put in shape for publication any of these favors which such friends may send ne; but ask that they will use the above remarks as a guide to aid them in cooperating with us in putting their matter in the best possi ble shape before the public.

Mrs. Corn L. V. Richmond.

This grand trance medium, according to the latest information we have, still continues to edify and instruct the people of San Francisco. in the ethios of Modern Spiritualism at Metropolitan Temple, which meetings are well attended, as they should be.

The Spiritual Light is the title of an eight-page paper published by Mr. J. D. Hagaman at Chattanooga, Tenn. It is filled with excellent articles in support of modern Spiritualism, and we welcome this new journal as practical evidence that our cause is rapidly spreading in the South as well as elsewhere. The editor truly remarks: "The world is ablaze with Spiritualism; its light is on every mountain top, its watch fires in every valley. Its influences are like the waves of the sea, rolling on and on-and still onward forever. In this procession are twelve millions of men and women, and countless millions of angels. Earth and heaven are touching. Courage, brethren I"

By reading the message of Spirit W. H. Butler (printed in this issue), who believed in Spiritualism, he says, for a long time before passing to the spiritual life, the reader, if so disposed, will get an idea of the immense importance of becoming acquainted with a knowledge of the spirit-world and its inhabitants through every avenue possible ere he or she leaves the mundane sphere of life. He vouchsafes to some of our spiritualistic brethren and sisters wholesome advice in the way of explanation, which it would be well for them to heed, if they desire to scatter the clouds that so often surround them in the earthly life.

A. S. Hayward, magnetist, of this city, is in receipt of a letter from Felix Thomas, Esq., dated Saratoga Springs, July 5th, containing a threat from one of the censors of the Saratoga County Medical Society, to this effect: shall be obliged to prosecute him (A. S. H.) if he returns here." Mr. H., in reply, says, "There will be blows to give as well as blows to receive. as legal authorities state that such an act as is ages for false imprisonment, where no medicine is used in the treatment of disease.

Those in England who believe that the Sabbath was made for man rather than man for the Sabbath, have won a victory at the Cambridge University, it having been decided to open the Botanical Gardens there on Sunday afternoons during the summer months. Re-marking upon the fact that at Oxford the Gardens continue to be kept closed on Sundays, the Pall Mail Gazette expresses the hope that the feelings of the authorities are not greatly shocked by the opening of the flowers themselves on that day.

23 On Thursday week there was a large meeting in London in favor of suffrage for wemen, presided over by a member of Parliament; but, notwithstanding, when the vote was taken in Parliament the Liberals were defeated. The adverse majority was small, however, which goes conclusively to show that public opinion in that country favors the idea that woman should have a voice in politics—as well as man. It is the same in this country. The edict has gone forth from the great spiritual world that woman shall be the equal of man-and she will!

We learn from Dr. E. D. Babbitt, President of the American Health Company, Cincinnati, O., that his instruments for sun-healing are working out triumphant results, and these combined with the steam-bath and electrical apparatus which go with them, are pronounced the most powerful instruments of cure thus for produced. See advertisement in another column.

Santa Fé, New Mexico, celebrated the three hundred and thirty-third anniversary of its foundation on Tuesday, July 8d. It is desortbed as having been a very lively affair; and the Great Exposition was opened with much satisfaction to all concerned.

Reports of the Quarterly Convention held in Danby, Vt., June 15th, 16th and 17th, and of the Third Annual Convention, Concord, N. H., June 29th, have been received. The former will appear in our columns next week, and the latter the week following.

15 The Valley Visitor, Newburyport, Mass for July 7th, announces that the Spiritualists of that city and vicinity "propose to have their pionic in about two weeks, but the time and place are not yet designated."

It gives us great pleasure to be enabled to state that the health of the invalid medium, Charles H. Foster, has improved to such extent that some hopes are now held out of his final recovery.

The "Life of J. W. Flotcher" for sale at 2 "BUCHU-PAISA!" Quick, complete limition Place. Price \$1.50. Hamilton Place. Price \$1,50.

med design contains

Miller's Psychometric Circular for June is for sale at the Banner Counting-Room. It is a very interesting number. Carrie Miller (spirit-daughter of the editor) sends a characteristic message to her father from San Francisco, which contains much excellent advice. She expresses the hope that slowly and sliently more liberality, more tolerance will be exhibited in the hearts and minds of our people than ever before-to which we say amen with all our heart. But to bring about so desirable a result, she says there must be harmony and good feeling one with another, in order that the spiritfriends who are so anxious to render us mortals all the aid in their power can do so effectually. That the reader may more fully understand this beautiful spirit's words of wisdom, we quote one paragraph verbatim:

"Oh, my co-workers in the faith, seek to cultivate harmony and charity. Receive the truths from the spirit-world; then shall you be inspired and strengthened from on high with that which will benefit you in all your daily lives; you will also be able to strengthen the spirits who are attiving to work for humanity, so that they will be encouraged and cheered, and have that peace which is necessary to good and lasting results. I am impelled to write these words by what I have perceived in the past in the ranks of Spiritualism. I have found envy and the spirit of slander going forth among our peo-"Oh, my co-workers in the faith, seek to culranks of Spiritualism. I have found envy and the spirit of slander going forth among our people, and it saddens my heart. From those who are bound down by old creeds and superstitious beliefs we do not expect such a largeness of charity and good will and kindly feeling one to another as we do from Spiritualists, who profess to receive intelligence from on high, and to drink from the waters that fall not."

An obsoure Boston evening paper is crowing just now because the fogles of the British House of Commons lately voted to retain the rascally vaccination law on the statutebooks. The time will surely come when such ignoramuses will be ashamed of their acts. It is a fact well known to honest, disinterested physiologists that vaccination virus, a rank poison, inoculated into the human form in order to ward off the smallnox, has caused outaneous and other diseases far worse than the smallpox itself; which diseases have been transmitted to posterity, and the awful results may be seen in consumption and other hereditary ailments. It would be far better to have the smallpox, which is never a fatal disease when properly treated, as, after recovery, the patient's blood is as pure as an infant's: we mean an infant whose parents were never subjected to the infernalism of being vaccinated-In other words, blood-poisoned for life!

Having been connected with the public press of this country for fifty years, respectively, as compositor, pressmap, reporter and editor, yet within a few years certain newly fledged editors (?) frequently vouchsafe their opinions as to how we should conduct the Banner, of which we have been the editor from the first number to the present one. Well, we suppose, upon full consideration, we should have charity for these striplings.

Lewis H. Redfield reports himself on our sixth page as, while here in the earth-life. having been a journalist and a printer. He says that he resided in Syracuse, N. Y.

Mrs. Mary A. Halsted, of New York, passed suddenly to spirit-life, Sunday morning, July 8th, about 4:30 o'clock. She drove in the park with her brother the day previous, and was stepping about in her own room thirty minutes before "the release" came. Funeral services were held at 210 118th atreet Tuesday, 10th inst., at 1 P. M. Dr. J. M. Peebles and others officiated.

We learn that the beire of the late Dr. Larkin, Ballston Spa, N. Y. (an account of whose decease as pears on our eighth page), are desirous of closing the estate, and would like to sell the property. Doubt less a physician of experience in good repute, with capital, could do well to purchase the establishment and step into the good practice which the doctor left.

Our friend and correspondent, A. E. Glies, Esq., of Hyde Park, Mass., is about to embark on a pleasure trip which will include noints in New York State and Pouncylvania, vielts to Niagara Palle, Montreal, etc. Bon voyage!

Bro. Dillingham, a prominent Spiritualist in Lynn, Mass., has just passed to spirit-life. The innersioccurred on Tuesday of the present week.

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

Presiden morning to insure insertion the same week. ?

A. S. Hayward, magnetic physician of Boston, in tends to start soon as convenient on his annual trip. visiting Onset Bay, Cottage City, Saratoga Springs and Lake Pleasant. He will exercise his gift of healing when requested.

Mrs. Mary F. Lovering has returned to her home No. 81 White street; East Boston, Mass., at which place she may be addressed for the present.

Edgar W. Emerson has been engaged to give tests on the platform of the Lake Champlain Camp-Meeting during its first two weeks, August 18th to 27th. Geo. A. Fuller addressed the recent Convention of

the New Hampshire Spiritualist Association at Contord. He spoke at Bristol, July 8th, and on the last three Sundays of this month will lecture in Fletcher. Hyde Park and Morrieville, Vt. During July he may be addressed care of Dr. Geo. S. Brunson, St. Albans, Vermont.

Bishop A. Beals closed a very successful engage ment in Banta Barbara, Cal., July 1st, and will speak in Yreka, Cal., during the month of July.

Mrs. A.P. Brown, of St. Johnsbury Centre, Vt.—who has been out of the field for some three years past on account of ill health-will now accept calls to speak. She addressed the friends in West Hampden, Me., Sunday, July 8th, and would like engagements during the season. She can be addressed at West Hampden till further notice.

Capt. H. H. Brown spoke at a grove meeting at Lamb's Corners, N. Y., July 5th, and will address a grove meeting at Norwich, N. Y., July 15th. He can be engaged for July 22d and 25th. Address Norwich,

N. The meeting appounced to be held in Hayward's Grove, Bast Braintree, Mass., on the 16th, is post-poned, on account of the illness of the speaker, to Sunday, the 22d; at which time Mrs. C. Pannie Allyn will address the audience.

Dr. Bowman, late of Atlanta, Ga., has removed his family from that city to Cincinnati, O., where he has a regular engagement as speaker.

Mrs. Annie Lord Chamberlain was to leave Boston for Ouset Bay July 12th. She purposes to remain there some three weeks, after which she will go to Lake Pleasant.

Dr. J. M. Poebles-so says the Atlantic Count Mirror—was to deliver the 4th of July cratica in Wil liamstown, N. J.

Mrs. Abble N. Burnham spoke in Dover, N. H., June 24th and 25th; in Balem, Mass.; June 27th; in West Cummington June 30th, July 1st, 2d and 3d; she also delivered the stated address at the regular town celebration on the 4th of July. She speaks in West Duxbury, July 15th, and in South Hanson, July 22d.

Miss Wood: the materializing medium, held her last seance in England, prior to her departure for Austra-

Mrs. R. Hardinge Britten is giving a series of leetures in Bradford, Eng., to general acceptance. Dr. L. K. Occasey will lecture (and give tests) at North Science July 18th, at 3:36 and 7:36 P. M., on subjects chosen by the sudlence.

A THE PARTY OF THE

A QUEEN OF THE STAGE.

"Mer Second Leve," and the Imperiant Secre the Beveals for the Benefit of Women.

(New York World.)

Several years ago the American public were aroused by the entree upon the stage of a little lady who had been previously but little announced. She was one of an innumerable number of aspirants for public favor, and had no instrumentality, saide from her own talents, to cause recognition. In spite of this fact, however, she quickly achieved a warm place in the heart of the public, which she has continued to hold ever since. When it was announced, therefore, that Miss Mand Granger would star the coming season in the play "Her Second Love," written by Mr. John A. Stevens, it was only natural that unusual interest should be manifested not only in theatrical circles, but in other branches of the community. This was specially the case, as it was known that Miss Granger had, for the past year, been in exceedingly delicate health, and the determination to star in a strong emotional play was the more surprising. One of the staff of this paper was accordingly deputized to see the popular lady and verify the rumor or announce its incorrectness.

and verify the rumor or announce its incorrectness.

Miss Granger's countenance is familiar to nearly every one in the United States. It is a face once seen never to be forgotten. Features remarkable in their outline and contour are surmounted by a pair of large and deep eyes indicative of the greatest soul-power. It is easy to see where Miss Granger obtains the ability to portray characters of the most emotional nature. She possesced within herself the elements of feeling without which no emotion can be conveyed to an andience. The man of news found the lady at her home in this city, and was accorded a quiet welcome. It was evident at once that she was in greatly improved health, which the expression and color of her countenance both indicated.

"Is it true, Miss Granger, you contemplate a starting tour the coming season?"

"Yes, indeed. My season begins in Chicago on the 16th of July. From there I go to San Francisco, and then play the remainder of the season through the Eastern and Western States."

"Are you confident your health will permit such an undertaking?"

A ringing laugh was the first reply to this question, after which she said:

"Certainly. It is true I have been ill for the past two years, but now I am wholly recovered. Few people can have any idea of the strain a conscientious actrees undergoes in essaying an emotional part. It is necessary to put one's whole soul into the work in order to rightly portray the character. This necesitates an utter abandonment of one's personality and an assumption of the season.

whole soul into the work in order to rightly por-tray the character. This necessitates an utter abandonment of one's personality and an as-sumption of the character portrayed. If this is an emotional part, it is necessary to feel the same emotions the part is supposed to feel. For more than a year I actually cried each night in certain passages of a part I was playing. The audience considered it art. Probably it was; but those were none the less real tears, and the effect was none the less trying upon my health."

"But do you anticipate avoiding this in the future?"

"Not in the least. I expect to have just as

"Not in the least. I expect to have just as great a strain as before, but with restored health and a knowledge of how to retain it I do not

"You speak of a knowledge of how to re-tain health." Will you please explain what you mean by that?"

mean by that?"

"You must be aware that women, by their very natures, are subject to troubles and afflictions unknown to the sterner sex. The name of these troubles is legion, but in whatever form they may come they are weaknesses which interfere with every ambition and hope in life. I believe thousands of noble women are to day suffering agonies of which even their best friends and relatives know little or nothing, and when I reflect upon it I confess it makes me sad. Now all this misery arises largely from an ignorance of, the laws of life or a neglect to carefully observe them. I speak from the depths of a bitter experience in saying this, and I am thankful I know the means of restoration, and how to remain in perfect of restoration, and how to remain in perfect health."

"Please explain more fully." "Please explain more fully."
"Well, I have found a remedy which seems specially adapted for this very purpose. It is pure and palatable, and controls the health and life as I believe nothing else will. It is really invaluable, and if all the women in America were to use it I am quite sure most of the suffering and many deaths might be availed."
"What is this wonderful remedy?"
"Warner's Safe Cure."
"And you use it?"

"And you use it?"
"Constantly."

"Constantly."

"And hence believe you will be able to go through the coming season successfully?"

"I am quite certain of it."

"A few questions more, Miss Granger. Will you please give me a list of the parts you have created and the plays you have taken part in since your first appearance in public?"

"I first played for some time with the amateurs in New York and Brooklyn. I then went to the Union Square theatrs for two seasons.

teurs in New York and Brooklyn. I then went to the Union Square theatre for two seasons, after that to the Boston Globe for one season, and then to Booth's theatre in this city. Next I supported John McCullough, and afterwards starred in Juliet, Camille, Rosalind, etc. Sub-sequently I created the part of Cicely Blaine in the Galley Blave and also starred in Two Nights

the Galley Blave and also started in Two Nights in Rome, playing the part of Antonia. The past year I have been playing in the Planter's Wife, and the coming season, as I have said, will be devoted to Her Second Love."

As the writer was returning home he fell into a train of musing, and wondered if all the women in this land who are suffering could only know Miss Granger's experience and the re-markable results achieved by the pure remedy she used, how much suffering might be avoided and how much happiness secured.

The Banner of Light is after John W. Truesdell, author of a volume entitled "The Bottom Facts Concerning the Solence of Spiritualism, Derived from Careful Investigations Covering a Period of Twenty-five Years." Bro. Colby, take our advice and let him alone. His "exposure" of Spiritualism will not injure any one but John W. Truesdell. People, now-adays, are like the girl whose mother cautioned her against getting married, but who, disregarding the maternal caution, straightway entered the matrimonial noose, "just to see if the old woman was talling the truth." The public won't believe him.—Light for Au, San Francisco.

We are informed that remarkable cures are being performed through Dr. Carnes, of 41 East Chester Park, Boston, by the "laying on of hands." Invalids that have been suffering for many years, some baving lost the use of their limbs, being paralyzed, not even able to rise in bed, are now enjoying good health, and the use of their limbs being completely restored - all through the psychic or spiritual influences that act through his organism.

J. H. Rhodes, M. D., of Philadelphia, Pa., will be at Neshaminy Falls Camp-Meeting, where he will furnish Spiritualist literature to those desiring to purchase, and receive subscriptions for the Hanner of Light.

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

Medical Medium, 2 Hamilton Place, Boston.

Attention is called to the advertisement BANNER OF LIGHT and Spiritualistic Booksforsale headed "The Astrological Battery," fifth page. Nov. 11.—ist Transport Transp

BATES OF ADVERTISING.

Each line in Agute 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 Betices forty cents per line, Histon, each insertion.

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

Retices in the editorial columns, large type, landed matter. fifty cents per line.

paded matter, fifty coats per line. Payments in all cases in advance.

All Advertisements to be renewed at continued roles must be left at our Office before in M. on Raturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

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

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

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

BUSINESS CARDS.

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

TO POBEIGN SUBSCRIBERS
The subscription price of the Banner of Light is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Unforest Postal Union.

MOTICE TO OUR ENGLISH PATRONS.

J. J. MOBSE, the well-known English lecturer, will act as our agent, and receive authority long for the Banner of Light at dison shillings per year. Partice decling to so subscribe can address Mr. Morse at bisofice, 4 New Bridge street, Ludgate Circus, E. O., London, England, where single copies of the Banner can be obtained at 4t. each; if sont per post, %d. oxtra. Mr. Morse also keeps for safe the Eppiriumal and Reformantory Works published by us. Oolay & Bior.

ADVERTISEMENTS.

THE ASTROLOGICAL BATTERY

Titlis Battery is a small talismanic article, constructed from metals, for a particular individual, in accordance with the astrological nativity of that person, and designed to supplement the favorable planetary induces therein, and to neutralise the evil, or diminish them.

The Battery is to be worn or carried about the person to whose nativity it is adjusted, in conformity with the instructions given in each case; and the following purposes are claimed to be subserved by its use, the actential reasons therefor being assigned in the supplementary aphorisms, vis.;

To secure the most healthy physical organization that the nativity is susceptible of, by the adjustment of planetary

nativity is susceptione or, by the adjustment of production industries.

To adjust the mental organization to the conditions that surround it. To counterset the influences that tend to melancholy and insanity, thereby to secure the best possible mental equilibrium.

To provent the occurrence of physical injuries and death proceeding therefrom, as from lightning, cyclones, and other violent disturbances of the elements.

To facilitate the accumplishment of a particular object is the direction of any personal, social or financial ambition.

other violent disturbance of the elements,
To facilitate the accomplishment of a particular object is
the direction of any peranal, social or financial ambilition.

Bome of the scientific reasons for the construction, use
and efficacy of the Astrological Battery may be found in the
following sphortsms, viz.;

Every object, sentient or inanimate, finds a destiny and
termination in accordance with the time and condition of
its organized beginning, and ever bears the impress and influence of the ambitent.

Good and avil planetary influences are ever operative in
all matvities, and are often so nearly balanced that the
elightest application. The weight of a feather or the breath
of an infant may turn the scale when ponderous bodies are
polied in exepense.

Minuto and invisible agencies are sometimes the most potent. An invisible parasite is the beginning of disease or
decomposition. A physical pain is invisible, and is often
removed by an invisible appear.

The lightining that splinters the gnarled oak gives no promonition of im presence, is instantaneous in its operation
of destruction, but is diverted from its course by the slightest object astrologically antagonistic to the forces under
which it was engendered.

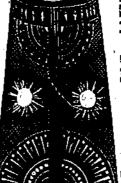
All accidents or bodily injuries, together with those from
whence death precesses, are found upon those portions of
the body which the evil planets splict in the nativity. It is
in connection with this fact that the position of the bastory
is determined, and instructions for wearing it prescribed
for a particular individual or purpose.

In the personal and financial concerned life, almost every
individual realizes a lack of power to give a successful formination to any trade, bargain, contract, or operation. Influences proad con. are often equal, and the eligitizat force,
or even wave of thought, will "up the beam." It is in
such case that the Astrological Battery, barmonizing
with the most successful significators of a nativity (bandled
or oven thought of), will produce its effect, and utili

ZADETEL. Hox 5456, Beston, Mass

Biographical and predictive letters written upon any correct date of birth for \$1.00. Outline nativities, \$2.00. Questions answered and advice given upon the affairs of life, \$1.00. A personal test of the edience on receipt of 26 cents in postage stamps; the date of birth to be given in all cases.

AMERICAN HEALTH COMPANY, Manufacturers of the more beautiful and powerful of struments of cure eve known, combining



Light, Color, Steam and Electricity pimultaneously, REJU-VENATING AND VI-TALIZING THE WEAK, d curing RAD BLOOD, CONSUMPTION, CONSUMPTION,
DACOPY,
BHEUMATISM,
TUMOIS,
BORDFULA,
SYPHLIS,
PARALYSIS,
OATAREH,
DYSPEPSIA,
NEURALGIA,
FEMALE COMPLAINTS,
KIDNEY THOUBLES,
etc., to a, tomagkable

Babbitt's Cone Sweat Bath. In the Property of Chronics, No. 120 SYUAMORE ST., OINGINNATI, O. July 14.-6w

SPIRITUALISTS Camp-Meeting AT NICKERSON GROVE,

Harwich, Mass., Cape Cod. THE WIGH, HIBBS., UBPC COUL.

THE Spirinalists of Barnstable County will hold their

I Amual Champ-Meeting, commencing July 18th, and
closing July 22d. Speakers engaged: J. Frank Baxter,
Jennie B. Hagan, Dr. H. B. Storer, Hon. Warren Chase,
Sarah A. Byrnea, Dr. Geo. H. Geor, Ed. S. Wheeler, Joseph D. Stiles. Concert and libumination on Monday evening. Special trains run on Sonday, July 22d.

Tickets can be obtained at the principal stations on the
Old Oclowy Bailroad at reduced rates, and a cordial invitation is extended to all.

Per order of Committee, W. B. KELLEY, Secretary.
July 18.—tw

PURIFY THE BLOOD And all your Complaints will Disappear.

CMITH'S VEGETABLE COMPOUND, a sure cure for
Bhommatism. Noursigis, and all disease of the blood.

Bellable testimonists can be invaished. Warranted, if fair
trial be given. For tale by Miss in ELEN SLOAN, 28
Winter street, Beston, Boom 16. Price \$1,00 per bottle.

July 14. TO LET, Davenport Cottage,

ARE PLEABANT. For terms, address DR. IBA DAVENPORT, No. 4 Bond street, Boston, Mass. July 14.—17 June 22.—ixt.

SAN FRANCISCO.

People's Camp-Meeting AT CASSADAGA LAKE.

Chautauqua County, N. Y.

Beginning July 29th and Closing August 26th, 1882,

CASSADAGA LAKE is situated on the D. A. V. & P. R. R., midway between Dunktrix on the Lake Shore and Michigan Southern and Eric Railroads, and Jamestown on the Buffsio and Southwestern and Atlantic and Great Western Railroads. It is a lovely heet of water, navigated by steam, 800 foot above Lake Eric and 1,300 foot above tide water.

Western Railroads. It is a lovely heet of water, navigated by steam, 800 foot above Lake Eric and 1, 200 foot above tide water.

EXCURSION TICKETS, GOOD FOR THE SEASON, can be purchased at low rates on all railroads in the country.

The following list of speakers have been engaged:

SPARERS. Sunday, July 20 - Mrs. R. S. Lillie, Philadelphia, Pa.; J. Wm. Fletcher, Boston, Mass. Monday, July 30 - J. Wm. Fletcher, Hoston, Mass. Monday, July 30 - J. Wm. Fletcher, Hoston, Mass. Monday, July 30 - J. Wm. Fletcher, Thesday, July 31 - J. Wm. Fletcher, Wednesdry, Aug. 1 - Mrs. R. B. Lillie, Thursday, Aug. 2 - Hon. R. B. Activitie, Saturday, Aug. 4 - Mrs. R. St. Hillie, J. E. Emerson, Heever Fally, Pa. Sinday, Aug. 5 - Mrs. R. S. Lillie; O. P. Kellogg, Monday, Aug. 6 - Conference and volunteer speaking. Tuesday, Aug. 7 - Lyman O. Howe, Fredonia, N. Y. Wednesdry, Aug. 8 - Lyman C. Howe, Fredonia, N. Y. Wednesdry, Aug. 8 - Lyman C. Howe, Fredonia, N. Y. Wednesdry, Aug. S. Lillie, J. Errank Baxter, Buildey, Aug. 12 - Mrs. R. S. Lillie; J. Frank Baxter, Honday, Aug. 13 - Conference and volunteer speaking. Tuesday, Aug. 18 - W. W. King, Chicago, H. Tursday, Aug. 18 - W. W. King, Chicago, H. Tursday, Aug. 18 - W. W. King, Friday, Aug. 18 - Mrs. A. H. Colby, Aug. 19 - W. W. King, Friday, Aug. 19 - W. W. King, Friday, Aug. 20 - Conference and volunteer speaking. Tuesday, Aug. 27 - Mrs. Emma Tuttle. Wednesday, Aug. 25 - A. B. French, Olyd. Q.; Mrs. N. J. T. Brighan, Calerain, Mass. Hunday, Aug. 28 - Mrs. N. J. T. Brighan, Calerain, Mass. Hunday, Aug. 28 - Mars. N. J. T. Brighan, Calerain, Mass. Hunday, Aug. 28 - Mars. Mass. Mass. Hunday, Aug. 28 - Mars. Mass. Mass. Hunday, Aug. 28 - Mars. Mass. Mass. Mass. Hunday, Aug. 28 - Mars. Mass. Mass.

present.

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

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

one: supervision and control of arrangements during the seasion.

The Society 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 Rew York. It will furnish music for dateing Wednesday and Saturday venings of each week regularly. The Brass Band wid also furnish music during the day. The Petits Family of Vocalists, of Alliance, Ohio, have also been engaged for the first two weeks of the meetings. Some of this most remarkable mediums in the country will be present. Every phase of incdiumship will be represented.

June 22.

Camp+Meeting AT LILY DALE, N.Y.

AT LILY DALE, N.Y.

This Beventh Annual Camp Meeting of Spiritualists with a convene at Lity Dale, Cassadaga Lake, Saturday, July 21st, and close Aug. 12th, 1883.

The prespects are that this will equal or surpass any previous meeting on these grounds in the quality of speaking and character of meetings by. It has been the observation of speakers, mediums and visitors that the Lity Dale Camp-Meetings are unsurpassed in oxcellence and spirituality. Thus far the most exaiting influences have prevailed, which are tanglible to all who come within the sphere of these gatherings. And it is hoped the same spirit will continue to bless and prosper these annual meetings.

The speakers engaged are as follows: Lyman C. Howe, Predonla, N.Y.; Mrs. E. C. Woodruff, Bouth Haven, Mice.; Mosee Hull, Erie, Pa.; Mrs. Mattie E. Hull, Erie, Pa.; Mrs. C. Fannie Allyn, Massachusetter, Judge R. S. McCormick, Franklin, Fa.; Prof. A. B. Bradford, Enon Vatley, Pa.; Gro. W. Taylor, Lawton, N.Y.

Among the noted meedinms who are engaged are: Mrs. M. J. Clark, Erie, Pa.; Mrs. Anna Kimball, Dunkirk, N.Y.; Mrs. Hollen, Gowanda, N.Y.; Miss Ince Hunkington, Randolph, N.Y.; Mrs. Carrie E. S. Twing, Westfeld, N.Y.; Mrs. H. Herrick, Janestown, N. Y.; Mrs. H. Ramsdoll, Laona, N. Y.; Mrs. E. Walking, Machigan; D. A. Herrick, New York, This meeting is located on a heaultiful island in a charming take on the line of the Dunkirk, Alleginany Valley and Pittaburgh Raifroad.

To meet the growing needs of the public, a large addition to the hotel is now in process of cunstruction. Visitors will find comfortable accommodations at re-sonable rates.

Passengers over the Lake Shore, Michigan Boutbern, New York and Eric Railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley Railroad to Lily Dale.

Passengers over the Lake Shore, Michigan Boutbern, New York and Eric Railroads, will change cars in Dunkirk and take the Dunkirk and Alleghany Valley and Jangerown

Dalo.

Passengers over the New York, Pennsylvania and Obio Raisroads, and passengers over the Buffalo and Jamestown Railroad, will change cars at the Atlantic and Great Western crossing and take the Dunkirk and Atloghany Valley Railroad for Lity Dalo.

Passengers can get excursion tickets for Chautauqua at low rates, and change cars and re-check baggage at Dunkirk or Atlantic and Great Western crossing.

Come and enjoy one of the most interesting and profitable occasions the season affords.

THEO. C. ALDEN.

June 90.—"Jicow Cassadage, N. Y.

New England Spiritualists' Camp-Meeting Association.

Tenth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, inidway between Boston and Trey.)

JULY 20TH TO AUGUST 27TH, 1863, INCLUSIVE.

ant, Montague, Mass.

For particulars concerning transportation of campequipage and baggage, leasing tents and lots, engaging
lodgings and boord, schedules of railroad fares, etc., etc.,
eee annual circular. which will be sent post-paid to any aderass by N. S. HENRY, Clerk, Lake Pleasant, Montague,
Mass. July 7.

The Second Annual Camp-Meeting

OF THE CONNECTICUT SPIRITUALISTS' Camp - Meeting Association Will commence August lat and continue until Sept. 15th, 1662.

THE camp-ground is situated at Niantic, or East Lyme, Conn., about six miles west of Now Lendon, on the shore-line division of the N. Y. N., H. and H. E. R., and is acknowledged by all to be one of the most beautiful places for the purpose. The grounds are shaded by a beautiful places for the purpose. The grounds are shaded by a beautiful places for the purpose. The grounds are shaded by a beautiful places for the purpose. The grounds are shaded by a beautiful places for the purpose of the purpos FTHE camp-ground is situated at Mantic, or East Lyme.

Conn. Excursion tickets at one-half fare from all points on N. L. N. R. R. N. R. R.
Board and lodgings on the grounds at reasonable rates.
The grounds are now open, and many families are now located for the season; among them Mrs. Davis and Mrs. Fowler, of Putnam, Conn.; Mrs. E. M. Potter and Mrs. M. B. Wright and son, of Merides, Coun; Wm. C. Fuller and family, of William Mc, Com.
The carpenters and painters are busy building and grammenting cottages. Quite a number have been built this season.

RABOD.

All letters of inquiry should be addressed to D. A. LY-MAN, Secretary, Willimantic, Conn.

July 14.

ONSET BAY.

GROVE MEETINGS

COMMENCE JULY 16, are held every day, and close Aug. 12. The best speakers on the spiritual platform engaged. Also all phases of Mental and Physical Phenomens presented through the best media. Execution identification 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 Railroad. Trainsleave Boston daily at 8 A. M.; 12:50, 2:43, 4:10 P. M.; and on Saturdays another train at 6:06 P. M. Returning, leave Onset at 5:18, 5:20, 11:30 A. M., and 5:01 P. M.; and on Mondays at 6:28 A. M. Every SUMDAY morning leave Boston at 5:28 A. M. Every SUMDAY morning leave Boston at 5:3:50, arriving at Onset 9:20 A. M. Leave Ouset on Sunday for Boston at 6:21 P. M. For Circulant, apply to June 20.—1w 25 indiana. Place. Besties. Hell. J. F. COMB. AND BOARD. Address MES. J. F. COMB. J. F. SCOS, 30 Worcester Square, Boston.

Message Bepartment.

The Messages published under the above heading indi-late that spirits carry with them the characteristics of their arth-life to that beyond—whether for good or wil; that hose who pass from the carthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in hesse columns that does not comport with his or her rea-nom. All express as much of truth as they perceive—no more.

more. It is our carnest desire that those who may recognise the measages of their spirit-friends will verify them by informing us of the fact for publication.

Be Letters of inquiry in regard to this department of the Bonser should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

The Public Free Circles

At this office have been suspended for the heated term; will be resumed Sept. 11th, 1683.

SPIRIT MESSAGES. GIVEN THROUGH THE MEDIUMBHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held April 13th, 1883.

[Continued from last Issue.] Juliette T. Burton.

When in the body congenial, sympathetic spirits gathered around me and made use of my organism to transmit their thoughts and desires to their friends in earthly life. I was glad to be an instrument for so great a work, and whento their friends in earthly life. I was glad to be an instrument for so great a work, and whenever I understood the wishes of my spirit-frinds. I was only too willing to act in harmony with them. Unto me, as unto all mediums, strange experiences came; I could not always see the light which the spirits held before me. At times the way was darkened by earthly conditions, and I felt almost alone; it seemed as though I could not grass the guiding hard ever held onto

and I felt almost alone; it seemed as though I could not grasp the guiding hand ever held out toward me from the angel-world. At other times I seemed to be permeated with a high and holy influence from above, which atrengthened my powers, uplified my spirit and hore me onward. Then I felt surrounded by the spiritworld: the door between the two worlds seemed fully opened, and I had no difficulty in volcing

fully opened, and I had no difficulty in volcing the thoughts of those from the immortal shore who controlled me.

I am only too glad to return to manifest my presence through a mediumistic instrument and express my love and devotion to the cause of that truth which is known to the world as Spiritualism, for I fully believe it to be the grandest and best glit which the Divine Father has to bestow upon progressive humanity, and that its power will increase from year to year until it becomes the one universally accepted religion of the entire human race. It cannot be orystallized into creeds and dogmas; it must be left to work its way silently, potently, into the left to work its way silently, potently, into the homes of the people, into places of business and into the churches, illuminating all darkness and sending a ray of light into every obscure and sending a ray of light into every obscure corner. It may work disturbance, because when we find ourselves surrounded by rubbish which before was hidden, directly we are ready to cry out—especially if it has been accumulated by our own carelessness, and we wish to hide it from others; but when fully revealed we will endeavor to clear it away, so that the golden sunlight will reveal neatness and order.

I am here to come into closer communion and association with my fellow, workers in this

and here to come into closer communion and association with my fellow-workers in this good cause, and to send my love and greeting to my personal friends. I have friends in the southern part of this country, where I formerly belonged, and many in New York, where I resided so long, and where my best powers were used for the benefit of humanity by those who played upon them from the spirit-world.

To every dear friend who may read my message I say. God-meed them in every good work.

sage I say, God-speed them in every good work. I am only too glad to cooperate with them, and I am only too glad to coöperate with them, and to bring them whatever of strength or encouragement may be given me from the spiritworld. One ray of light from the home beyond, which will demonstrate the immortality of the soul, will more than recompense the earnest seekers for the loss of those cherished ideas and opinions which they will be obliged to drift away from in order to take up the new line of life which opens before them, and accept the dispensation of light and peace brought from the angel-world.

Oh I friends, we hope you will coöperate with

the angel-world.

Oh! friends, we hope you will cooperate with us in this good work. Above all things, surround your mediums with good conditions for their unfoldment. Do not censure them for every little mistake or shortcoming you perceive, but rather seek to surround them with an influence of sympathy, which will enable them to avoid the evil conditions of life, so that they may receive the purest and best influences which the angel-world has to afford.

have been interested in the movements of Spiritualism for many years, both on this and the other side of life. I have watched its advancement, and the work of its mediums. I and thorny roads, and that but few have en-tered the kingdom of happiness over smooth and pleasant ways. Those whose experiences have been heavy and hard to bear will win the grown of triumph as fully and freely as those whose discipline has been of a milder character. Bach one of us must perform our duty as faithfully as we can, and trust the angels for assist-ance in every hour of trial; if we rely upon them, we shall not fail to be uplifted and bene-fited, even though the clouds of sorrow hang heavy over our heads. To my friends, wher-ever they may be. Juliette T. Burton.

Rosie Mathews.

Rosle Mathews.

[To the Chairman:] I've waked up. I don't know you. I've wanted to come a long-time, but I didn't know the way. [You are now here, all right.] I don't know. What makes me feel oh! so hot! hot! hot! [That's the way you felt when you were sick.] I is n't sick now. Do you want to know who I he? My name is Rosle Mathews. I lived with my mamma in San Francisco. That is ever so far away, aint it? How can you find her for me? My papa went away, he did. He was with my mamma and me, and he went away, way off, up in the country, you know, up in the hills, the great, big hills. He went away, and was gone; he didn't know his little girl was sick. Wan't that too bad? And my mamma, she cried awfully. I didn't like to see her cry; it made me cry, too. Then there was a nice, pretty. me ory, too. Then there was a nice, pretty, pretty lady came, and she wanted little Rosie for her garden up in the Summer-Land. She went away with me—way off! She says she is my Aunt Lizzie, and she is going to take care of I'till I gets to be a big girl; then my mamma will find me all right when she comes away too. Is that right? [Yes.] I want to send my love to my mamma, and

I want to send my love to my mamma, and tell her I want papa to have some, too. My papa came back after Rosie had been gone a long time, and then, after he stayed awhile around, he went away again. My mamma thought she would go, too, but she did n't; she stayed where Rosie was. My mamma's name is Helen; my papa's name is Charles. My Aunt Lizzie told me to say to you that she tried to come to mamma a long time ago but she Lizzie told me to say to you that she tried to come to mamma a long time ago, but she couldn't make my mamma know what she wanted, or that it was a spirit that was round. She has been trying to come again, but she couldn't, so she brought Rosie here once before. I did try to come when the little children came, but I did n't get in. Wan't that too bad? I's got heaps of flowers for my mamma, and they smell sweet. They be just lovely-yes, thay be. They have great big roses off where my mamma is, and she had some sent down for her from Sacramento. They were splendid. My mamma was so glad to get 'em, for they came just when I was all hot and burning. She put them on the pillow side of Rosie, but they

again, sometime.) P'r'aps I'll never get a chance; l'd like to, lots. The man is locking at the lady's scratches (referring to the reporter), and he says he is interested in that kind of work. I guess Rosie will have to let him in. Good-by.

Lewis H. Redfield.

I am not at all familiar, Mr. Chairman, with the manner of operations between spirits and mortals, and in watching the proceedings of the little child I felt that here was indeed a study for one to pursue with interest and close application, in order to understand how a little practice of a few years can take possession of a mortal organism and manifest so intelligently as to establish its identity and individuality. But I am not here to speak of these matters. They pertain only to my own thoughts.

I was known somewhat extensively among a

I was known somewhat extensively among a large circle of husiness associates, for my occupation was that of a journalist and printer. I was brought into contact with various minds, and of course reaped an experience which was of benefit to my unfolding powers; yet what I gained on the mortal side of life is small compared to that which is continually opening before me upon the immortal side. At times it seems as though I would be overwhelmed with the great mass of work before me; but as I take the great mass of work before me; but as I take up each lesson in rotation, accomplish each duty and perform each labor by itself, I find the mass lessening and myself becoming the

duty and perform each labor by itself, I find the mass lessening and myself becoming the gainer—while my powers are broadening out for the pursuance of greater work.

As I come into contact with this organism for the first time, and endeavor to make myself known, I trust my friends will realize that it is indeed myself, and that I come for the purpose of entering into intelligent communication with them. I am seeking to understand the laws and methods of spiritual control. By experimenting with different mediums in the city of New York and surrounding places. I have gained a little knowledge and experience before coming here, so that I should be able to take hold at once, and not be obliged, as I understand many spirits are, to go away and come again before they can make themselves understood to any degree whatever. I send my greetings to my friends, with my love. I trust they will believe I am not lifeless or senseless, but alive and alert in every part of my being, conscious of the mistales and shortcomings of my life, and anxious to rectify them. I desire to take up my life where it was laid down upon the mortal side, and make it more complete in all its various parts, endeavoring to do each duty and perform each labor as it appeals to my comprehension. I am from Syracuse, N. Y. Lewis H. Redfield.

Sally Price.

I was known as Sally Price. Twenty years ago and more I lived in Boston. I had friends here, some of whom have followed me to the spirit world; others have made homes for themselves elsewhere. A few still reside in this city, who I am sure will remember me when I recall myself to their minds. I come because I wish to reach these friends, not so much to bring them my love, because that will keep until we meet in the other life; but because I feel it is them my love, because that will keep until we meet in the other life; but because I feel it is necessary for them to know something of those who have passed away from earth, and to realize that life continues after the dissolution of the mortal. I feel intensely anxious on this point, because a few of these friends who are in Boston are beginning to believe that matter is the sum and substance of all life, and that with the death of the body conscious intelligence ends. I wish to call their attention to something higher; to that knowledge which returning spirits can dispense. I come to open the way for spirit-friends of ours, who are intelligent, who have gained progressive ideas, and know how to express them clearly to those who will listen. My friends, I bring you my love; I bring you the affectionate regards of those who are with me. It is true that many of your loved ones have departed the mortal life, but they still live and have an interest in you, understand your lives and your work, and if you will only seek to know something of this spirit-life, there are many waiting to bring you the truths which it has to offer whenever the conditions are favorable. Samuel Chapman, William Mitchell, Mary Oliver, and Sarah E. Price are among those who desire to communicate with my friends in the body; and as there are many mediums in Boston, and many avenues through which spirits cammanifest their presence to mortals, it seems to us that our friends can readily find some channel through which those of whom I have spoken will be able to make themselves known. We have instruction and information to convey to the minds of the loved ones here, which will be of benefit to them, not only in the spirit-world, but while they remain in the earthly form.

Report of Public Séance held April 17th, 1883.

Report of Public Séance held April 17th, 1883. Invocation.

Invocation.

Infinite Spirit of Truth and Love, we praise thee for this beautiful day; we bless thee for all thou hast bestowed upon our lives during the past, for the experiences of the present time, and for the promises of good cheer which thou dost hold out for the future. We thank thee that thou hast opened the gates between the two worlds and permitted thy ministering angels to throng back unto mortal life, bearing sweet tokens of love and messages of peace unto the hearts that mourn in sorrow and sadness, who are still encased in fieshig garbs. May we strive earnestly and sincerely to become pure in neart as those who abide in thy kingdoms of purity and holiness. May we grow in spirit, ever putting forth new signs of loveliness of character, so that we may become worthy to walk in company with thy angelic, hosts and to bear thy banner of truth and progression forth unto the world.

Questions and Answers.

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

QUES.—Does it ever happen at a materializing scance that a spirit is mistaken in supposing some one present to be a relative or an acquaintance, and failing to be recognized as such is pained thereat, but subsequently, after the se-

ance, and failing to be recognized as such is pained thereat, but subsequently, after the seance, learns that the cause of non-recognition is the fact that the person he addresses and himself were strangers to each other?

And—We have never known of a case like that of which your correspondent writes, but think it extremely probable that such an occurrence might arise between a manifesting spirit and a mortal. Spirits who live largely in the outer or physical life, who are continually attracted back to mortal existence, and consequently do not understand the laws governing spiritual kinship, may be likely to make such a mistake. For instance: a spirit might come in contact with an individual in the form whose outer appearance closely resembled that of some friend whom he had formerly known, and not understanding that this person was not the friend whom he desired to reach, might present himself in a materialized form, thus manifesting his presence to a stranger. But if the spirit had understood the laws governing spiritual kinship or spiritual friendship, or realized that there must exist a sympathy of soul between all true friends, he could not have made such a mistake. Spirita sometimes claim a kinchip to mortals whom they never knew while in the body. There may be a certain similarity of soul-perceptions, of spiritual qualities, a magnetic mortals whom they never knew while in the body. There may be a certain similarity of soul-perceptions, of spiritual qualities, a magnetic sympathy existing between two spirits, one embodied, the other disembodied, which may constitute them spiritual kindred, although they may never have met upon the material plane of existence. A spirit recognizing this law of affinity or sympathy existing between himself and some mortal who knew him not while in the body, may take mon himself a hodily form they smell sweet. They be just lovely—yes, they be. They have great big roses off where my mamma is, and she had some sent down for her from Sacramento. They were splendid. My mamma was so glad to get 'em, for they came just when I was all hot and burning. She put them on the pillow side of Rosie, but they wilted, and she said she was afraid her little Bosle was fading away. I want to tell my mamma that I's got a lot of roses and white flowers, and I bring em to her from Aunt Lizzte. They are ever so much nicer than those she has nice? I want my mamma to hunt up somebody like this lady [the medium], so I can come and talk, because I've got lots and lots to say, I have. My papa used to say I was a prattler. I was most five years old. I's bigger now, in the spirit-world.

I guess I mist go, 'cause there is a great big man wints to get in. I do n't see how he's goling to do it. I do n't see how he's goling to do it. I don't like to go. Don't you think I'd better keep him out? [You can come alone, not only isolated from his mortal coin.

panions, but also from his spiritual friends, when these associates and grardians have withdrawn to attend to matters of their own. We know there are moments in each day when mortals are free from the influence of spirits or embodied companions, are not awayed or directed in any degree by them; when their thoughts, words and deeds spring entirely from the operations of their own minds. Were this not so, individuality would be destroyed and moral responsibility forever lost.

Q.—Is there any difference in the conditions of day and hight, as regards the facilities available by spirits to make themselves visible to mortals? If so, which are superion? panions, but also from his spiritual friends,

mortals? If so, which are superion?

A.—We affirm that for the materializing phase of mediumship and for physical demonstrations of any kind, better facilities are at forded after the eventide has blood in upon the earth than in the daytime, for the simple reason that the elements of the earth and those floating in the atmosphere, which are necessary to the operating spirit, are either field in solution or set in active motion under the influence of light, and do not readily assimilate and combine with each other; but when the light of day is withdrawn these elements may be gathered by the spirit-operators, combined and utilized for their purpose; they prefer it; because they can make a finer use of the subtile materials at their command. Darkness is necessary for many of the operations of Nature; it seems as though her most important work must be performed in allence, scoredy and darkness; so those spiritual chemists who desire to gather the forces which Nature provides, to utilize and combine has cleaned. so those spiritual chemists who desire to gather the forces which Nature provides, to utilize and combine, her elements, to form fabrics, structures of material, tangible substance, must needs use her methods and follow her example. While for physical manifestations the hours of evening or of night are the best, from our experience we know that for spirits who desire to express their thoughts to their mortal friends by inspiring mediumitic organisms or control. express their thoughts to their mortal friends by inspiring mediumistic organisms or control-ing the brain, the morning hour is the most suitable, for then the medium is in a condition to give the most perfect expression to the thought of the inspiring control. This is because she has not yet, been subject to the care and friction which come with the experiences of the day, but her powers are fresh and in full vigor. vigor.//

Mary Jane Carpenter.

I have been here before, but have not spoken. My own mother, and others who told me they were relatives and attracted to me, brought me here, but my mind was only filled with our outly to see what was taking place: I did not then care to make myself known. But this feeling of curlosity has been passing away, and one of deeper interest has taken its place; for since then I have been learning lessons in the splritworld about the life there led, and what we should do for our own unfoldment and for the benefit of others; and I have felt a dealer to come into communication with my friends of earth, and give them some knowledge, of the truth which spirits have to reveal congerning the life which they find after they pass out of the mortal form. I am not used to speaking in public, and I know I shall not succeed very well; but I come to send my love to my friends, and tell them I am glad I have parted with the frail body. I do not now feel weak and weary as I used to do; I am strong and happy; and find the spiritual life more beautiful than anything of which I ever dreamed. My own mother, who has been there so many years, seems to understand a great deal about it, and is the most patient teacher and companion I ever knew. From her I am learning many new leasons. We should be pleased to come and talkwith our friends if they will afford us the opportunity. I have friends in Boston, who I think will learn that I have come back. My father is still living, and it seems to me he will be pleased to know that mother and I are to gether, and that we are trying to help, him to Thave been here before, but have not spoken.

toink will learn that I have come back. My father is still living, and it seems to me he will be pleased to know that mother and I are together, and that we are trying to help him to gain a knowledge of the truth concerning the future life before he goes from the hody; and if he does this it will enable him, after he gets over, to press ahead, and not be obliged to remain in connection with earthly conditions.

I bring my love to each one. I want them to realize that I do care for them; that I am not so taken up with my own affairs in the other life that I cannot come to them, and interest myself in theirs. Bay that Jennie is, as ever, their warm friend. I feel differently from what I did when in the hody, because I see things in a different light. If I could have seen them so when here, I should have had more kindly feelings for some who are related to me. I have no ill feelings now; I am in perfect sympathy with each one, and desire to do them good. I was young when I passed away. Mary Jane Carpenter.

C. O. Klett.

To the Chairman; This is a strange business; so it seems to me at least. How that little woman got in ahead of me and managed to speak, I am at a loss to tell; for I had my hand on the shoulder of this young person, and thought I was going to make myself understood right away. Well; there is an old, adage about "many a slip, "twixt-cup and lip," the truth of which I have experienced more than once; but when we do expected after all, in ac-

truth of which I have experienced more than once; but when we do succeed, after all, in accomplishing what we desire, we find it to be "better late than never"; so the way of wisdom is to become satisfied.

I would like to reach my old associates, and those closely connected with me. First, I give them greeting, and want them to understand that I have found a pretty/good kind of a practical life outside of the body; that I am journeying to and fro, attending to a certain line of work, something as I did when in the form: I do not know a great deal about these things, but I am willing to learn, and as I have my firmary book before me most of the time, I expect

but I am willing to learn, and as! have my primary book before me most of the time. I expect by and by to be a pretty good scholar; until then I will not attempt to make any speeches concerning the spiritual life.

I died a year ago deat winter. In pursuance of my business, I was in the southern part of the country, at Columbus, Georgia, when I was stricken with a disease which carried my spirit out of the body. I do not know much about that experience. I remember what appeared to be a rush of blood to the head; a very strange, sinking, disagreeable sensition, altogether, and that it was what some people pronounced apoplexy. I do not very much care what it was, but I know something sent me flying out of the old body and landed me on the other shore, and here I am back sgain to make my presence manifest to those who remember me.

able, but a bright, pleasant home. I have flowers and trees and birds; everything to make it pretty; and all the people I have seen have been as kind to me as they could be. I think if midther and father know, they will feel botter, and not fret because I was taken away. I am happy, only when I see mother feeling bad; that makes me feel the same. If she will only think I have gone a little way off to a beautiful place, where I can go to school and gain knowledge, and that by and by they will come to me, father and every one, we will live to gather without any fear of being separated, I think she will feel more contented, and have patience to wait until she is taken from the body, don't you? That is why I have come. I can't talk very much, because when I try to it seems as though I was the same as when here, and had the same body; I don't feel good, but when I am away I have no bad feelings. I send ever so much love, and want them to feel that I come home. If I can, I will make them know that I am there. I think after a while I will be able to make some noise, or touch mother, or do something, so she and the rest will know that I am right there, that I haven't gone way off where I can never get back. I lived in this city, on Middleser atreet. My name is Nellie Dacey. My mether's name is Honora. My father's is Patrick Dacey.

w. H. Butler.

Dacey, My mother's name is Honora. My father's is Patrick Dacey.

[To the Chairman:] Good afteracon, my friend. It will soon be five year's since I passed out of the body, and I feel as though those five years had been of great service to me. True, I believed in Spiritualism for, is long time before my mortal dectase; and it is his otrue; that the information and onliture which I derived from the lessons taught ind by returning spirits were not only of great benefit to hie while in the body, but' also of immanse advantage after I gained the other shore, for I found I could take up the new life without healtstion, in a perfectly natural and easy manner, and go on with it the same as with my mortal anstence. I left many friends on this side of the river, a dear companion, who was very mediumistic, and my feetfleed my companion, who was very mediumistic, and my feetfleed my continued abding presence in spirit with her, and, other loyed one, to whom I came in sympatry, and do came now. I send my feetfleed with me, in life, and who were in harmony with my views. A deeire, them all to feet that I am still with them. For almost, a life that I am still with them. For almost, a life that I am still with them. For almost, a life that I am still with them. For almost, a life that I am still with them. For almost, a life that I am still with them. For almost, a life that I am still with them, for almost, a life that I am still with them, for almost, a life that I am still with them, for almost, a life that I am still with them, for almost, a life that I am still with them, for almost, a life that it was a vesified to the manifestation and idealing of matter, is as nothing to head the conditions of matter is as nothing to head the conditions of matter is as nothing to head here is an administration of my spiritual my life, and poen their proceedings, and why they cannot more, fully comprehend the conditions existing between the spiritual into my perpets and my they will be able to solve my friends. Well, I will tell underst ing prowd....go, I say to: my, friends: Wait partiently; work earnestly; do all in your power to hasten the good time when the sprint world will be thrown wide open to the perception of mortals, when those who are now invisible will come litto conscious and olose communion with their earthly friends, without, let or hindrance. I believe that time is coming—not in the present generation, nor in the present century, not even in the coming generation—but that it will come during the next century I am as fully per-suaded as I am that I now come to your Public Oircle-Room and make my presence known. I assure each friend I am, heartlly in sympathy with them in every good work, in every noble aspiration of their souls. Be kind enough to announce me as W. H. Butler.

Georgia Irving: 10 14 14 14 14

Roses, lilies and pinks you have before you falluding to flowers on the table), and it is strange that I bring a similar floral offering as gift to, my loved friends. Ohili wish they could, perceive, these sweet blossoms and hold them close in their embrace, because I know they would impart, a cheering strength and comfort to those in the mortal form who are in doubt concerning the destiny and career of their beloved dead. I have passed through different experiences and have learned a number of lessons since I passed from the body. I was only different years, old at the time of my deaths at will be three years next November since that

one may pass from a darkened room into the open country beyond. I feel sad that others should mourn and grieve because their dear ones are taken out into the light. I am the daughter of George W. Irving. My dear mothers a name is Emma. I lived in Oliftondale, Mass. I am Georgia Irving.

JULY 14, 1888.

MESSAGES TO BE PUBLISHED.

ells.

Edy 20. Thomas King; Joseph Styer: Charles Brett;
Emma F. Waliace; Mrs. J. F. Santern; Ella Armatrong;
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Juse 19. —Arthur Verrill; Nannie Kenniston; Freeman E. Nutter; Minge; Maria Breed; Walter Boot Lewis; Mellie Wheeler; James Wilson Porter; Little Blanche; Jay Sessions; Little Helen,

June 22. —Mrs. Eva Benson; Jacob Harris; Mrs. Inex C. Elwell; Mrs. J. A. Campbell; Christian Sharp; Mary Euclinda Miller.

June 23. —John N. Mamtt; Alice C.; Bright Bar; Song Flower; Lecta, for Fearlie, Masel, Chipple, Flying Loaf, Wallneskaga, Hope, Cochese.

June 29. —Resie; Henry G. Langley; Lily Curtis; Susan P. Kay; John Gildden; Terry F. Johnston; John Pierpont,

pont, inpersintia . Verifications of Spirit-Messages.

Vorifications of Spirit-Messages.

To the Editor of the Hainer of Light:

(Having formerly lived in Newark, N. J., and being very well acquainted with Mrs. Van Winkers, whose spirit message von published on bage aix, Mrs. Light is but justice I should notice the communication of that most excellent lady. I was in Newark at the ting of, her, demise, usone three years since (Thave mistald my memorands of date), and in company, with an eminent Baptist elergymin of that city, official as her funeral. She lived at 180 congress street: where I suppose her son. A. Van Winkle, lives now, (The son was one of the solar of the Baptist Church, and week-day evenings took part with an orelectra at balls and parties, which fact was alluded to in the remarks by the minister, with this singular expression: "I hm glad that, with so much affiction, he has not become sour toward God." His wife, having two lovely onliders, had become insane.

It is evidenced by that spirit message that it is real, as she oltes the presence of Prof. Britan at your circle. The Doctor was a resident of Newark, and the two families were associated.

Mrs. Van Winkleiwas an excellent medium; always assisted the poor, and kept open house for circles, and the accommodation of mediums. I, personally, knew of her hospitality. How pleasant to know she will be active in spirit-life to ald the cause of true religion.

Yours truly.

L. K. Coonley, M. D.

Marshfeld, Mass., June 3d, 1865.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

I read in your Issue of June 18th the message of Miss B. L. Bernner. I was slightly dequainted with her. She was formerly Librarian of the Progressive Union of Providence. She was a strong Spiritualict, and seemed to be very well liked by all who knew her.

With G. Wood.

Providence, B. I., June 15th, 1888.

ij gryasi gre i ie BDWARD BOWRH, Seide is 5 m.). To the Editor of the Bapper of Light relige cardisteau

To the Editor of the Banner of Light 1-diction.

In looking over some of the back numbers of the Editor we found a commonication from Edward Bowers. I wish if not too late; to assure you that the message is correct, and very satisfactoryite friends, heighbors and relatives in this town, who were all glad to hear from him. Mr. Bowen committed sulcide, and we were all puzzlen to know the cause, as he was pleasantly situated in life, and left many near ones who miss him. He explains the cause of his rash act in a plausible manner. Abzella C. Clax.

Piermont: Grafton Co., N. H., June 6th, 1883.

BOBERT BURB PRUBEN GODFREY

To the Editor of the Banner of Light 10 2011 Among the communications in the Banner of June 18th I read one from Revers Godden, of Ashbu, M. Hi, also one from Revers Godden, of Ashbu, Mass. Ilknew of Reuben Godfrey, but did not know he had passed to spirit-life. About the communication, as concerne him. I should say it was all correct. Robert Burr I knew had passed on to spirit-life. About two weeks ago, while sitting slone, a spirit came to mound said: "I am Reuben Godfrey of Nashua, N. H." I said I did not know he had gone to spirit-life. He replied, yes he had, I had, not seen him of heard of him for twenty years of more, and it seemed atrange that he should come to me that way, as I only knew him by reputation and by my father being acquainted with him and his family. When reading the communication I thought I would give you a verification as far as I knew concerning him. Hespectfully.

Lowell, Mass., June 18th, 1888; L. P. Warei To the Editor of the Benner of Light so 2001 38 ord;

To the Editor of the Banher of Light: To the Editor of the Banner of Light."

The Banner of Light of June 18th contains a measage from Broshand Glazier, of Ann. Arbor, Mish. He passed on from earth-life, as he says, nearly a quarter of a century ago. Every part of the measage was truly characteristic of him. I was acquainted with him for many years—having many times heard him preach in the denomination of the Hiskatic poposed to war, and a manof great influence, although (as he says) known as "plain Richard Glazier."

3 North Fitchugh street, Rochester, N. Y.

From the Press and Enleweboker, Alberry (M. T.) June

(From the Press and Enleweboker, Alberry (M. T.) June

(The Baimbr of Light; the "exponent of the Spiritual

Philosophy of the most absertal periodicals saused.

Though it deal largely with a provention wysterious

subject—shostly in familial its deschals of the state of

roots in reading it. It gives from three to four columns

working and said to be still living resynhappily

in mother sphere. In one case three alsters are lying

cogethed following the obserptions they pursued on

earth—one beaching, another a stadent of the arts, and
the other engaged in artistic work; alls are happy,

and give them sood advised that they alled an earth, by the

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in mottal remains. I rejoiced, he says, wilson. He

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worn-out bedy, and clothed, with one more rigorous

and bate, one that seemed to be adapted to my wants,

and to realize that I was indeed a living man. He is

now very happy, and extremely anxious that the claims

of spiritualism should seeded my more attention and be
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which he so natural to all beings resembled. The

spiritualism should seeded in such should my such as

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nor and the work any circumstances mos concoming the entirulal life.

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Banner of Wight.

ALL SORTS OF PARAGRAPHS.

An India journal recently gave an account of an election of a commissioner for a ward of the Burdwan municipality, and incidentally mentioned that " several Zenana ladies appeared in carriages to give their votes." It seems that the United States, with all its boasted progressiveness, is not in advance of India in some things.

The entire circulating medium of the country, including gold, silver and paper in all their forms, amounta to \$1,020,377.577.

The Banner of Light, the well-known and able organ of the Spiritualists, has completed its twenty-sixth year under the editorable of the veteran Colby. The Banner claims that Spiritualism has a following, seeret and otherwise, of many millions. - Winthrop (Ma.) Weekly Budget.

The wool, cotton and iron manufactories of the United States employ 487,635 workers, and produce goods to the value of \$775,000,000.

"We rise by the things that are under our feet, By what we have mastered of good and gain."

It is estimated that in Massachusetts 100,000 persons rely upon the ocean fisheries for their support.

Sydney, New South Wales, is to have in its lighthouse an electric light whose merging beam is to possess a luminous intensity of more than 12,000,000 can-

A London letter remarks: "I am in a position to know that Her Majesty's doctors have ordered rest, but not retirement from the cares of public life. The Queen has always been a busy woman, and she has a high sense of duty. It would not be well to deprive her of occupation, but she should have change of scens. It has been arranged that Her Majesty and the Princess Beatrice shall spend the autumn in Italy."

There will be a large hay crop in New England this season-more valuable than the cotton crop at the

"Bottom Facts" have gone to the bottom-where they belong. Thus Truth has rapidly caught Linrwhich is seldom the case. All honest Spiritualists repudlate the spawn.

We know of lots of plous souls in this country who will walk a mile through a bilzzard to borrow and read the Advance before the subscriber reads it. They denounce it regularly as a "Spiritonal" and "Ninddel" paper, but when there is no article of that kind in it they lay it down, and remark, "Miller's paper hain't so interesting this week."—Worthington (Minn.) Advanced

The Canadian Dominion has completed its sixteenth year, and it celebrated the event on the 2d of July.

The cholera is still raging in Egypt. One hundred and seven deaths from this disease occurred at Damietta July oth, thirty-nine at Mansurah, and sixteen at Samanond, and returns up to date of going to press show no diminution of the scourge.

At the launching of the steamship Daphne, on the river Clyde, Tuesday, July 3d, the vessel keeled over. and nearly disappeared; it is said that one hundred and filty persons were drowned.

The rebellion is reported to be spreading rapidly in Hayil, and the Salomon government as preparing to

The Navajo Indians, instead of being shut up on a The Navajo Indians, instead of being shut up on a reservation, to be fed by the Government, are at work for a living, and this year will produce 800 000 pounds of wool and 600 000 pounds of bloes and pelts, while the Markopas will raise an immense crop of grain on the Balt liver in Alizona. This is better than fighting.—
Pomeroy's Democrat.

The birthplace of Whittier, near Haverbill, Mass., is now the property of George Elliott, of Boston, who

veston, Tex.

"EN AVANT"! ELECTRIC LIGHTS -The Machinery Committee of the Southern Exposition has signed a contract with the Edison Company of New York, for Isotated Lighting. The contract is the largest that was ever made for lighting a building with electric lights. The company agrees to light the building and the annexes with 4,600 Edison lights of sixteen candle power each. The plant will be equivalent to a gas plant manufacturing 35,000 cable feet of gas an hour. The courts and parks of the Exposition will be lit with the Jenny are light of Fort Wayne, Ind. The company will furnish seventy-five arc lights of 2,000 candle power each.

The talent of success is nothing more than doing what you can do well, and doing well whatever you do without a thought of fame.—Hyperion.

"A pretty girl i" exclaimed a gentleman to his companion, as they stood before the portrait of a plump beauty with dimples in her cheeks. "Yes," responded the other, " a regular canyas duck !"

"To-morrow's Sunday, is n't mamma?" "Yes, dear." "May n't I play with the cards and build castles with them?" "Certainly not, dear !" "But, mamma, mightu't I play with the prayer-books, you know, if I build a church with them?"—London Punch.

A Western preacher, whose congregation had begun to fall off somewhat, had it intimated that he would discuss a family scandal the following Sunday. As a consequence the church was crowded. The minister's subject was Adam and Eve.

A Rhode Island minister has given alcohol a new name. He calls it "agua mortis"—the water of death.

Those who are talking of the Brooklyn Bridge as the most wonderint work of the kind in the world, should remember that Chica has a bridge at Languag, over an arm of the China Sea, some five miles long (the Brooklyn bridge is hardly a mile), with three hundred arches; over the pillar of each arch reclines a lion twenty-one feet long, made of one block of marble. The roadway lis seventy feet wide.

Schoolmaster: What is the definition of syntax? Pupil: Licensing liquor saloons.

One of the best disinfectants, says the Poultry Bullesto, is Condy's fluid, which is made by putting one conce of permanganate of potash in a plat of cold water. For use, one ounce of this finid should be added to a pint of water.

Paterson, N. J., has a clergyman who one Sunday ostartled his Book by making a public appeal. to them for a special collection for himself, that he might send money to his family, which he said, was in California clip, a saits, bordering on starvation." The question at the said, was if the State of California or the condition of the lamily which was bordering on starvation?—Ex.

But wift like and bounded over year. Dr. the

The "Russell Bill." To the Editor of the Banner of Light:

I have noticed in your columns much expression of righteous indignation on the part of Mr. Taylor and others, respecting the so-called "Russell Bill." The true way, and the only way, to accomplish the repeal of this unjust and persecuting law is by some sort of organization of its opponents. The Spiritualists and Liberals should organize in each legislative district in Ohlo, and circulate for signatures a Pledge or Declaration that the subscribers will vote, regardless of party, for that candidate for member of the Legislature who will give the most positive assurances that he will vote for the repeal of the odions bill." It would be advisable, and a saving of expense in printing, to have a uniform pledge for the whole State. After producing as many signatures as possible, let the Committee having the matter in charge in each district, write or go to both candidates, and state that such a number of persons have pledged themselves to cast their votes solely with reference to this matter, and obtain from them in writing, or in the presence of witnesses, a promise to vote for the repeal in question, or at least an expression of their views on the subject. In the same way let both candidates for Governor be interrogated by a Committee representing the entire State. Then let the replies received from all the candidates, or the fact that they are silent, where such is the fact, be communicated by the local Committee to each pledged voter, with a recommendation as to voting. Where the opposing candidates are equally explicit in their promises, of course a statement to that effect should be made, and no advice given about voting.

If a programme similar to that here outlined be carried out with energy and discretion, I am satisfied that the "Russell Bill" will not long survive after the assembling of the next Ohio Legislature. It is not a difficult programme, nor one requiring much expenditure of money. The work can be done largely through the mails. Two or three persons could do the active work in each district, although a larger committee would be desirable. Let the Spiritualistic press earnestly cooperate. Let every person be enlisted who can be induced to join in the work. It must be a poor Spiritualist who cannot get at least two or three of his akeptical friends to join in opposition to a measure so intolerant and, I may add, intolerable. Work should begin at once. The time is propitious. It is admitted that there is to be a very closely contested election in Ohio this fall, and every vote counts. No one knows this better than a candidate for office. Fipally, let no one be dissuaded because he thinks only a few pledges can be secured in his district. The average candidate looks upon even a few votes with great respect, knowing that they may be the very ones which will decide the result. My experience leads me to think that, if properly approached, one candidate, at least, for member of the Legislature, and in many districts both candidates will be found quite ready to promise to vote for the repeal of this objectionable A. A. HEALY.

New York, July 7th, 1883.

Western Locals, Etc.

OHIO. Liberal Christianity-Some Observations-The Camp-Meetings-Notes.

Camp-Meetings—Notes.

On Sunday evening, July 1st, the Banner of Light representative, through the courtesy of Rev. Geo. Powell, of Norwalk, Ohlo, had the pleasure of speaking in the Universalist church of that place. The writer endeavored, in his poor way, to give credit to the charse of Liberal Christianity, showing its meritorious work, and pointing out the attitude which would ensure progress. Appropriate reference was made to Spiritualism, the Banner of Light, and other mighty instrumentalities of our modern day.

The large audience gave the best of attention. Many Spiritualists of Norwalk, owing to the lack of organic unity among the local adherents of the new philosophy, regularly attend the Universalist church. The buman soul will not starve. The perpetuity of Liberal Christianity, as such, depends upon that body opening its doors to Spiritualists and Rationalists, as the old recruiting ground of Orthodoxy no longer furnishes as many recruits to Universalism and Unitarianism, owing to the fact that great liberality now obtains within the Orthodox enclosure. All things considered, the future is bright with promise.

Fredonia paper at Lake Pleasant. He is a composent reporter.

—Mrs. Lake has just concluded an engagement in Allanes, Ohio. The Society will take a vacation during Juty and August.

—Mr. Nimme, General Ticket Agent of the Troy and Boston R. R., says that he likes to do business for the Lake Pleasant managers.

—New York passengers for Lake Pleasant can make the trip via New London Northern Railroad, taking the steamboat to New London.

—A camp-meeting duty: Subscribing for the Banner of Might. Reader, remind us of this statement when you meet us at Onset, Neshaminy Fails, or Lake Pleasant this summer.

CEPHAS.

Spiritualist Meeting in New York. Cartler's Hall, 44 West 14th Street.—Fact Meeting very Sunday at 2:30 P. M. Mediums' Meeting at 7:30. F. W. Jones, Manager.

Fact Meetings in New York. To the Editor of the Banner of Light:

A Fact Meeting was held in Cartler's Hall, Sunday July 1st. The exercises opened with singing by the July 1st. The exercises opened with singing by the sudience, and reading of a poem by Mrs. Emerson; Mrs. Henderson related some remarkable experiences

Mrs. Henderson related some remarkable experiences in connection with the sirkness and demise of bor little boy; also recited an affecting poem given her in vision five months after his passing on. Remarks, facts, experiences, by Mrs. M. A. Emerson, Messrs. Westbrook, Dambert, Searle, Cruse, and Hastings filled up the time of the afternoon and evening with pleasure and profit.

Sunday, July 8th, notwithstanding the heavy rain storm which set in soon after noon, a few of the most zealous and determined made their way to the hail in the afternoon, the number being somewhat augmented in the evening. On both occasions Mrs. Parian interested the friends with some very clear tests which were recognized in hearly every particular. It was announced that next Sunday, 18th, a "Fact Meeting" would be held at 2½, also sitting at 4 P. M., for transmission of healing for the absent sick.

F. W. JONES, Conductor.

Hereafter the fees charged the people for domes tic money orders issued by the Post-Office Department will be greatly reduced. The new schedule fixes the fees as follows: For orders not exceeding \$10, eight cents; exceeding \$10 and not exceeding \$15, ten cents; exceeding \$15 and not exceeding \$30, fifteen cents exceeding \$30 and not exceeding \$40, twenty cents exceeding \$40 and not exceeding \$50, twenty-five cents: exceeding \$50 and not exceeding \$60, thirty cents; exceeding \$60 and not exceeding \$70, thirty-five cents: exceeding \$70 and not exceeding \$80, fifty cents; exceeding \$80 and not exceeding \$100, fifty-five centa. Money sent by a post office order cannot be lost; It has the guarantee of the United States, and is therefore absolutely safe. Money orders can now be obtained on Portugal, Maderia Islands and the Azores. All European nations are included in the money order system except Russia. On and after October 1st postal notes for sums of \$5 and less will be issued for a fee of three cents. マ ピグロかり

Don't Die in the House, "Rough on Rata." Clears out rats, nice. flies, roaches, bed-bugs. 18c.

The manifestations of the marvelous pow rs 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 verticement on page T.

THE BATTLE-GROUND OF THE SPIRITUAL RE-FORMATION. By S. B. Brittau, M. D., New York. Published for the Author by Colby & Rich, 9 Montgomery Piace, Boston, U. S. A., (8s. 6d.) or from the office of Light. This work is one of the most solid contribu-

tions to American spiritual literature we have come across for some time, and its value is considerably enhanced by the clear, logical and vigorous style in which it is written. The title -a very happy one, we think—is apparently an outgrowth of Dr. Brittan's introductory argument that the bold protest of Luther, Melanothon and Calvin was but the small beginning of a grand wave of freedom which shall not be stayed in its course till all the nations come under its influence. "The work of the reformers was incomplete," says Dr. Brittan, and then he proceeds to show that though the agencies in operation now are somewhat different from those set in motion by the Protestant Reformers, yet the adaptability to the work in hand is just as suitable, and the certainty of their accomplishing the required end just as sure. The following passage will alike iliustrate the author's meaning and serve as a keynote to the whole book:

"I emphasize the statement that the Reformation is not finished. On the contrary, its deeper meaning is just beginning to be apprehended. In our time it is something far more significant than a resolute protest against the conception of the pervading religion and the arbitrary dogmata of Ecologiastical Councils. It is not, dogmata of Eccleciastical Councils. It is not, in the highest sense, a rude conflict with hoary errors and gigantic wrongs; it is not a mere tilt with the agents of despotic authority. It takes form in a new psychological science and more profound philosophy of human nature, covering the entire realm of our relations to all things visible and invisible. The battle ground of this apiritual Reformation is not limited by geographical and national boundaries. It does not stop at the lines which separate the It does not stop at the lines which separate the races of men, and is not confined to the large area of modern civilization."

Primarily this book is the outcome of the Secular Press Bureau, an organization established for employing the secular press of the United States for the purpose of such a statement of the facts and illustrations of the principles of Spiritualism as might be necessary to correct the popular misconception of its character, and to properly vindicate its claims before the world. Dr. Brittan was appointed manager and "editor-at-large," and he continued to wield the reins most effectively until he passed to "the land of the greater number." Of course, in a scheme of this kind differences of opinion were sure to arise as to matters of detail. With these we have nothing now to do. All we can say, in the light of recent events, is that Dr. Brittan did his work well, and probably introduced the subject to quarters not before accessible. His replies to animadversions, of which this book is a selection, were, whenever practicable, published in the journal in which the attack was made, and if this were declined they appeared in the Banner of Light.

Dr. Brittan was a true Spiritualist, and by his removal we lose one of the few remaining representatives of a generation who stood the brunt of popular opinion to an extent of which younger Spiritualists little dream. A scholarly, calm and temperate writer, he fought long and well for a cause he had thoroughly at heart, and we can say no better than that he will long be remembered by what he has done.-Light, London, Eng., June 9th.

Transition of a Pioneer.

Transition of a Pioneer.

From Ballston Spa, N. Y., June 9th, Lyman B. Larkin, M. D.

Howas born in Mariborugh. Mass, Nor. 8th, 1894, and was consequently specificly specific plants of the farmous gathers.

NOTES.

Lioud advice. Pack your truth for camp-meeting. The Providence, R. L., and, the University of Two Ballston Spa, N. Y., June 9th, Lyman B. Larkin, M. D.

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Lioud advice. Pack your truth for camp-meeting. The Providence M. R.L., and the University of Two Ballston Spa, N. Y., June 9th, L. and the University of Two Ballston Providence, R. L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Two Ballston Providence M. R.L., and the University of Medicino Providence M. R.L., and t

Dr. Larkin for the past twenty years, and consider the remarks of the editor quoted above to be strictly truthful and just.

Dr. Larkin became more and more independent, progressive and tiberal in the practice of medicine as he advanced in years, and, unlike too many among the medical profession, was willing to consult with any hourship practitioner, male or female, who had any particular mode of eradicating disease. He recognized clairwoyant eseing as a valuable auxiliary to medical science; also the gift of healing by magnetic, electric and spirit power, and was willing that his patients should employ such modes when they desired—in fact he recommended them to employ such physicians in cases where they could get no relief from the "regular" modes of practice.

Last Augusi, while waiting on the Censors of the State to a considered magnetic frestment a crime by the statute law of the State. I called on the doctor for advice. The venerable gentleman looked upon the action of the Censors as simply outrageous, especially after being informed that I did hot use anything in my practice but the subtle forces is the universe. In years previous the doctor had requested me to visit with him four of his patients, whom he was sure I could help, and whom modicines had failed to benefit. He occare interested in the epiritual phenomena in 1890, He became interested in the spiritual phenomena in 1890.

Ho became interested in the spiritual phenomena in 1840.

Ho became interested in the spiritual phenomena in 1890. Before the "Rochester knockings," grief manifestations occurred in his own family, and when spiritualism made its appearance he was read; to embrace it as a fixed fat in the nature of things; and from that time until his departure he never was found vaciliating. but independently advocated the philosophy, being at one time one of the offers connected with the Ballaton Spiritual Meetings.

The doctor leaves a widow and four children on earth, and joins in the other life his spirit children—the mother of the children still living in earth-life—and many other friends. His family will miss his stirring, genial presence, but they recognize in the law of life that activity centimes to the life beyond, and which was foreshadowed to him when first taken slot, he remarking on. "The light ahead," which was doubtless an opening of his inner sight to the realities of life in the spirit-world. Without question such a ripe spirit as the doctor possessed will return with words of wisdom and comfort to those left on the earth-side of life. Rev. O. C. Hart officiated at the funeral, speaking fitting words of tribute to the memory of an honorable man and physician. The remains were intered in Ballaton Cemetery.

Roston, **Roston**.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Seciety, now permanenty located at Conservatory Hall, corner of Bedford Avenue and Fultunstreet, holdspervices every Sunday at 11 A.M. and 7:85 F. M. All the Spiritual speers on sale in the hall, and all meetings free. H. W. Benedict, Fresident.

Church of the New Spiritual Dispersation; Clinton Avenue, between Park and Myttle 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 at 8 shoot, meets every Sundayat 10% A.M.; Ladies Aid Society every Wednesday, at 2% F.M. Social Fraternity meets every Sunday at 10% Colcok. Feyonie Fraternity, meets every Standay evening, at 7% Colcok. Feyonie Fraternity meets every Standay evening, at 7% Colcok. Feyonie Fraternity meets every Standay evening, at 7% Colcok. Feyonie Fraternity meets every Standay evening, at 7% Colcok. Feyonie Fraternity, meets every Standay evening.

Excelly a Spiritual Preservity. Priday evening Conference meetings will be held in the isoture-room of the Dauroho 'the New Spiritual Dispensation, Clinton Avenue, between Park and Hyrile Avenues, 2171, P. M.

The Eastern District Byrristal Conference nich every Monday evening at Composite Room, 4th street, corner South Science, 4579. Charles B. Miller, President; W. H. Coffe. Repretaty

Brooklyn (E. D.) Spiritual Conferenc Monday evening, July 26, Mr. C. B. Miller, Chairman, read a message to the Conference sent by the Hon. H. M. Stewart, of Penn Yan, Yales County, N. Y., Hon. H. M. Stewart, of Penn Yan, Yales County, N.Y., to be published in the Psychemistric Ormizar for July. Mrs. Austin, of New York: City, spoke under control of the recently departed 'Mary D. Shindler.' After an invocation she said, 'Friends, Lhaye but a few words to any, as it is my first efforts through this instrument; but I come to dell you of my home in the spirit world. It was through this instrument; I first received testa of the life, beyond.' The control was very weak, this spoke in a sourcely and the view, insulenting flavoring and charity, and example thysicipalism, and feeling; alloting to the toy unstable the life that of the first received the life.

beholding her husband and well beloved friends upon her entrance into spirit-life. "We are not dead," she said, "we see you, we hear you, and we join in your soogs." She thanked Mr. Miller for his efforts to spread a knowledge of the psychometric science, and described a spirit present, also her reception in the spirit-world. Mrs. Sara Somerby srose and said she recognized the spirit world. Mrs. Sara Somerby srose and said she recognized the spirit world. Mrs. Sara Somerby srose and said she recognized the spirit world. Mrs. Shindler, described his detectability of shaws and humbugs, and gave a sharp and pungent sort of a general stirring up to the hearers, being very plain-speaking and thorough in his comments or the duties of individuals. He rebuked the passion for tobacco and liquor, and other vices, begged the people to emancipate woman, and all who were enslaved, and described the responsibilities of woman-hood and maternity. A solo was given by Miss Latham from "The Spiritual Harp," "Transfiguration."

Dr. Brown said, "You have been told from the spirit-world one thing which I will take as a text," You cannot live true lives unless you have a true organization; and this is true of social organizations: unless founded in truth they cannot live and teach truth." The speaker defined his idea of God and the nature of psychometry, and alluded to the experimental nature of life, and its philosophy. Wa. H. COYVIN, Sec.

Card from J. W. Fletcher.

To the Editor of the Banner of Light: .

In answer to the inquiry of many correspondents: Why are you not lecturing at the camp-meetings this summer ?" I have to say: I confidently expected to do so, and accordingly accepted engagements at no less than seven; but the severe strain of the past year has so far affected my lungs—for I not only lectured constantly but gave private sittings as well - that my guides said: "No lectures in July and August." This compelled me to cancel all my previous engagements.

I shall pass a part of the summer with my family at Lake Pleasant, intending to rest wholly from mediumistic work, giving, however, the closing lectures at Niantic, the first Sunday in September.

I wish therefore to extend cordial regards to my friends at Neshaminy Fails, Lily Dale, Cassadaga, etc., and hope on future occasions to take them by the band. Sincerely yours, J. WILLIAM FLETCHER.

Notes of Camp-Meetings.

To the Editor of the Banner of Light:

THE LARE CHAMPLAIN SPIRITUALIST CAMP-MEETING commences Aug. 18th, and closes Sept. 18th. Excellent speakers and mediums have been engaged. Already many very fine cottages have been erceted. The contractors have put on all the able workmen they can secure in order to meet the demand. The Central Yermont Raliroad has put in a side track, and intends to do its best to accommodate all campers this season. They will carry two bundred and fifty poinds of personal property with each ticket-holder free, also all bulky camping apparatus free by freight. Round trip tickets from Bosion, \$10. Circulars giving full information will be issued soon.

THE SUNAPEE LAKE SPIRITUALIST CAMP-MEETING will commence Aug. 24th, and close Sept. 10th, An able list of apeakers has been engaged; and many prominent mediums have promised to attend. Mr. Edgar W. Emerson, of Manchester, N. H., and Mr. Joseph D. Stiles, of Weymouth, Mass, have both been secured to give tests from the platform. On the grounds many improvements have been made. A number of heautiful cottages have already been erected, and everything portends a most successful meeting this season. Circulars will be issued soon. ITINEHANT. To the Editor of the Banner of Light:

Hon. Warren Chase.

We received a few days since a pleasant call from this veteran in the Spiritualist lecture field, who had just arrived in Boston from the West. Mr. Chase looks as though his prolonged residence in the temperate climate of the Pacific Slope had agreed with him, both as to bodlly strength and mental vigor. He will speak at the Harwich (Cape Cod) Camp-Meeting July 18th, and at Onset Bay July Stat. Light for Thinkers, Atlanta, Ga., in its issue for the 7th inst. remarks concerning him:

remarks concerning bim:

"Warren Chase will spend the summer in the New England States, with headquarters at the Banner of Light office. Boston, Mass. He wants lecture engagements for January and February in the South. Had desires to speak in Atlanta, and we hope some effort will be made to obtain his services. Mr. Chase is the oldest lecturer in the cause of Spiritualism now living. Our friends in Atlanta would be highly edified by his eloquence and logic."

The Fourth of July was widely celebrated throughout the nation, and there was general enjoyment of the day. No great accident occurred, to asso clate recollections of the occasion with others of a tració character. The usual attractions were successfully made manifest in Boston as far as the weather permitted. The ancient town (or city) of Portsmouth, N. H., invited her sons and daughters residing abroad to return to the old home on that day, and in response fourteen car-loads of pligrims made the decennial trip Rivermouth " over the Eastern railroad. On door concerts of martial music, a fine parade, etc., during the day, and a religion in the evening, made up the put in an appearance, by proxy at least, at different in tervals in the afternoon, and later on. A poem by Albert Laighton, a letter from T. B. Aldrich, pleasant speeches from various celebrities, and a poem by our old friend, B. P. Shillaber, Esq., lent interest to the evening session at Franklin Theatre- all participating in the visit seeming to reacho to the full the poetlo pledge of " Mrs. Partington ":

"While fleating along
With the world's busy throng
This scene shall depart from us never,
And our toast shall still ring,
Withe to being we aling. Thile to being we cling. Here's to precious old Pertsmouth forever! "

25 Adelaide, South Australia, has organized a Spiritualist Society, starting with forty members, Mr. A. J. Hall being chairman. Australia appears to be doing good service for the Spiritual Movement.

Dr. Graves's Heart Regulator oures all forms of Heart Disease, nervousness and sleepless-

Prof. Phelos, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-18M"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale. 100 Marie State

"The Scientific Basis of Spiritualism," by Epes Sargent-his last great work previous to his decease—is a book replete with facts, showing that the Spiritual Philosophy is a natural science, and consequently not outside of Nature, It should be in the hands of every investigator in the world.

Spiritualist Meetings in Boston: Engle Hall, did Washington street, corner of Ensex.—Sundays, at 10% A. M., 2% and 7% F. M. (Elen Cobb. Conductor. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 34 Bases: Street (it flight). Sundays, at 10% a.m. and 2% and 7% P.M.; Thursdays, at 3 P.M.; Prescott Robinson, Chairman. Engle Hall, Spiritual meetings every Saturday eventing, at 7% o'clock.

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MARVELOUS STORY

TOLD IN TWO LETTERS.

FROM THE SON: "28 Cedar street, New York, Gentlemen: My father resides at Glover, Vt. He has been a great sufferer from Serofula, and the inclosed letter will tell you what a marvelous effect

Ayer's Sarsaparilla

has had in his case. I think his blood must have contained the humor for at least ten years; but it did not show, except in the form of a scrotulous sore on the wrist, until about five years ago. From a few spots which appeared at that time, it gradually spread so as to cover his entire body. I assure you he was terribly afflicted, and an object of pity, when he began using your medicina. Now, there are few men of his age who enjoy as good health as he has. I could easily name fifty persons who would testify to the facts in Yours truly, W. M. PHILLIPS."

FROM THE FATHER: "It is both a pleasure and a duty for me to state to you the benefit I have derived from the use of

Ayer's Sarsaparilla.

Six months ago I was completely covered with a terrible humor and scrotulous scree. The humor caused an incassant and intolerable itching, and the skin cracked so as to cause the blood to flow in many places whenever I moved. My sufferings were great, and my life a burden. I com-menced the use of the BARBAPARILLA in April last, and have used it regularly since that time. My condition began to improve at once. The scres have all healed, and I feel perfectly well in every respect—being now able to de a good day's work, although 78 years of age. Many inquire what has wrought such a cure in my case, and I tell them, as I have here tried to tell you, AYBR'S SARSAPABILLA, Glover, Vt., Oct. 21, 1882. Yours gratefully,

HIBAM PUILLIPS."

AYEE'S SARSAPARILLA cures Serofula and all fulque Complaints. Erystpeles, Eczemi Bingworm, Blotches, Sores, Boils, Tumors, and Eruptions of the Skin. It clears the blood of all impurities, aids digestion, stimulates the action of the bowels, ... and thus restores vitality and strengthens the whole sys-

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THE GOSPEL OF NATURE, By SHERMAN & LYON, authors of "The Hollow Globe," This book contains many startling ideas that are calculated to dispel the mystification and unravel the numerous difficulties by which thinking minds have been environed concerning the great problems of human existence. The contents are divided into ten different subjects, as follows: The Soul of Things; Intelligence; Intellect; Discords; Progression; Justice; The Science of Death; The Confounding of Language; Spirit Abodes; Spirit Biography. Clath, \$2,00, prelage free.

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